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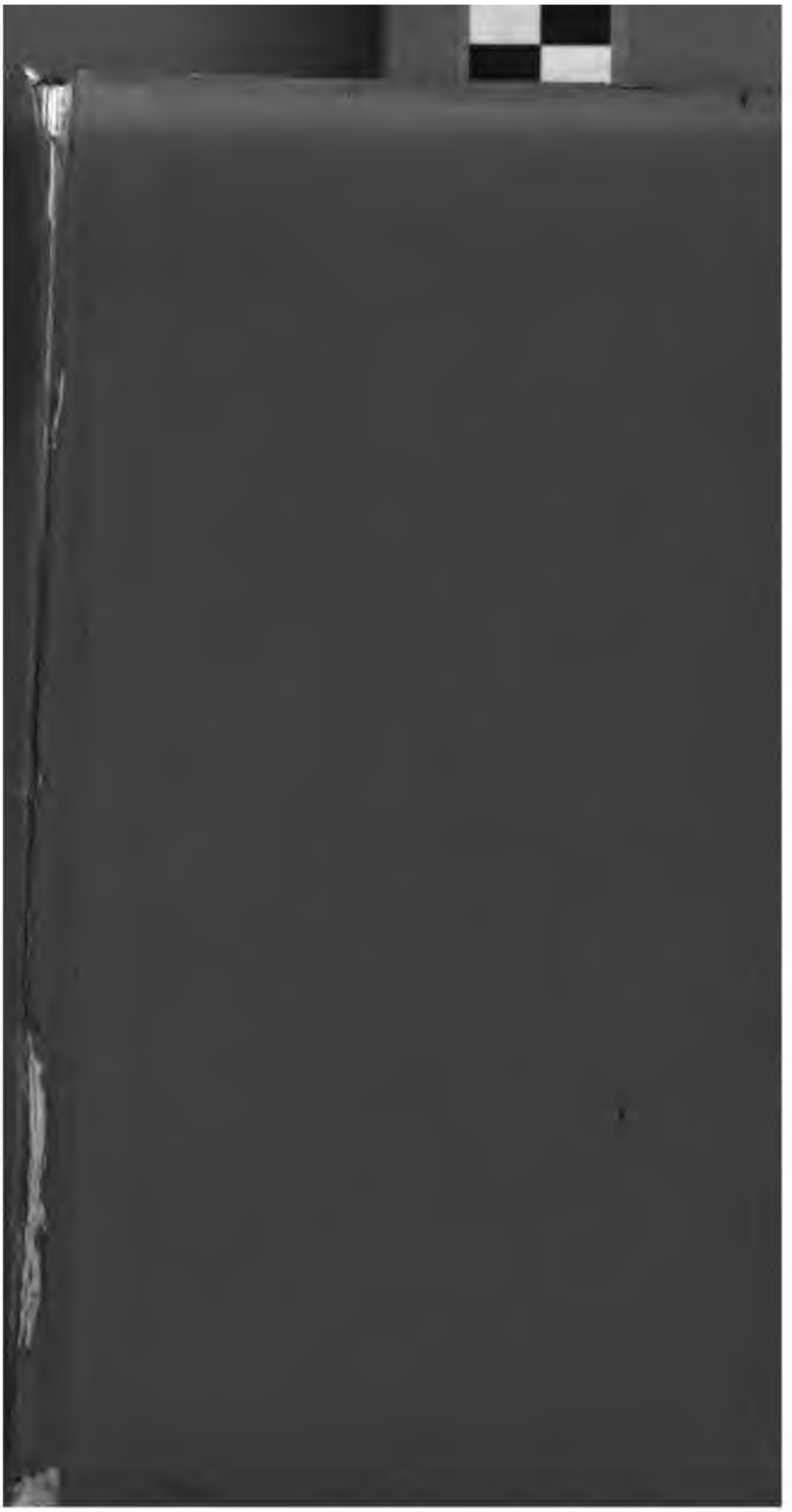
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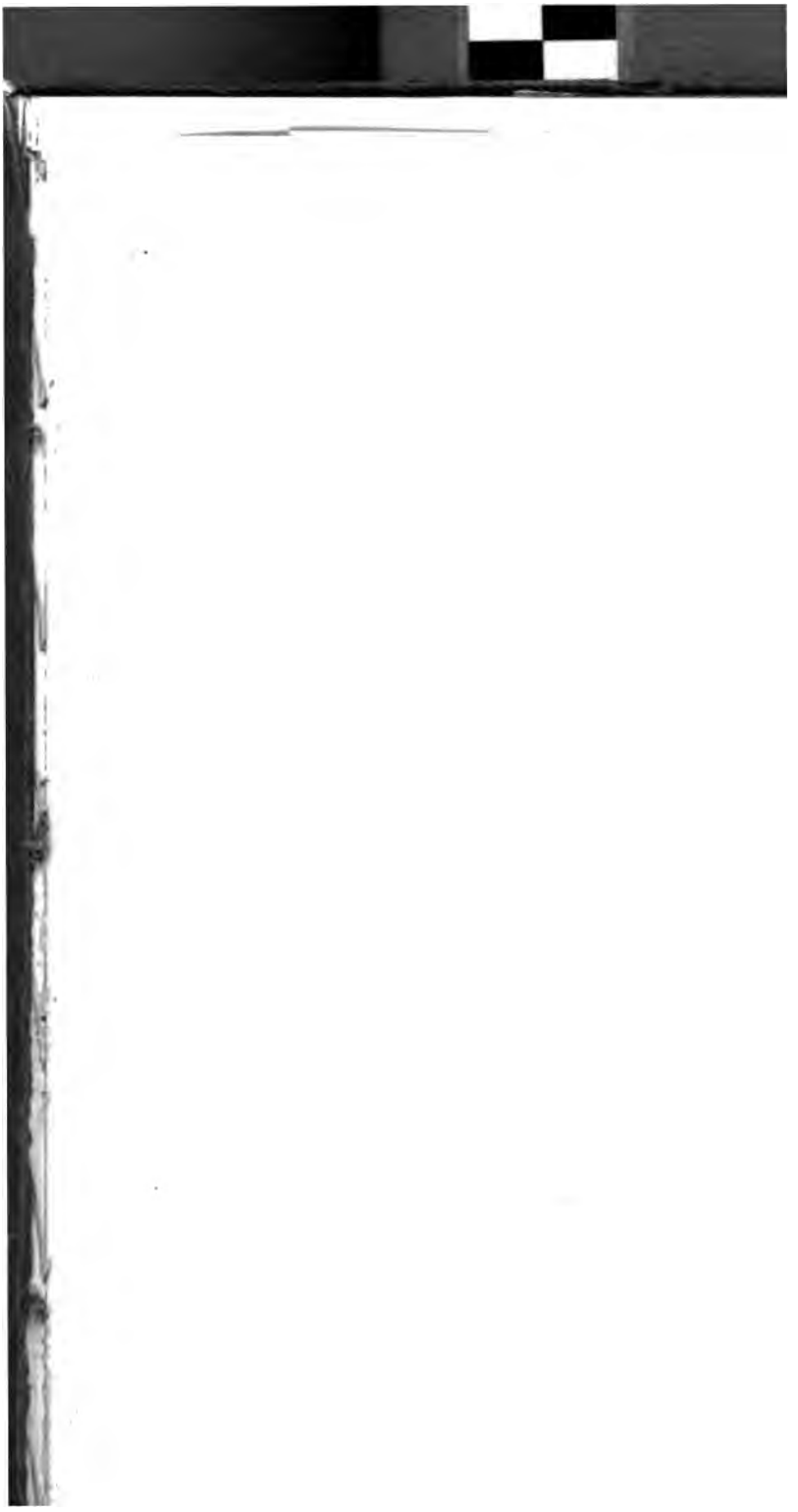
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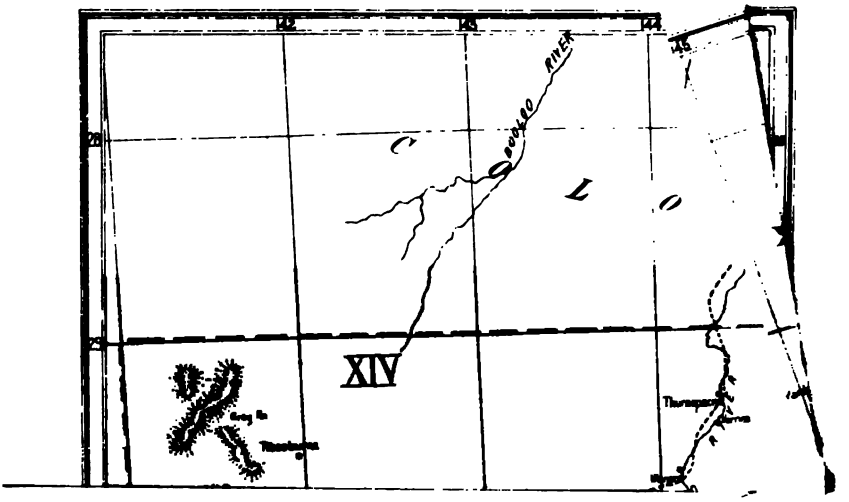






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RIVER
XIV

AN

AUSTRALIAN LANGUAGE

AS SPOKEN BY THE

AWABAKAL

THE PEOPLE OF

AWABA OR LAKE MACQUARIE

(NEAR NEWCASTLE, NEW SOUTH WALES)

BEING AN ACCOUNT OF

THEIR LANGUAGE, TRADITIONS, AND CUSTOMS:

BY

L. E. THRELKELD.

Re-arranged, condensed, and edited,

WITH AN APPENDIX,

BY

JOHN FRASER, B.A., LL.D.,

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THE ETRUSCANS: WERE THEY CELTS?
THE ABORIGINES OF AUSTRALIA: THEIR ETHNIC POSITION AND RELATIONS.

Sydney:
CHARLES POTTER, GOVERNMENT PRINTER.

1892.

THE EDITOR'S PREFACE.

This volume is issued by the Government of New South Wales, as a record of the language of native tribes that are rapidly disappearing from the coasts of Eastern Australia. Presentation copies will be sent to the chief learned societies at home and abroad. The indigenes of the Sydney district are gone long ago, and some of the inland tribes are represented now only by a few families of wanderers. In all New South Wales, there are only five thousand full-blood blacks; only four or five hundred in Victoria; and in Tasmania the native race became extinct in 1876. They have decayed and are decaying in spite of the fostering care of our Colonial Governments.

A considerable portion of this volume consists of Mr. Threlkeld's acquisitions in the dialect which I have called the Awabakal, from Awaba, the native name for Lake Macquarie—his sphere of labour. But we have now come to know that this dialect was essentially the same as that spoken by the sub-tribes occupying the land where Sydney now stands, and that they all formed parts of one great tribe, the Kŭrĭggai.

In an Appendix I have collected several Grammars and Vocabularies as a contribution to a comparative knowledge of the dialects. The map and other illustrations are new, and were prepared for this work.

The Gospel by St. Luke herein is now of no practical value, except to a linguist; but it is unique, and it shows the structural system of the language.

JOHN FRASER.

Sydney,
May, 1892.

CONTENTS.

PAGES.

INTRODUCTION xi—lxiv

PART I.—THE GRAMMAR AND THE KEY 1–120

Grammar of the Awabakal Dialect ... 1—46

Vocabulary of the Awabakal Dialect ... 47—82

The Key to the Structure of the Awabakal Dialect 90–120

PART II.—TRANSLATION OF THE GOSPEL BY ST. LUKE 128–196

PART III.—THE LEXICON TO THE GOSPEL BY ST. LUKE 201–227

PART IV.—THE APPENDIX 1–148

(A.) Grammar and Vocabulary of the Minyung Dialect 3—27

(B.) Grammar of the Narrinyeri and other Dialects of South Australia 28—47

(C.) Grammar of a Dialect in Western Australia 48—56

(D.) Grammar and Vocabulary of the Wiradhari Dialect in New South Wales 56–120

(E.) Prayers in the Awabakal Dialect ... 120–127

(F.) Sentences in the Kamalarai Dialect 127–131

(G.) The Earliest Specimen of an Australian Language 131–148

ERRATA.

Page 6, line 28. *For* 'sine' *read* 'shine.'

„ 11, „ 25. *For* ġatoa *read* baġ.

„ 17, „ 4. *Let* Nom. 1 and Nom. 2 change places, so that baġ and its line shall be Nom. 1.

„ 18, „ 33. *Let* Nom. 1 and Nom. 2 change places, so that baġ and its line shall be Nom. 1.

„ 19, „ 26. *Let* Nom. 1 and Nom. 2 change places, so that unni and its line shall be Nom. 1.

„ 37, „ 16. *For* bag (*bis*) *read* baġ †(*bis*).

„ 137, „ 29. *The word* ġatun seems to have dropped out of the manuscript at * * *

APPENDIX.

Page 4, *ad finem*, *This*† recurs in the same sense on pp. 13, 14, 16.

„ 30, „ *For* appendix *read* volume.



THE ILLUSTRATIONS.

1. MAP OF NEW SOUTH WALES AS OCCUPIED BY THE NATIVE TRIBES *Frontispiece*

This map is the issue of ten years' thought and inquiry on the location of our native tribes; nothing of the kind has been attempted before. The basis of the whole is the boundaries of the Kamalarai tribe, which were marked out for me by a friend who knew the tribe well fifty years ago; his information I have tested and extended by answers I got from others, who also knew the tribe about that time. The Walarai dialect differs only a little from the Kamalarai proper; so also the Wailwun, spoken by the Ngaiamba blacks; for this reason, and because they have the classification of the Kamalarai, these are regarded as only subdivisions of the great Kamalarai tribe. The Walarai dialect extends into Queensland.

The next great tribe is the Kuringgai on the sea coast. Their 'taurai' (hunting ground *or* territory) is known to extend north to the Macleay River, and I found that southwards it reached the Hawkesbury. Then, by examining the remains of the language of the natives about Sydney and southwards, and by other tests, I assured myself that the country thereabout was occupied by sub-tribes of the Kurringgai.

In a similar manner, I determined the territory of the Murrinjari on the south-east coast.

The boundaries of the Wiradhari tribe have long been known. Probably they did not extend quite to the Murray, but that river is their natural limit on the south.

From Moulamein westwards, as shown on the map, or from a line drawn from the Murrumbidgee to the Murray somewhat farther east than that, and on both sides of the Murray, there is a patch of associated tribes whose dialects are called Yerry-yerry, Marrawarra, Yuyu, Tatáty, Watty-watty, &c., all from the local words for 'no.' Their position in fragments there is curious, and may be the result of some displacement from above by the incoming of stronger tribes, such as the Wiradhari.

The Bakanji is another strong tribe whose locality is well defined on the east by the Wiradhari. A sub-tribe of it is the Berriait, bordering on the Lachlan River and the Wiradhari frontier. A small portion of the north-west of New South Wales and much more of the adjoining territory in Queensland and South Australia has a tribe which some call the Kornu, but I am not sure that that is the correct name for it.

The boundaries of the Paikalyung tribe were given me by the Rev. H. Livingstone, who knows it well. Its territory runs along the coast up nearly to Brisbane.

The next tribe (I have called it Wachigari) has its 'taurai' limited by the Paikalyung on the north and the Kuringgai on the south.

The Yakkajari speak the Pikambal dialect, and extend across our border some distance into Queensland.

The New England tribe, the Yunggai, has caused me much perplexity. There are scarcely any blacks of that territory now surviving; but the tribal language is quite different in its words from those around it; I also know for certain that the table-land of New England did not belong either to the Kamalarai or the Walarai. I have, therefore, called this tribe the Yung-gai, from Yung—the name which the coast tribes give to New England.

The Ngarego tribe belongs rather to Victoria than to New South Wales.

Of these tribes, the Kamalarai, Walarai, Ngaiamba, Bakanji, Wiradhari, the Associated Tribes, the Ngarego, the Kuringgai, are names already established and in use; and most of them are formed from the local word for 'no,' and thus describe more the speech than the people. The names, Murrinjari, Wachigari, Paikalyung, Yakkajari, I have made; for these tribes have no general name for themselves. Wachi-gari and Yakka-jari are legitimate formations from the local words for 'no'; Murrin-jari and Paikal-yung mean the 'men,' which also is the meaning of the native tribe-name Kuringgai—all from their distinctive tribal-words for 'man. Tribes of aborigines, in many parts of the world, call themselves 'the men.

2. PORTRAIT OF BIRABAN *Page* 88

This is the intelligent aboriginal who was so useful to Mr. Threlkeld. The illustration is reproduced from the pencil sketch which was made by Mr. Agate.

3. PORTRAIT OF "OLD MARGARET"—an 'Awabakalin,' or woman of the Lake Macquarie sub-tribe ... *Page* 196

'Old Margaret' is the last survivor of the Awabakal. She is now living in her slab-hut on a piece of land near Lake Macquarie Heads, and supports herself by her own industry. She had the advantage of early training in an English home in the district; she is respectable and respected.

Her features, as compared with those of other natives, show how much the type varies; and yet she is an Australian of pure origin. She was born at Waiong, near the Hawkesbury River, and is now about 65 years of age.

4. BUNTIMAI—'A MESSENGER' *Page* 212

This blackfellow is evidently on an errand which requires despatch. The 'possum cloak, the hair, and the general cast of the figure are true to nature, but the calves of the legs are stouter than usual.



INTRODUCTION.

I. The Grammars.

No large effort has yet been made to master the difficulties that present themselves in the study of the comparative grammar of the Australian languages. The only thing in this direction, that is known to me, is a paper on the "Position of the Australian Languages, by W. H. J. Bleek, Esq., Ph.D.," published in 1871. Dr. Bleek was a philologist who, in 1858, assisted in cataloguing the Library of His Excellency Sir Geo. Grey, K.C.B., then Governor of Cape Colony. Twenty years previously, Sir George (then Captain Grey), as leader of an expedition into the interior of our continent, had excellent opportunities of seeing the native tribes in their original condition; and the knowledge thus gained was enlarged by him and matured, while he was Governor of South Australia. The records of the knowledge of so intelligent an observer as Sir George Grey are sure to be valuable. These records are now in the South African Public Library, Cape Town, having been presented to that Library by him, along with his collection of books and other manuscripts.

The catalogue of Sir George Grey's Library was published by Trübner & Co., London, and Dr. Bleek devotes a portion of the second volume to the philology of the Australian languages.*

The earliest of individual efforts to deal with any single language of the Australian group was made by the Rev. L. E. Threlkeld, who, for many years, was engaged as a missionary among the blacks of the Lake Macquarie district, near Newcastle, New South Wales. His Grammar of their language was printed in Sydney in 1834, at the "*Herald* Office, Lower George Street." A few years previously, Mr. Threlkeld had translated the Gospel by St. Luke into the same language. This translation remained in manuscript and had disappeared; recently I discovered that it still exists, and is now in the Public Library of Auckland. This "Grammar" and the "Key" and the "Gospel," and some smaller fruits of Mr. Threlkeld's labours on that language, are now published in a collected form in the present volume. But Threlkeld's Grammar deals with only one dialect, and, for the purposes of comparative grammar, more languages than one are required.

*Throughout this Introduction I say "languages," although, in fact, there is but one Australian language with many dialects; I also use the word "language" instead of dialect, wherever the meaning is clear.

In looking about for another Grammar, I remembered that Mr. Horatio Hale, the philologist of the United States' Exploring Expedition, had, in his volume on the Ethnography and Philology of the Expedition*, made a short synopsis of two of our dialects. When in this colony, he got access to the Rev. William Watson, then missionary to the aborigines at "Wellington Valley," who drew up for him "an account of the most important peculiarities of the Wiraduri language, modelled as nearly as possible on the Grammar of Mr. Threlkeld, for the purpose of comparison." Further search disclosed the fact that, as early as 1835, a Dictionary and a Grammar had been prepared there, and the Gospel by St. Luke had been translated. How valuable these materials would now be, to illustrate the Awabakal of Lake Macquarie! but Mr. Watson had no relatives in this colony, and on his death his manuscripts were sold as waste paper; so I am told. Fortunately, the late Archdeacon Günther, of Mudgee, wrote a Grammar of the Wiradhari and collected a copious Vocabulary about the year 1838. The Vocabulary I found to be in the hands of his son, the present Archdeacon of Camden, and it is here published, along with a short introductory Grammar which forms part of the manuscript Vocabulary. A longer Grammar was, many years ago, sent to the home country, and I fear that it cannot now be recovered.

The next labourers in the field of Australian grammar were the Lutheran Missionaries, Messrs. Teichelmann (E. G.) and Schürmann (C. W.) In 1840 they published a "Grammar, Vocabulary, and Phrase-book" of the aboriginal language of the Adelaide tribe. Then, in 1856, appeared the primer, "Gurre Kamilaroi," by the Rev. W. Ridley. Mr. Ridley, who was a man of rare devotedness and self-denial, went among the aborigines of Liverpool Plains and shared the privations of their wandering life, in order that he might learn their language, and so be able to tell them the message of the Gospel. In 1866 (2nd edition, 1875), our Government Printing Office issued his book on the "Kamilaroi, Dippil, and Turrubul languages."

A Grammar of some of the dialects spoken in South Australia is contained in Taplin's "Folk Lore," which was published in 1879. This Grammar is given here in a condensed form.

II. Mr. Threlkeld.

Lancelot Edward Threlkeld, the pioneer in the [illegible] tralian language, died in Sydney on the [illegible] October, 1859, having on the previous [illegible] own church—the church of the [illegible]

* *See pp.* 479-531 of "Unit[illegible] years 1838-42, under the c[illegible] Ethnography and Ethnol[illegible] tion. *Philadelphia:* [illegible]

Mr. Threlkeld's birthplace was Hatherleigh, in Devon, but the family belonged originally to the county of Cumberland, and there to the village of Threlkeld, which either had its name from them or gave its name to them. In "Burke's Peerage," we read of Threlkeld of Threlkeld in the time of Edward I. That family became extinct in the male line in the reign of Edward IV, but the name was continued through a younger branch, Threlkeld of Melmerly, in the same county.

A romantic story from the Wars of the Roses connects itself with a Sir Lancelot Threlkeld by his marriage with the widow of Lord Clifford. Clifford had much power in Yorkshire, where his estates were, but, although related to the House of York, he was a keen supporter of the Lancastrians, and with his own hand he killed the youngest son of the Duke of York in cold blood after the battle of Sandal, in revenge for an injury he had received The sanguinary conduct of Lord Clifford on this occasion is commemorated by our poet, Drayton, in his 'Polyolbion,' in the lines beginning :—

> "Where York himself before his castle gate,
> Mangled with wounds, on his own earth lay dead,
> Upon whose body Clifford down him sate,
> Stabbing the corpse, and, cutting off his head,
> Crowned it with paper, and, to wreak his teene,
> Presents it so to his victorious Queene."

Three months after this, Clifford was himself shot through with an arrow in the battle of Towton, and the Yorkists, being now victorious, stripped the Clifford family of all their estates and possessions; this happened in the year 1470. The heir to Lord Clifford's name and fame was a little boy then six years old. His mother feared that the House of York would seek to avenge on him the murder of their own boy, the young Earl of Rutland: she had now no powerful friends to protect her and her son, and she knew that her movements were watched: in these circumstances she resolved, for safety, to commit her boy to the care of her faithful retainers, and have him brought up as a shepherd on his own estates. Meanwhile, the report was spread that he had been sent to Holland and had died there. When he had reached the age of [illegible] years, his widowed mother married Sir Lancelot Threlkeld, [illegible] was a fortunate thing for the boy that it led [illegible] from the neighborhood of his own home to pastures [illegible] among the mountains of his native land, and his [illegible] entrusted with the entire direction and [illegible] assisted in [illegible] life of the [illegible] boy. The [illegible] necessary to maintain his position [illegible] without [illegible] with neither read nor [illegible] had [illegible] yet the nature of his true [illegible]

ting with hor's

itself in his natural intelligence and his personal demeanour. He grew up a tall and handsome youth, with the features and commanding mien of his grandfather, who had been much loved and regretted. While still living in obscurity as a shepherd, he gained such a knowledge of astronomy as made him a wonder to many in later years, and his gentle manners so shone through rustic attire that he secured the affection of a lady of rank, well known at that time as the "nut-brown maid"—the daughter of Sir John St. John; her he married. When the "Wars of the Roses" were ended by the accession of Henry VII., and peace was again come, the young Lord Clifford, now 32 years of age, asserted his right to the Londesborough estates, and, on petition to the King, was restored to his title and his lands. The men of the time called him the "Shepherd Earl." In addition to Londesborough, the place of his birth, he was owner of Brougham and Skipton, but he usually resided near Bolton, and there, after many years, he died, and was buried in the choir of the Abbey. His son was created Earl of Cumberland; and a grandson was a naval commander in Elizabeth's reign. In 1742 the heiress of the Cliffords married an ancestor of the present Duke of Devonshire, and with her the estates in Yorkshire passed over to that family.

This incident has only a remote connection with the Threlkeld family, but I have given it here as an interesting glimpse into the private history of noble families in those troublous times.

Our author was born in 1788 at the village of Hatherleigh, and, while still a boy, he experienced deep religious convictions under the ministry of the vicar of the parish. This ultimately led to his offering himself to the London Missionary Society for work in the foreign field, and so, after several years of instruction and training at Gosport under Mr. Bogue, he was ordained, along with Mr. Ellis, on the 8th November, 1815, and appointed to labour at Raĭ-atéa, in the 'Society' group of the South Seas. Towards the end of that month he embarked in a government vessel, the "Atlas," which was about to proceed to Sydney. At Rio de Janeiro, his wife fell ill, and for nearly a year he had to remain there, all the while acting as the first Protestant minister whom the English residents at Rio ever had. On 22nd January, 1817, he sailed again, along with Messrs. John Williams, Darling, Bourne, and Platt, all bound for missionary work in the islands of the South Seas.

After a short stay at Hobart, they reached Sydney on the 11th May, 1817, and Mr. Threlkeld proceeded to Raiatea soon after. The death of his wife led him to return to Sydney in 1824. Next year, the London Missionary Society established a mission to our native blacks at Lake Macquarie under the care of Threlkeld, and there, with assistance subsequently from the

Government of the Colony of New South Wales, the mission was maintained till December 31, 1841, when the number of the natives there had so declined that it had to be abandoned. It was during those seventeen years of labour that Mr. Threlkeld acquired so much experience in the use of the native dialect of the tribe, that he was enabled to prepare the works which form the bulk of this volume. The year 1842 and the surrounding years were a time of terrible commercial distress in the colony, and, when the mission station was abandoned, Mr. Threlkeld lost all his property there. But, in 1845, he was appointed minister of the Mariners' Church, Sydney, and in that office he continued till his death. By his first wife he had one son and three daughters; by his second wife—a daughter of Dr. Arndell, the Colonial surgeon of the time—he had two sons and three daughters. Those of his children who still survive occupy honourable positions in this colony.

The following is believed to be a complete list of Mr. Threlkeld's labours in the dialect which I have called the 'Awabakal':—

1827.—"Specimens of the Aboriginal Language"; printed then.

1829.—First draft of the Translation of the Gospel by St. Luke.

1832.—Translation of Prayers for Morning and Evening Service from the Ritual of the Church of England; these were selected by Archdeacon Broughton.

1834.—"The Australian Grammar" published. Mr. Threlkeld's memoranda show that at the beginning of this year the following subjects were occupying his attention:—

1. Specimens of the Language.
2. The Australian Grammar.
3. The Gospel by St. Luke, under revisal.
5. The Gospel by St. Mark, in preparation. The first rough translation was completed in 1837.
5. The Gospel by St. Matthew, just commenced.
6. The instruction of two native youths in writing and reading their own language.
7. Reading lessons selected from the Old Testament.
8. An Australian Spelling Book.

1836.—"The Spelling Book" printed.

1850.—"The Key to the Aboriginal Language" published.

1859.—At the time of his death he was engaged in completing the translation of the four Gospels; and was proceeding with the "Lexicon to the Gospel by St. Luke." Thus our author's life closed in the midst of 'labours many.'

III. Influences affecting the Language.

The position of our Australian dialects in their relation to the great families of language has not yet been determined. That task demands leisure, labour, and skill. A collection of carefully prepared Grammars and Vocabularies would make the task much easier; but where are these to be had? With the exception of those that I have named, I know of none. Australian Vocabularies have been collected in abundance, but, for the most part, these are quite useless to the philologist; they consist of dialect-names for native customs and weapons, for the birds of the air, the beasts of the field, and the trees of the forest. All this is mistaken labour which yields no fruit. What we want is to get from each dialect a sufficient number of words expressing the ideas essential to a language, in the form of substantive, adjective or verb, and a sufficient number of simple sentences; this would enable the philologist to ascertain what is the structure of its grammar and its vocables.

The Australian languages are subject to a principle of change which it is worth our pains to consider here. The native tribes name their children from any ordinary occurrence, which may have taken place at the birth or soon after it. For instance, if a kangaroo-rat were seen to run into a hollow log at that time, the child would be named by some modification of the word for kangaroo-rat. At a later period of the boy's life, that name might be changed for another, taken from some trivial circumstance in his experience; just as our own boys get by-names at school. When a man or woman dies, his family and the other members of the tribe, as far as possible, never mention his name again, and discontinue the use of those ordinary words which formed part of his name; other words are substituted for those common ones, and become permanently established in the daily language of the clan or sub-tribe to which the deceased belonged.* In this way new words arise to designate those familiar objects, the previous names for which have been cast aside; and these new words are formed regularly from other root-words, that describe probably another quality inherent in the thing in question. Let me illustrate this matter by examples. A man or a woman may get a name from some peculiar physical feature, such as a large mouth, or chin, or head; or a name taken from an animal or tree, or any similar object, animate or inanimate, which had some relation to his birth. A Tasmanian woman was called Ramanalu, 'little gull,' because a gull flew by at the time of the child's birth. After her death, the word r a m a would never be used again for 'a gull'; a new name for 'gull' would be invented, formed, it

* It is possible that the discarded word resumes its place in the language after a while; this point I have not ascertained; at all events, the adopted word remains.

may be, from a root-word meaning 'white,' because of the whiteness of the bird. This new word would be used by all the kindred and acquaintances of the deceased, and would ere long establish itself in the language of that portion of the tribe as the right name for 'gull.' Again, a boy of the Dungog tribe of blacks, in our own colony, was receiving instruction from the old men of the tribe; he was required to make a spear, and was sent into the bush to select a suitable piece of wood; he cut off and brought to them a piece of the 'cockspur' tree; this choice was so absurd, that forthwith his instructors dubbed him Bobinkat, and that was his name ever after. When he died, the word bobin would disappear, and some other name be found for the cockspur tree. And the operation of this principle is not confined to Australia; it is found also in Polynesia; but there it has respect to the living, not the dead. High chiefs there are regarded as so exalted personages, that common people must not make use of any portion of their names in ordinary talk, for fear of giving offence. If, for example, a chief's name contains the word pe'aρe' bat,' the tribe calls the 'bat,' not pe'a, but manu-o-le-lagi, 'bird of the sky.' In languages which are not subject to these influences, the derivation of such a word is usually very plain; the Latin vespertilio, 'bat,' for instance, bears its origin on its very face; but if a philologist, not knowing the history of the word manu-o-le-lagi, were to find it to mean a 'bat' in a Polynesian tongue, he would be puzzled to explain how it is that a creature so peculiar as the 'bat,' should have been named by a word having so indefinite a meaning as the 'bird of the sky.' Any one who may have had the curiosity to look into lists of names for common things in Australian vocabularies, must have been surprised to see how diverse are these names in the various tribes, but your wonder ceases to be wonder when the cause is known. In fact, we do find that among conterminous tribes, and even in the sub-sections of the same tribe, these words vary greatly; for the presence of death from time to time in the encampments kept up a frequent lapse of words.

To show how much a native language may be effected by this cause of change, I quote here a few sentences from Taplin, who, for many years, was in daily contact with the black natives of South Australia. In his Vocabulary he says:—

"Therto, 'head'; obsolete on account of death. Koninto, 'stomach'; obsolete on account of death. Muna, 'hand'; not used on account of the death of a native of that name. When any one dies, named after anything, the name of that thing is at once changed. For instance, the name for 'water' was changed *nine times* in about five years on account of the death of eight men who bore the name of 'water.' The reason of this is that the name of the departed is never mentioned because of a superstitious notion that his spirit would immediately appear, if mentioned in any way."

It may possibly be asked why our blackfellows had so strong a disinclination to mention the name of a friend who had died. We ourselves have a feeling of the same kind. We speak of our friend as 'the deceased,' 'the departed,' 'him who has gone'; and if we must mention his name, we apologise for it by saying 'poor' Mr. So-and-so, and seem afraid to use the simple word 'dead.' But our indigenes have a stronger reason than that. They believe that the spirit of a man, especially if he is killed by violence, is excessively uncomfortable after death, and malicious, and in its fretfulness ready to take offence at anything, and so pour out its wrath on the living. Even the mention of the dead man's name would offend, and bring vengeance on them in the night time. Our blacks seem also to have the idea that the deceased, for a certain number of days after death, has not yet got his spiritual body, which slowly grows upon him, and that, while in this undeveloped state, he is like a child, and is specially querulous and vengeful.

IV. Tests in Examining Languages.

I now proceed to show some results which may be obtained even from our Australian words, by comparing them with others elsewhere. It is agreed among philologists, that there is no surer test of the affinity of different languages than that which comes through the identification of their pronouns, numerals*, and, to a less extent, their prepositions. To this I would add, in our present inquiry, the identity of such common words as 'eye, foot, hand, fire, sun, moon,' and the like; for these words cannot have been used much in the names of individuals, and are therefore not likely to have suffered from the fluctuations which I have already explained. It is true that, in all languages, the pronouns and the numerals are subject to abrasion and decay, from the frequency and rapidity with which they are pronounced, and from a natural tendency everywhere to shorten the words which are most in use. But it is the function of the philologist, not only to understand these causes of decay, but to show the process by which the words fell away, and to restore them to their original forms for the purpose of identification.

It is agreed, then, that the numerals, the pronouns, and, to some extent, the prepositions, are a strong test of the affinity of languages. On this principle, such languages as the Sanskrit, the Greek, the Latin, the German and Gothic, the Lithuanian, the Keltic, have been tested and proved to be so much akin that they are grouped as a well-defined family of languages—the Aryan. Some anthropologists, especially when they are not linguists themselves, sneer at the labours of philology as deceptive and liable to

* Bopp says that the lowest numerals can never be introduced into any country by foreigners.

serious error; so are all sciences, if not [illegible]d the Dravidian The ability. A student in chemical analysis and [illegible]of tskic, *bir*, 'one me, results which are clearly erroneous; instead of [illegible]mtarmerly,' 'firs scribed methods to be faulty or his materials to [illegible]ma*vara*, 'before. to blame only his own want of skill in manipulatio[illegible]he 'one,' and utility of philology, I would only remark that it was [illegible]pacaoted by of languages that the place of Sanskrit (and consequen[illegible]l pion the Hindu race) was determined in its relation to the other [illegible]Gele it of the family I have named, and it was philology alon[illegible]w aon settled the claim of the Keltic, and consequently of the Kelts, w[illegible]xea regarded as one of the most ancient members of the Aryan famil[illegible]h In the case of the cuneiform inscriptions, the services which philology has rendered are inestimable. And it is quite possible that, amid the conflicting opinions as to the origin of our Australian race, the *via prima salutis*, the first dawn of a sure daylight, may in the future arise from a careful examination of their language.

As is well known, the Australian numeral system is very limited in its range; our natives say 'one,' 'two'; sometimes 'three'; occasionally 'hand' for 'five'; all else is 'many,' 'a great number.' It was alleged by Sir John Lubbock, and has since been repeated by everybody, that their having separate words only for 'one' and 'two' is a proof that Australians possess very limited mental powers, since they cannot count higher than 'two.' Every colonist, who has been much in contact with the blacks, can adduce proofs to show that their mental powers are not so limited, and that, when our indigenes are taken out of their adverse environment and encouraged to cultivate their intellectual faculties, they readily develope a decided capacity for improvement. A friend of mine, fifty years ago, taught two young black boys to play chess; they soon acquired a liking for the game, and learned to play with caution and skill, and even with success. If it were possible to surround the blacks with favourable influences continued from generation to generation, I have no doubt that their whole position would be altered; but any final separation from their ancestral habits would lead to their speedy extinction as a race; this was the issue that was rapidly approaching after the last remnants of the Tasmanians were removed to Flinders' Island. But, for many hundreds of years, no one can tell how many, the Australian race has lived in the midst of adverse surroundings, tribe warring against tribe, each tribe restricted to its own boundaries, the supply of food in our precarious climate often scanty, the paralysing terror produced by their strong belief in the supernatural power of demons and of their own wizards, the ravages of waves of disease and death sweeping over them from time to time; all these and other causes compelled them to think only of their daily subsistence and the

It may possibly be ...ives, fixed and deepened their degradation, disinclination to m... the possibility of amelioration and elevation. We ourselves ha... South Sea islands, whose lot has been a fairer friend as 'the ...many yams and cocoa-nuts and bananas and other if we must m...unt, and so have developed a wide system of Mr. So-and...but our poor blackfellows, whose only personal But our ...is a few spears or so, have not felt it necessary to speak that t... than 'one,' 'two,' or 'three' objects at once. Then, as excee... linguistic question on which Sir John Lubbock builds his fr...rge, I think it could be shown that even the Aryan system of ...umbers—the most highly developed system of any—is founded on the words for 'one,' 'two,' 'three,' and no more, all the rest being combinations of these by addition or by multiplication. Further, the Aryans have singular and dual forms for nouns and pronouns, that is, they have number-forms for 'one' and 'two,' but all the rest beyond that is included in the general name of plural, that is 'more'; indeed the Sanskrit uses its word for 'four' in a general way to mean a considerable number, exactly as to our blackfellows all else beyond two or three is bula, 'many.' For these reasons I think that this charge against our blackfellows ought to be laid on better ground than that afforded by their numerals.

V. The Australian Numerals.

If Bopp's dictum is well founded, the numerals 'one,' 'two,' 'three,' when tested, may tell us something about the origin of our Australian blacks. I, therefore, now proceed to examine these numerals. And here I may be permitted to say that I alone am responsible for the arguments drawn from the evidence produced in this inquiry. So far as I know, these arguments have never been advanced previously; indeed, I am convinced that no one has ever discussed these numerals before, for it is commonly alleged that it is impossible to give any account of them.

1. *The Numeral 'One.'*

(*a*.) Of the words for 'one,' I take up first that which is least common, pir, 'one.' It is used in the Walarai country (see map). It must be an old and genuine word, for I know that, in another dialect, the word piriwal means 'chief,' and pir seems to me to bear the same relation to piriwal that the Latin primus, 'first,' bears to princeps, 'chief,' 'first,' or the Latin preposition pro, 'before,' to proceres, 'chiefs,' or our English word 'first' to the German fürst, 'a prince.' In fact, I regard pro and pir as the same word originally.

Now, do not mistake me here; for I do not assert that the languages spoken by our Australians are uterine brothers to the Latin and the Greek; but I do assert that all languages have

one common, although ancient, origin, and the Dravidian The words of these languages, there are proofs of tukic, *bir*, 'one-ne, Pir, then, as allied to pro, means the numb-rmerly,' 'firs 'before' all others in the row, the one that com-oara, 'before. Latin primus is for pri-imus (*cf.* Sk. pra-thama-New South which the root pri, not unlike pir, is the same as the 'one,' and and prae. In the Aryan family, the nearest approac-oted by Australian pir is the Lithuanian pir-mas, 'first,' and pi-n the preposition), 'before'; other remote kinsmen are the Gle it pro-tos, 'first,' pru-tanis, 'a prince,' 'a president' (*cf.* piriwa-on prin, 'before'; the Gothic fru-ma, 'first'; the Aryan prefixes pra, fra, pro, pru, prae, pre, and fore as in our English 'fore-ordain.' The Keltic languages drop the initial *p* or *f*, and say ro, ru, air, ari, to mean 'before.' In the Malay region ar-ung is a 'chief,' and in Polynesia ari-ki is 'a chief,' which the Samoans change into ali'i; these words, I would say, come from eastern forms corresponding to the Keltic ro, air, 'before.' In Samoan i lu-ma means 'in front,' and in Malay de-alu-wan; these are like ru; in Aneityum, a Papuan island of the New Hebrides, a 'chief' is called natimi arid, where natimi means 'man,' and arid is 'high,' 'exalted,' doubtless from the same root as ariki; and arid is to ariki as the Latin procērus, 'tall,' to procĕres, 'chiefs.' From the abraded from ru I take the New Britain* word lūa (Samoan lua'i), 'first.'

In the Dravidian languages of India, from which quarter, as I suppose, our Australian languages have come, there is a close parallel to our word pir, for pira means 'before,' and piran is 'a lord.' Dravidian scholars themselves acknowledge that piran comes from the Sanskrit preposition pra, 'before'; this corroborates my derivation of the Australian word piriwal and the Maori ariki. The Aroma dialect of New Guinea says pirana, 'face'; and in my opinion this pirana bears the same relation to the Dravidian pira that the Latin frons has to the preposition pro, the Samoan mua-ulu to mua, 'first,' and the English fore-head, to be-fore. The Motu dialect says vaira for 'face, front'; I take this to be a metathesis of pira, for the Motu also says vaira-nai, 'before'; another dialect says vari; with this compare pro, para, and frons. The negroes, to the west of Khartoum, also say ber, bera, for 'one.'

The Australian postposition bir-ung, 'away from,' seems to be connected with this root in the same way as the Greek para. The dictionary meanings of the Sanskrit preposition pra are 'before,' 'away,' 'beginning'; now, if these three meanings were

* New Britain and New Ireland are two tolerably large islands lying to the east of New Guinea, and Duke of York Island—a name corrupted by the natives into Tukiok—is a small island in the straits between these two. The natives of all these are Papuans.

It may possibly [illegible]a through the Dravidian form pira, they disinclination t[illegible] my arguments as to the origin of the Austra- We ourselves [illegible]one,' and birung, 'away from.' In New Britain friend as 't[illegible]odd,' 'not a "round" number' (*cf.* the game of if we mu[illegible]ens'), and this sense must be from a numeral meaning Mr. So[illegible] the Ebudan* language of Efate, 'a voice came from But o[illegible]is nafisan sikei i milu elagi mai, in which milu that signifies 'away from (direction from) the sky.' Here milu e[illegible]dentical in form and meaning with the Awabakal birung. [illegible]rther, in New Britain and in the Duke of York Is. (Melanesian), ka, kan mean 'from,' kapi, with verbs of motion, implies 'motion from,' and kabira means 'on account of.' These correspond very well with the forms and uses of the Awabakal postpositions kai, ka-birung, kin-birung. The simple form biru is therefore cognate to the Sanskrit para, *Gr.*, para, 'from.'

Some further light on this point may be got from another quarter. The Hebrew preposition corresponding to birung is min, or, without the *n*, mi, mä; in form this is not far removed from the bi of birung. Min, originally, is a noun meaning a 'part,' and, in its use as a preposition, it answers first to the partitive genitive or the preposition ex in the classic languages; then, from this primary notion, it is used to signify a 'departing from' any place, 'distance from,' 'proceeding *or* 'receding from'; in these respects it corresponds exactly with the Australian birung. Now, män, (min), 'a part,' comes from the *Heb.* root mânâh, 'to divide.' But, in Dravidian, the verb 'to divide' is per, piri, and that also is a close approximation to our Australian birung. In the chief Dravidian dialects, 'a part', 'a portion' is pâl; this again brings us to the Shemitic pâlâ, pârash, and many other forms of that verb, meaning 'to share,' 'to separate,' &c., and to the Sanskrit phâl, 'to divide,' *Gr.* meiromai, 'I share,' meros, 'a part,' *Lat.* pars, and a host of words from these. Now, if birung be the Dravidian piri, per, and if piri, per be the same word as the Sanskrit pâl and the *Heb.* pâlâ, and if these are all original root-words belonging to a common stock, I cannot see how it is possible for anyone to avoid the force of the argument from this that our Australian indigenes have a share in a common ancestry, and that, in language, their immediate ancestors are the Dravidians of India.

Results in this Section are:—Preposition forms to mean 'before' are, in the primitive languages, *pro*, *pri*, *pro*, *prae*, *pru*; other forms are *par-a*, *par-os*, *pur-as*; modes of all these are, *fra*, *fru*, *vor*, *fore*, and, without the initial letter, *ro*, *ru*, *air*; the Lithu-

* I have made the word 'Ebudan' (*Lat.* Ebudes *insulae*), and use it as more convenient to handle than 'New Hebridean.' The languages spoken on New Britain, New Ireland, Duke of York Island, Solomon Islands, Santa Cruz, and Banks Islands I call 'Albannic' (*cf. Lat.* Albion), and any root-words which are found in the Malay, Melanesian, and Polynesian languages I call 'Sporadic.'



anian has *pir*, and with this correspond the Dravidian The 'before,' the Australian *pir*, 'one,' and the Turkic, *bir*, 'one.' Sanskrit, the old ablative form *purâ* means 'formerly,' 'first' cog[illegible] are the Gr. *paros*, 'before,' and the Zend *para*, 'before.

ut the most common word for 'one' in New South s wākul. In fact, it is our Sydney word for 'one,' and an be no doubt of its genuineness, for it is noted by .-Colonel Collins as a Port Jackson word in his book on the ay, published 1802; he spells it wogul. At Newcastle it wākōl; in the Williams River district, wakul-bo, and on Manning, wakul. From my manuscript notes I write sume own the various forms which this word assumes, beginning ail with Tasmania and passing northwards to the Timor Sea:— the Tasmania, mara-i, mara-wa; in Victoria, bur; on the Murray f. River near Wentworth and Euston, mo, mata, máda, meta-ta; on the middle course of the Darling, waichola; on the Upper Murray, mala; on Monero Plains, yalla; at Moruya, med-endal; in the Murrumbidgee district, mit-ong; at Jervis Bay, met-ann; on Goulburn Plains, met-ong; in the Illawarra district, mit-ung; at Appin, wôgul; at Sydney and northwards to the Manning River and the Hastings, wakul; on Liverpool Plains, mal; at Wellington, mal-anda; in southern Queensland, byáda, muray, baja, byáya; in the Northern Territory of South Australia, mo-tu, wa-rat, wa-dat.

Besides these, some other words for the number 'one' are used in various parts of Australia, but those that I have given all proceed from the original root, which it will be our duty now to discover. And I notice, first of all, that one word in the list stretches along the whole extent of seaboard from the Illawarra district to the Hastings—the word wakul—and this fact affords the presumption that all that coast line was occupied by the same tribe, or by tribes closely akin; for the tribes a little inland say mal and mal-anda for 'one.' Wakul, then, was the word used by the Sydney blacks, as Collins testifies. If a chemist has a compound substance handed to him for analysis, he experiments on it, and tests it in order to discover its elements. Let us do so with wakul; it is a compound, for simple roots are usually monosyllables; but are its parts wa+kul or wak+ul? Here I remember that, in the same region where wakul exists, there is a word karâ-kal, 'a wizard,' 'a doctor *or* medicine-man,' but inland he is called karâ-ji. This satisfies me as proof that the -kul is merely a formative syllable, and that the root is wa. And this conviction is strengthened when I cast my eye over the above list of words; for they all begin with the syllable ma or some modification of it, the rest of each word consisting of various formative syllables. As I have now got hold of a clue to a solution, I reflect that the initial labial of a root-word may

It may various forms; thus, *p*, *b*, *m* may interchange, and may become *f*, *wh*, *v*, *w*. There can be no doubt, for instance, that the Latin pater, the German vater, and the English father are the same word; there *p*=*f*=*v*; and in one district in Scotland the people always say fat for what and far for where; so also the Maori whatu is the Samoan fatu; that is *f*=*wh*; *b* and *m* also are interchangeable, in Oriental languages especially, for *m* is only the sound of the letter *b* modified by the emission of a breathing through the nose; *m* is therefore regarded as a *b* nasalized. I note also that the words under consideration all begin with the cognate sound of *m*, *b*, or *w*, except yalla; and this example I think must have been at one time walla, that is, uala, of which the *u* has obtained the sound of *i* (y); or wa-la may come from the same root as wa-kul, the difference lying only in the termination. The other vowels of root word are *o*, *u*, *e*, *i*, *ai*, all of which in Australian are modifications of the original sound *a*.

Having now discovered the root-germ from which our Sydney friend wakul proceeded, and having noted the various guises which he has assumed in these colonies, we must next ask where he came from, and see if he has any kinsmen in other lands; for, when by searching we find that out, we may perhaps be justified in saying that the Australians brought the root-word with them from those lands. Before setting out on this quest, I observe that when a number of men are arranged in a row, he who is number one is (1) 'before' all the others, and 'in front' of them; he is thereby (2) 'first or foremost'; he has (3) the 'pre-eminence' in honour or authority, and (4) he may be regarded as the 'beginning or origin' of all the others.* We may therefore reasonably expect that words for 'one' will be akin to other words, bearing some one or other of these four meanings. I have already shown that the Kamalarai numeral pir, 'one,' is related to Aryan prepositions meaning 'before,' and to the Maori word ariki (Samoan ali'i), 'a chief,' as one having authority and eminence†; I shall now show that the kindred of wakul have the other meanings as well. And, first, I note that the word bokol is used for 'one' in the island of Santo, one of the New Hebrides. Bokol is so like wogul, the Port Jackson word, that I cannot doubt their identity; and yet it is impossible to suppose that the one word can be borrowed from the other. The islanders of Santo can never have had any intercourse with the blacks of Sydney; nor, if they had in any past time, can we believe that either language was so

* *Cf.* the *Heb.* âhâdh, kedam, rôsh, aûl or yaâl, for these meanings.

† The Insular-Keltic words for 'chief,' 'principal,' are priomh, ard, araid; and roimh is 'before.' It is evident that these are only corruptions of the root pri, pro, prae, pra, 'before.' In Ku, a Dravidian dialect, 'one' or 'first' is ra (*cf.* Sk. pra) and in Duke of York Island (New Britain Group), 'one' is ra, re.



miserably poor as to be without a word of its own for 'one.' The blacks of Santo are a frizzly-haired negroid race; I therefore argue, from the evidence of this word, that these blacks and our blacks have, in some way, one common origin.

I next take you to another Papuan region having a negroid population—a group of islands off the east end of New Guinea and consisting of New Britain, New Ireland, and some others. In the Duke of York Island there, I find the following words, all akin to wakul, viz., makala, 'for the 'first' time' mara, mara-kam, 'for the 'first' time,' marua, 'to bear fruit for the 'first' time, to enter on a new course, to begin,' mara, 100 (= the 'beginning' of a new reckoning), muka, 'first,' muka-na, 'first-' born son,' muka-tai, 'first,' mun, 'to go first.'* In all these, the root is ma, mu, as in Australia, and the abundance of these derived forms in this Tukiok lauguage proves that the root is indigenous, not borrowed. Among them I observe mara, 'for the 'first' time,' and mara, 100, and this is exactly the Tasmanian word (mara-wa) for 'one'; another of them is muka, 'first,' and this word, by dropping the k, which is never† sounded in Samoan, becomes the Samoan mua, 'first,' and mua-ulu, 'the fore-head.'‡ Mua also is very common in Samoan (as in foe-mua, 'the 'first' *or* stroke oar,' a-fua, 'to begin'), and thus proves itself to be native to the language. Further, you may have observed that some of the Australian words for 'one' are mo, mata. With mo compare the Santo word mo-ig, 'to begin,'—another proof that the Santoans and the Australians are kinsmen; with mata compare the Motu word mata-ma, 'a beginning,' and mata-mata, 'new,' 'fresh'; the Fijian matai, 'first,' and tau-mada 'before-hand'; the Maori ti-mata, 'to begin'; the Samoan a-mata, 'to begin'; the New Britain a-ma-na, 'before, in front,' mata-na, 'the front,' biti-na 'the commencement'; the Motu badi-na, 'origin,' and the Aneityumese ni-mti-din, 'the front'; with mu compare the Fijian vuna, 'to begin,' and the New Britain wa-vuna, 'to begin,' and the Santo mul, 'a chief,' as being the 'first' man. All these I

* Compare with this the Tamil postposition mun, 'before.'

† The one solitary exception is puke, 'catch you'!—a child's play-word.

‡ An uncommon form of the root ba is va; and from it the Mangaians (Hervey Islands) say va-ri, 'a beginning'; but in the Koiari dialect of New Guinea this same word means 'the forehead,' 'the face.' This word thus illustrates the procession of meanings from the root pra (para), pro, 'before'; for vari is equivalent to 'that which is before,' hence 'a beginning,' 'the forehead' as the 'front' part of the human body, 'the face'; it also throws some light on the derivation of frons, which has so puzzled Latin etymologists that some of them derive it from the Greek ophrus, 'the eyebrow'! The Motumotu dialect of New Guinea says hali, instead of vari, for 'forehead'; several other dialects there say i-piri-ti, paru, para-na, pira-na, for 'face'; these are all connected with the Dravidian pira, 'before.' The Brahui of Afghanistan says mun, 'the face,' which is the same word as the Tamil, mun, 'before.'

have noticed in the course of my reading, but I believe there are many other words in these islands which are of the same origin as our Australian word wakul.* I pray you to remember that, with the exception of Samoa and New Zealand, these words all come from Papuan regions and afford indirect evidence that our Australians are allied to the Papuans.

As to the Maori and Samoan congeners that I have quoted, it is commonly alleged that these races are Malayo-Polynesians, on the theory that their languages are of Malay origin †; but let us look at this theory in the light of our present inquiry. It is said that the Polynesians are Malays. Well, let us see. If the Samoans are Malays, then the Duke of York Islanders are Malays; for the word mua, which is essential to the Samoan language, is the same word as the Tukiok muka; therefore the Papuans of that island also are Malays! But the corresponding Malay word is mūla, 'in front,' 'foremost,' 'at first,' and it is certain that muka can never be formed from mula; for, while *k* may become *l*, the letter *l*, when once established in a word, cannot revert to *k*. Thus the Malay language might be said to have come from the Duke of York Island, as least so far as the evidence of this word goes! But I acknowledge that they may both be taken from one common source, and this, I believe, is the true solution of the question. Where shall we find that common source? The root-form of mula, muka, mua, and of all the others, is ma, mu, and if we can find that root, it will be easy to understand how all these words have been formed independently from that original root; and it will then be unnecessary to say that the Samoan language is of Malay origin, or that the Papuans of the New Britain isles are using a Malay language. I now take you to Southern India, to a group of languages called the Dravidian, occupying the mountains of the Dekkan, and the coasts both to the east and the west of that. Some of these Dravidian tribes are considered by the best authorities to be certainly negroid, and, in England, Prof. Flower, from an examination of their crania, has classed them as kinsmen of the Australians. One of the most cultivated languages of the group is the Tamil, and the Tamilians are known to have class-marriage laws similar to those in Fiji and Australia. Now for 'first' the Tamil says mudal, and this mudal is a verbal noun meaning 'a beginning,' 'priority' in time or place. The root is mu, and dal is a formative syllable. The mu is, without doubt, our Australian

* These and all other words from the New Britain and Duke of York Islands I quote from manuscript dictionaries of these languages, prepared by the missionaries there.

† The name and authority of K. Wilhelm von Humboldt first gave this theory a standing; but we have now much fuller materials on which to form an independent judgment.

root ma, mo, mu. The late Bishop Caldwell says*—"Mudal is connected with the Tamil postposition mun, 'before'; mudal is used as the root of a new verb 'to begin.' Mu evidently signifies 'priority,' and may be the same as the Tamil mu, 'to be old,' mudu, 'antiquity.'" I think there is a better derivation than that. The Sanskrit mûla means 'origin, cause, commencement,' and is the same word as the Malay mula already referred to, and both of these I take from the Sanskrit root-word bhû, 'to begin to be, to become, to be,' with which is connected the Latin fore (fuere), 'to be about to be,' fui, &c. From bhû come such Sanskrit words as bhava, 'birth, origin,' bhâvana, 'causing to be,' bhuvanyu, 'a master or lord' (*cf.* piran, &c.), and many other words in the Aryan languages. At all events, wakul and these other Australian words for 'one' are assuredly from the same root as the Dravidian mu-dal, 'first,' 'a beginnig.' I, for one, cannot believe that words so much alike both in root and meaning should have sprung up by accident over so vast an area as India, Malaya, New Guinea, Fiji, Samoa, and back again to the New Hebrides and Australia. The only rational explanation seems to me to be that these races were all at one time part of a common stock, that in their dispersion they carried with them the root-words of the parent languages, and that in their new habitations they dressed out these root-words with prefixes and affixes by a process of development, just as circumstances required.

Results.—The root in its simplest form is *ba*, 'to begin to be,' 'to begin'; other forms are *bo*, *bu*, *bi*; *ma*, *mo*, *mu*; *fa*, *fu*, *vu*; *wa*. The nearest approach to the Australian *wakul*, 'one,' is the Ebudan *bokol*, 'one,' and the Tukiok *makal-a*, 'for the first time,' but many other cognate words are found all over the South Seas in the sense of 'first,' 'begin.' The Tasmanian *mara-wa*, 'one,' is the same as the Tukiok *mara*, 'for the first time,' and *mara*, 10); and in New South Wales, *mara-gai* means 'first' in the Mudgee dialect.

2. *The Numeral Two.*

Almost the only other Australian numeral is bula, 'two.' It is true that several tribes have a distinct word for 'three,' and a few have a word for 'five' taken from the word 'hand,' but in most parts of Australia the number 'three' is expressed by 'two-one,' four' by 'two-two,' 'five' by 'two-two-one' and so on. But the wore bula is universal; with various changes of termination, it exists from Tasmania in the extreme south, right on to the Gulf

*All my knowledge of the Dravidian race and language comes from Dr. Caldwell's "Comparative Dictionary of the Dravidian or South Indian Family of Languages; second edition; London: Trübner and Co., 1875." In this Introduction, I quote from the notes which I made when I read the book some years ago, and now I cannot always tell whether I am quoting his words or only my own statement of them.

of Carpentaria. If you ask me why there is only one word for 'two,' while the words for 'one' are so numerous and different, I reply that, in other languages, and especially in those of the Turanian family, there is a similar diversity in the words for 'one'; and the reason is this, that, wherever there is a considerable number of words for 'origin,' 'commencement,' 'before,' &c., there will be a similar variety in the words for 'one,' which are formed from them. But the range of ideas for 'two' is somewhat limited; the only ideas possible are 'repetition,' or 'following,' or something similar. Let me show you this by a few examples. The Hebrew shenāim, 'two,' is a dual form, and is connected with the verb shânâh, 'to repeat;' the Latins also say 'vigesimo altero anno' to mean in the 'twenty second year;' but alter is 'the other of two,' and in French and English it means to 'change;' and secundus in Latin comes from sequor, 'I follow.' Thus we shall find that words for 'two' are the same as words for 'follow,' 'repeat,' 'another,' 'again,' 'also,' 'and,' and the like; and most of these ideas are usually expressed by forms of the same root-word.

As to the form of the word bula*, we have here no friendly karáji to tell us whether the -la is radical or not. I think that the -la is formative. The Tasmanian bu-ali (Milligan writes it pooalih) is probably the nearest approach to the original form, the bu being the root and the -ali the affix. In the Tasmanian pia-wa, the pia seems to me to be only a dialect form of bula, for the liquid *l* easily drops out, and in the Aryan languages a modified *u* approaches very nearly to the sound of *i* (*cf.* Eng., sir); in the Polynesian, *i* often takes the place of *u*. Thus bula would become bu-a, bi-a, pia. The syllable *wa* in pia-wa, as in marawa, 'one,' is only a suffix, the same as ba in our colony. All the other words for 'two' are only lengthened forms of bula.

As to the kindred of bula, I find that, in the Papuan island of Aneityum (New Hebrides), the word in-mul is 'twins'; there, *in* is the common prefix used to form nouns; the mul that

* In my manuscript notes I have the following forms:—From Tasmania, bura, poosli, piawah; Victoria, būlum, pollit; South Australia, bulait, purlaitye; New South Wales, blula, buloara, bulʼoara-bo; Southern Queensland, bular, pūbul, bularre, bulae; Northern Queensland, bularoo. It is evident that some of these words have been written down by men who were not acquainted with the phonology of languages, and that the spelling does not adequately represent the real sounds. This is generally the case in vocabularies of Australian words, and is a source of much perplexity to linguists. One of the commonest mistakes is bular for bula. In pronouncing that word, our blackfellows let the voice dwell on the final *a*, and an observer is apt to think that this is the sound of *ar*; just as a Cockney will say 'idear' for 'idea,' 'mar' for 'ma,' or 'pianer' for 'piano.' In one vocabulary that I have seen almost every word terminates with *r* on this principle!

remains is bul, 'two'; there also u'm, for mu, is 'and'; in the other islands it is ma, mo. In New Britain, bal-et is 'again,' bul-ug, 'again,' 'also,' 'another,' mule, 'again,' bula, 'another,' 'an additional one' (*cf.* ma, 'and'), bula, ka-bila, 'also' (with -bila *cf.* Tasm. pia), muru, 'to follow.' In Samoan, muli is 'to follow,' fo'i is 'also,' ulu-ga (for fulu-) is a 'couple.' The Fijian has tau-muri, 'behind' in the sense of 'following,' just as tau-mada in Fijian means 'first' or 'before.' The Malay has ulang, 'to repeat,' and pula, 'again, too, likewise.' In some of the Himalayan regions, to which a portion of the aboriginal inhabitants of India was driven by the Aryan invasion, buli, pli, bli means 'four,' that is, as I suppose, 'two-twos,'—a dual form of 'two.'

It seems to me that the Dravidian words maru, 'to change,' muru, 'to turn,' muri, 'to break in two,' are from the same root as bula, and that root is to be found in Aryan words also, such as Lat. mu-to, mu-tu-us; for there is a Sk. root ma, 'to change.' It is known that the Sanskrit dvi, dva, 'two,' gives the Greek dis (for dvis), 'twice,' and the adjective dissos, 'double,' and that dvis gives the Latin bis; but the Sk. dva also gives the Gothic twa, 'other,' 'different,' and the Eng. twain, 'two,' as well as words for 'two' in many languages. Hence I think that our root bu, ba, gives the Samoan vae-ga 'a division,' vaega-lemu, 'the half,' and other words; because when people are 'at one' on any subject they are agreed, but when they are at 'twos and threes' they are divided in opinion; and in the same sense sense I would connect the Lat. divido with the Sk. root dvi. Probably the Latin varius and the English variance are connected with the root ba in that same sense.

I would only add a line to say that our blackfellows use the word bula also to mean 'many.' I do not believe that this is the same word as bula, 'two.' I consider it to come from the same root as the Sanskrit pulu, puru, 'many,' and that root, under the form of par, pla, ple, plu, has ramifications all through the Aryan languages in the sense of 'fill, full, much, more,' &c. The eastern form of this root gives, in New Britain, bula, 'more,' mag, 'many,' buka, 'full'; in Motu, bada is 'much,' and hutu-ma, 'many,' 'multitude'; in Aneityum, a-lup-as (lup=plu), 'much'; in Fiji, vu-ga, 'many'; in Duke of York Island, bu-nui, 'to increase.' In Dravidian, pal is 'many,' pal-gu, 'to become many, to multiply, to increase.' It thus appears that the Australian bula, 'many,' has kindred, not only in Melanesia and the Dekkan, but also all through the Aryan region.

Results.—The root is *bu*, which denotes 'repetition,' 'change,' and this is the idea which resides in the Hebrew numeral 'two,' and in the Latin *alter*, 'second'; another, but cognate, idea for

'two' or 'second' is 'that which *follows*'; of the root *bu* other forms are *bu*, *bi*, *pi*, *ma*, *mo*, *mu*, *fu*, *fō*, and *u*; from *ma*, *mu*, come Dravidian words meaning 'to turn,' 'to change'; and from the same root-forms there are, in the New Hebrides, New Britain, and Polynesia, numerous words in the sense of 'follow,' 'again,' 'another,' 'a couple,' 'also.' The Melanesian word *mu-le*, 'again,' and the Malay *pu-la*, 'again,' connect themselves, not only with the Dravidian *ma-ru*, *mu-ru*, but also with the Sanskrit word *pu-nar*, 'back,' 'again,' and also with the Greek *pa-lin*, 'again.'

VI. Other Test-words.

Words for 'Water,' 'Blind,' 'Eye.'

(*a*). In dealing with the Australian words for 'water,' 'fire,' 'sun,' 'eye,' &c., I must use brevity. All these can be proved to have their roots in India, and to have stems and branches from these roots in Aryan Europe, in Malay lands, and in the islands of the South Seas. First, let us take up the word for 'water.'

Collins quotes bado as the Port Jackson word for 'water'; others write it badu; it is found in various parts of our colony and in Western Australia. The root is ba, ma, and the du is a suffix; du is also in Dravidian a formative to neuter nouns. The root ma means 'to be liquid,' 'to flow.' It is a very old word; for the Assyrian cuneiform inscriptions have mami, 'waters,' and this is a plural by reduplication; the Hebrew has mo, ma(i), 'water,' moa, 'to flow'; the ancient Egyptian has mo, 'water,' whence, according to some, the name Moses; the Sanskrit has ambu (am *for* ma, by metathesis), 'water;' the Keltic has amhainn, abhuinn, 'a river,' whence comes the river-name, 'Avon.' From ma come the words wai and vai which are so common for 'water' in the New Hebrides and in the Polynesian islands, and from the same root, in a sense known to the Arabs, by an appropriate euphemism, as 'the water of the feet,' come the Melanesian and Polynesian words mi, mim, mimi, miaga, &c., the Sanskrit mih and the Keltic mùn. From am (=ab=ap) comes the Sanskrit plural form âpas, 'water,' while from ma may come the Latin mad-idus, 'wet.' We found that wa-kul, 'one,' comes from root ba, ma; so, from the root of ba-du, comes the Australian word wa-la, which means 'rain,' and in some places, 'water.'

As to the kindred of our Sydney badu, I would remind you that 'water,' 'rain,' 'sea,' and 'wave,' are cognate ideas; hence the Samangs, who are the Negritos of the peninsula of Malacca, say bat-eao for 'water'; the Motu of New Guinea say medu, 'rain,' batu-gu, 'shower'; the Aneityumese in-cau-pda,* 'rain';

* Cau is the Fijian tau, 'to fall as rain,' and -pda is the same as the New Britain word bata, 'rain'; au in Samoan is 'a current.'

New Britain says bata, 'to rain,' ta-va, 'sea,' and the Maori say awa, 'water.' As a coincidence, it is remarkable that the old high German word awa (*cf.* the Ger. wasser, Eng. water) means 'water,' and bedu is quoted as an old Phrygio-Macedonian word meaning 'water.'

Some observers have remarked that our blacks soon master the dialects spoken by other tribes, and have ascribed this to a natural readiness in learning languages. But the present inquiry shows that there is another cause for this. A man or woman of the Sydney tribe, which said ba-du for 'water,' would easily recognize ba-na in an adjacent tribe as the same word, the termination only being different, just as it is not hard for Englishmen to remember that the German wasser is water, and that brennen means burn. So also, a Kamalarai black, who says mu-ga, would soon know the Wiradhari mu-pai; and elsewhere mata, 'one,' is not much different from meta and matata for 'one,' or even from the Tasmanian mara.

Results.—Ba, ma, mo, am, ap are forms of an original root meaning 'water,' 'that which is liquid and flows'; derived forms are *mi, me, wa;* from *ba* comes the Sydney word *ba-du,* 'water'; the *du* here is a suffix in Dravidian also, and exists in the New Guinea word *ba-tu,* elsewhere *ba-ta;* the Samang Negritos say *bat-eao;* the old language of Java has *banu,* 'water,' where the *n* has the liquid sound of *gn,* and takes the place of *d* in the suffix *du.* From all this it is clear that our Australian *badu* is of good and ancient lineage.

(*b.*) In the Maitland district of New South Wales a 'blind' man is called boko; in Polynesia poko is 'blind,' or, more fully, mata-poko, mata-po, 'eyes-blind.' As there can be no suspicion of borrowing here, how is so striking a resemblance to be accounted for? Do you say that it is a mere coincidence? Well, if so, let us examine the matter. In the Kamalarai region, (see map) mu-ga means 'blind,' and in the Mudgee district, mu-pai is 'dumb'; in Santo (New Hebrides), mog-moga is 'deaf'; in Erromanga, another island of that group, busa is 'dumb'; in Fiji, bo-bo is 'blind'; in Duke of York Island, ba-ba is 'deaf'; in Sanskrit, mu-ka is 'dumb'; in Greek, mu-dos, mu-tis is 'dumb,' Lat. mut-us. In Keltic, bann is 'to bind, tie,' balbh is 'dumb,' and bodhar is 'deaf.' Now, there can be little doubt that in all these words the root is the same (mu, mo; ba, bo, bu; po), and yet these words extend over a very wide area indeed, from Tahiti right across through India to Greece, Italy, and even to John o' Groat's. The meanings are 'blind,' 'deaf,' 'dumb,' and yet the root is the same. The general root-meaning which suits them all is 'to close,' 'to bind'; this meaning shows itself in the Greek verb mu-ō—from which mudos comes—'to close the eyes or mouth,' and in the Sanskrit mu, 'to bind';

similarly the Hebrew (a) illām, 'dumb,' comes from the verb ālām, 'to bind,' 'to be silent'; in the Gospels, the blind man's eyes were 'opened,' and Zacharias, who had been for a time dumb, had 'his mouth opened and his tongue loosed.' The root of our Australian words boko, muga, is therefore the same as the Sanskrit mu, 'to bind.' From the same source come the Samoan pu-puni, 'to shut,' po, 'night'; the Aneityumese at-apn-es (apn=pan), 'to shut,' nā-poi, 'dark clouds'; the New Britain bog, 'clouded,' and the Tukiok bog, 'to cover up'; *cf.* the Sanskrit bhuka, 'darkness.' In Aneityum, a-pat is 'dark,' 'deaf,' and po-p is 'dumb.' In Malay, puk-kah (*cf.* mu-ga) is 'deaf,' and bu-ta is 'blind'; ba-bat (*cf.* ba-ba, bo-bo) is to 'bind'; Fiji has bu-ki-a, 'to tie,' 'to fasten'; New Zealand has pu-pu, 'to tie in bundles,' pu, 'a tribe,' 'bunch,' 'bundle.' It is even possible that our English words bind, bunch, bundle, come, through the Anglo-Saxon, from this same root, ba, bu, mu.

I suppose that these examples will suffice to prove that the similarity between the Australian boko and the Polynesian poko is not a mere coincidence. Where have we room now for the theory that the natives of the South Sea Islands are of Malay origin? I might, with equal justice, say that they came from the Hunter River district in Australia, if I were to look only at the words boko and poko!

Results.—The ideas 'blind,' 'deaf,' 'dumb,' may be reduced to the simple idea 'bound'—the eyes, ears, mouth, or tongue 'closed, bound, tied.' This idea is, in the Aryan languages, expressed mostly by *mu*, but, in our Eastern languages, by *ba, bo; mu, mo; pu, po;* all these root-forms are identical, and are the basis of cognate words spreading from the region of '*ultima Thule*' across the world to Tahiti. Can this be the result of accident, or of the spontaneous creation of language in several different centres? Is it not rather proof of a common origin? Even in the development of the root, there is a singular correspondence; for the Sanskrit adds -ka, and so do the Malay, the Kamalarai, the Santoan, and the Polynesian; others use *t* for *k*.

(*c.*) The word for 'eye' also may be useful as a sample test-word, for it is not likely to be subject to the influences of change to which I have already referred. In Tasmania a word for 'eye' is mongtena, and the common word in all Australia is mi *or* mil, or some other simple derived form from the root mi. Mongtena is in Milligan's "Vocabulary of the Dialects of the Aboriginal Tribes of Tasmania," but I have never found that Vocabulary to be satisfactory either as to its phonetics or its critical sagacity. I therefore suppose that the real form is ma-a-g-ta-na; for mong-ta-linna is there the word for 'eyelash,' and mong-to-ne is 'to see'; at all events, I consider ma to be its original stem, while the



Australian stem is mi, although there are, in various parts of the continent, words with the ma stem. The Australian words for 'eye,' then, are mi, mia, mikal, miki, mir, mil, mial, mina, minúk, miko, mirang; maal, mail; meur, mobara. These words extend from Port Darwin right across to Bass's Straits. Several words formed from the same root mean the 'face,' and compound words are:—wirtin-mirnu, 'eyelid,' turna-mirnu, 'lower eyelid,' wićin-mir, 'eye-lash,' genin-mir, 'eye-brow,' kráji-mring, 'white of the eye,' daami-mir, 'the temples,' katen-mirnu, 'a tear.'

Now, it is evident that all these words for 'eye' come from the root ma, mi, me, mo, and that those formed from mi are the most common. This ma is quite sporadic; for, in Samoan, which I take to be original and typical Polynesian, ma means 'clean,' 'pure,' 'bright-red,' maina is 'to shine,' said of fire; mā-lama means either 'the moon' or 'a light'; va-ai is 'to see,' and so on; the Ebudan ma is 'to see'; in New Britain me-me is 'scarlet,' 'bright-red,' and with the meaning of 'red' the Ebudan has me-me-a, miel, miala; in Samoan, mu-mu is 'to burn brightly,' aud mú-mú is 'red,' and the Aneityumese ama-mud is 'to burn' transitively; the Maori has ma-hana, 'warm'; Papuan for 'eye' is mata, mara, maka, mana; the Malay has mata, 'eye,' and this is the sporadic word used everywhere for 'eye.'

From all these words, it appears that 'see,' 'clear,' 'shine,' 'eye,' 'burn,' 'fire,' 'red,' are allied terms, and that the root-idea from which they all proceed is that of 'shining brightly.' Now, so far as the eye is concerned, that is an appropriate designation for it; and this appropriateness is elsewhere confirmed by language; for the Sanskrit akshi, 'eye,' Latin oculus, and the Latin acer, 'sharp,' are founded on the root ak, meaning 'keenly bright' or 'sharp,' and the English word 'sheen' is, in Lowland Scotch, applied to the 'bright' part of the eye. Now, I find that meaning in the Sanskrit bhâ, 'to shine,' which is just our root ma. Sanskrit derivatives from this bhâ are bha, 'a star' (with which compare the Australian mirri, 'the stars'), bhaga, 'the sun,' and bhâ, 'light,' bhânu, bhâma, 'light,' 'the sun,' 'passion.' The Greek phai-no is from the same root.

The Dravidian language, like the Australian, seems to prefer the form mi; it has min, 'to glitter,' and hence mina is 'a fish,' so called from its phosphorescent scales.

A Samoan word 'to glisten,' 'to shine,' is ila-ila, applied to the eyes, and in the Papuan of Tagula (south-east cost of New Guinea) ira is 'bright'; at Port Essington (north coast of Australia) ira is the 'eye,' and in some parts of New South Wales ire, yir-oka is the 'sun.' In the Wiradhari dialect, iradu is 'day,' and the Ebudan of Erromanga has ire, 'to-day.' Further, a common word for 'eye' in Queensland is dilli; and

I have no doubt that this is the same Dravidian termination -illi which we shall find in ta-killi-ko and in many other Awabakal words, but here added on to the same root which we find in the Sanskrit di(p), 'to shine.'

The Ebudan of Baki has sembi to mean 'fire'; now sembu in Dravidian means 'red.' In Australia, a very general word for 'fire' is wi, win; in the north-west of Tasmania it is win-alia; these I take to be from the same root as our mil, 'the eye,' and the Dravidian min. In Tasmania also, tintya means 'red'; to which cognates are the Sanskrit damh, dah, 'to burn,' dams, damç, 'to bite,' 'to see'; in Tamil tind-u, is 'to kindle,' tittu, 'to whet'; *cf.* Anglo-Saxon tendan, 'to kindle,' English tinder.

Besides mata, the Maoris have another word for 'eye,' kanohi, which much resembles the Dravidian kan, 'the eye,' kân, 'to see'; and the root of kan may be the same syllable as in Sanskrit ak-shi, 'eye,' the ak being by metathesis changed into ka. At all events, the root kan is abundantly prevalent in the sporadic languages; for the Maori itself has kana, 'to stare wildly,' that is, 'to look keenly'; ka, 'to burn'; ka-ka, 'red-hot'; kana-pa, 'bright,' 'shining'; kana-ku, 'fire'; and cognate Polynesian dialects have kano-i-mata, 'the pupil (*i.e.*, 'the sheen') of the eye'; 'a'ano, certain 'red berries,' 'the flesh of animals,' from its redness; ka-napa-napa, 'to glitter'; ka-napa, 'lightning.' The simple root ka gives la, ra, 'the sun,' and all the Polynesian words connected with these forms.

Nor is this root-word ka, kan confined to Polynesian dialects; in Ebudan, 'fire' is in-cap, kapi, kapu, gapu, av, avi; and the Papuan dialects have for 'fire,' kova, kai-wa; for 'burn,' ogabu, igabi. And kai-o in Greek is 'I burn.'

It is interesting to know, also, that in the states which form the Himalayan boundary of India the words for 'eye' are mi, mik, mighi, mak, mo, mak, mo; and, farther east, in Cochin-China and Tonkin, mot, mok, mu. It thus appears that, on the whole our common word mil, 'the eye,' is more akin to the non-Aryan races of India—the representatives of its earlier population.

In closing this section of my subject, I presume I need scarcely say that the evidence before us drawn from the words for 'water,' 'blind,' and 'eye,' fully justifies the opinion that the Australian languages are not isolated, but that, in their essential root-words, they have a close relation to the languages of the Southern Seas and to similar root-words in the languages of the great peninsula of India. I cannot conceive it to be possible that our blackfellows should have, by chance, invented words which, when analysed, show the underlying ideas expressed by them to be the same as those root-words spread overso vast an area elsewhere.



VII. Miscellaneous Test Words.

(*a.*) There are just two or three other words which I would glance at very rapidly. The Malay kutu means 'louse'; in all Polynesia also that word means 'louse'; therefore, as some persons say, the South Sea Islanders must be Malay-Polynesians. But I find that in Aneityum also, a Papuan region, in-ket is 'louse,' and in South Australia kŭta, and in other parts of Australia, kŭ-lo, gullun. To complete the analogy, these persons should now say that the Papuans of the New Hebrides and the blacks of South Australia are Malay. This looks like a *reductio ad absurdum*.

(*b.*) The word kutu reminds me that there are some very unsavoury words, which are a strong proof of identity of origin among races; for, if these words have not come from one common source, it is scarcely possible to imagine how they are so much alike. For instance, gū-nung here means *stercus hominis aut bestiae;* in Sanskrit the root-verb is gu. In Samoan, (k)i-no is 'excrement,' the same word as gū-nung. Among our Port Stephens blacks, the worst of the evil spirits is called gūnung-dhakia='*stercus edens.*' In Hebrew, a variant for the name Beelzebub is Beelzebūl, which means *dominus stercoris.* Again, kak is an Aryan root-verb; in New Guinea it becomes tage (*t* for *k*, as is common); in New Britain, tak; in Samoa, ta'e; in Aneityum, no-hok and na-heh. The Sanskrit bhaga, which I need not translate, is in Fiji maga; and in Tasmania maga; and pi, mi, as I have already shown, is as old as the Assyrians.

(*c.*) The Tasmanian word for 'sun' is pugganubrana or pukkanebrena *or* pallanubrana *or* panubrana, according to Milligan's list. Of these, the first is clearly the original form, for the last is merely a contraction of it, and the third substitutes *l* for *g*. The last syllable -na is formative, and is exceedingly common in Tasmanian words; it is, I may observe in passing, exactly the same syllable which is used as a common suffix to form nouns in New Guinea and in the Albannic group, and in a slightly different way also in Aneityum. The remainder of the Tasmanian word is pugga and nubra. Now, nubra or nubré in Tasmanian is 'the eye,' but the vocabularies of that language do not enlighten me as to the meaning of pugga. I would write it bŭg-a, and connect it with the New Britain word bŭg (pronounced bŭng), which means 'day'; thus bŭganubra would mean 'the eye of day,' that is, 'the sun'; and that is exactly the meaning of mata-ari, the Malay word for the 'sun.' The Ebudan of Santo has bog, 'day,' and the Fijian for 'sun' is mata-ni-senga. Bug is allied to the Dravidian pag-al, 'day.' Bŭg I take from the Sk. bhâ, 'to shine'; with this compare the derivation of the English word 'day.'

(*d.*) In the Kamalarai dialect (N.S.W.), kagal means 'bad,' 'no good'; the -gal here, as elsewhere, is formative, and ka is the root. Now kâ is a Sk. prefix meaning 'bad'; in Fiji, 'bad' is ca, and in the New Hebrides, sa; in New Britain it is a-ka-ina.

(*e.*) The Awabakal word for 'good' is murrarag; in Wiradhari, it is marang; in Kamalarai, it is murraba; the Port Jackson tribe at Sydney called it bujari. The root is ma, mu, bu; Mr. Threlkeld's spelling should thus have been ma-ra-rag, that is, ma-ra with the last syllable reduplicated and -ag added; and murraba should be ma-ra-ba; in bu-jari, the -jari is a very common formative. Analogues to these are:—Albannic, bo-ina, 'good'; Ebudan (Aneityum), up-ene (up *for* bu); Malay, bā-ik; Papuan, māgē, bo-ēna, na-mo, na-ma. The Sanskrit bha-dra means 'best,' 'happy,' 'well'; and the insular Keltic ma-th is 'good,' 'wholesome,' 'happy.' I believe that the Latin bonus (of which Latin etymologists cannot trace the origin) is connected with these ancient roots; for the Keltic ma-th, *i.e.*, mad, would easily give bon-us.

(*f.*) The Wiradhari balun, 'dead,' seems to be the same word as the Dravidian mâ-l, 'to die,' and of the same origin as the Polynesian ma-te, 'dead,' and the Malay ma-ti, mang-kat, 'dead.' The old Assyrian has maatu, 'to die,' and the Sanskrit mri (mar), the Malay mi-ta, the Hebrew múth, mäth, are all cognate verbs. The Keltic has bath, bas, 'death.'

(*g.*) Korien is an Awabakal negative. If it were an Ebudan word, its form in -en would make it a verbal noun equivalent to 'the denying.' Now, it happens that, in the Motu dialect of New Guinea, gorea means 'to deny,' and the Maori ha-hore *or* hore means 'no' (*h* for *k*), and whaka-kore-kore, 'to deny.' The Ebudan of Efate has koro, 'to deny.' Another Awabakal negative is kya-wai, where the kya is for ka. The Maori ka-ua (imperative or optative) also means 'not.'

(*h.*) Wiyalli is to 'speak.' The Sanskrit vad, vaç, 'to speak,' would give the wiya, and the -alli is the usual verbal form. The Albannic has veti, 'speak.' Fiji has va-ka, 'to say,' and vei wali, 'to joke,' where vei is a reciprocal. The Awabakal wiya means 'say,' 'tell'; New Britain has wi, 'to tell, to inform.'

(*k.*) The Awabakal bún means 'to strike,' 'to beat,' 'to kill.' With this compare the Malay bunoh, 'to kill'; the Albannic bua-tari, 'to destroy,' and we-umi, 'to fight,' 'to kill,' of which the we is reciprocal.

(*l.*) For an adult 'woman,' the Wiradhari says inar; the Port Jackson (Sydney) sub-tribe said din or dhin*; other localities say yinan, ina; thus the *d* is radical. Several districts, far apart, in

*Hence comes the word jin—so commonly used in Australia to mean the 'wife' of a black man (kuri).

British New Guinea say ina-gu, 'my mother,' ia ina-na, 'his mother,' ine, 'mother,' where the ina is our Australian word; and, in Samoa, tinā is 'mother.' Are these languages not akin? Is it possible that the Papuans, the Polynesians, and the Australians could have borrowed from one another so essential a word as 'woman,' 'mother'? Moreover, in Tamil, ĭnu means 'to bring forth young' (*cf.* Eng. yean), and in Malay Indū is a word for 'mother.' Are these, too, not akin to our Australian word?

VIII. The Pronouns as Test Words.

There are few languages in which the pronouns of the first and the second persons are declined throughout by the inflexion of the same base-stem. In the Aryan family, there are at least two bases for each of them, and these are often so disguised by the inflexions that it is difficult to detect them. In English, for instance, there does not seem to be any etymological connection between *I* and *me* and *we*, and a similar diversity exists in the Latin *ego*, *mihi* and *nos*, *tu* and *vos*; in the Greek *ego*, *mou*, *nōi*, *hēmeis*; in the Sanskrit *aham*, *mam*, *vayam*, or *tvad* and *yushmad*. In Melanesian regions, the corresponding Papuan, Albannic and Ebudan pronouns are apparently considered so volatile and evanescent that a strong demonstrative is added as a backbone for their support, and thus the pronoun itself almost disappears from view. But many of these Melanesian pronouns usually have two forms—a longer and a shorter; the longer and stronger is used for emphasis and can stand alone; the shorter is suffixed to verbs and nouns, and it commonly shows the stem of the pronoun in its primary state. In Latin and Greek, we are already familiar with the strengthening use of demonstratives as regards these two personal pronouns, for we know that *ego-ipse*, *ego-met*, *vos-met-ipsi*, *ego-ge*, and the like, are used. As examples of the shorter Melanesian forms, I cite the Aneityumese etma-k, 'my father,' etma-m, 'thy father,' etma-n, 'his father,' where the *k*, *m*, and *n* represent the three pronouns of which the longer possessives are unyak, unyum, o un; corresponding suffixes are seen in the Papuan (Murua Is.) nima-gu 'my hand,' nima-mu, 'thy hand,' nima-na, 'his hand.' In Melanesian languages generally, either the separable possessive or its suffix form is used with nouns, although the one and the other use convey a slightly different shade of meaning; thus, the Tukiok dialect says either a nug ruma *or* a ruma-ig, 'my house,' and the Fijian something similar; but the Papuans say ia nima-na, 'his hand,' ina-gu, 'my mother.'

Each dialect in this volume has some peculiarity; for the Wiradhari has something which looks like suffixed pronouns,*

* See girugal-*du* on page 111 of this Appendix, gaddal-*di* on page 112, and other instances in the same section.

and the Awabakal has a 'conjoined dual'; yet they all have long forms of the first and the second pronouns to be used alone or for the sake of emphasis, while other short forms always go with a verb as its subject. I add a list of the pronouns found in the whole of the Australian, Papuan, and Melanesian regions, so far as they are as yet known to linguists; for, although I shall make only a limited use of this list at present, yet it may be useful to students of language in Britain and elsewhere, especially as the sources from which I have compiled it are not generally accessible.

Australian Pronouns.

The *Awabakal* pronouns are :—

Singular.	*Dual.*	*Plural.*
1st.—Gatoa, baġ, emmo-uġ, tia	Bali, ġali	Geen, ġear-un
2nd.—Ginto, bi, ġiro-ug	Bula	Nura
3rd. Masc.—Niuwoa, noa, ġi-ko-uġ, bón 3rd. Fem.—Boun-toa, boun-noun	Buloara	Bara

For the purpose of comparison, I give the forms of these two pronouns as found in other parts of Australia :—

New South Wales.

1st Pronoun.

Sing.—Gaiya, ġa, ġaan, ġai, iya, ġata, ġaiaguġ; ġadthu, nathu, nathuna, athu, addu, thu, athol; mi, mina, mitua, motto; imiġdu, ġanna, nanna; ġera; maiyai; iaka; ġiamba; ġulaġi.

2nd Pronoun.

Sing.—Gind-a, (-u), yind-a, (-u), ind-a, (-e, -o, -u), nind-a, (-u); idno; numba; wonda; nindrua, natrua; yindigi, indiga; youra; ḅeai, búbla; wiya, walbo; ġín; imiba; ġindiguġ; nagdu; gulaġa.

3rd Pro.; *Sing.*—Genna, noa, niuoa; *Plu.*—Garma, bara.

Victoria.

1st Pronoun.

Sing.—Gaddo, nadtha, gio, ġaiu, ġatúk; waan, aan, winnak; yatti, yanga, yandoġ, nitte; naik, naić, niak, ġe, ġén; wokok, yerrowik, wolúnyek, tiarmek; búrdop.

2nd Pronoun.

Sing.—Gind-a, (-e, -i,- o, -u), ġindúk; nind-i, (-e); ġinna, ġinya; nin, nindo, ninan, niam, winnin; yerrowin; tiarmin; waar, waanyen; wolaniġ; nutúk, utúk; mirambina; ġulum; yerally.

3rd Pro.; *Sing.*—Nunthi, munniger, kiġa; *Plu.* Murra-milla, kinyet.

Tasmania.

1st Pro.; *Sing.*—Mina, mana, mena. 2nd Pro.; *Sing.*—Nina.

Central and South Australia.

1st Pronoun.

Sing.—Gai, ġann-a, (-i), ġinyi, onye, yiġa, yinna, ini, unnyi; ġapp-a, (-u), ġaap, appa, aupa; ġatto, attho, attu, autu, althu; ġúća; ti; iyie.

2nd Pronoun.

Sing.—Gina, nia, nini, nina, yina; ġimba, imba, umpu, unga, unni, yinyi; nindo, yundo; tidni, yidni, yundru, andru, gundru; wuru, nuru, nuni; ćanna.

3rd Pro.; *Sing.*—Nulia, kitye, pa, panna, ninni; *Plu.*—Kinna(r), ka(r), pa(r)na, nana, ya(r)dna.

Western Australia.

1st Pronoun.

Sing.—Gatha, ġatuko, natto, ġadjo, ajjo, ġanya, ġuanga, ġanga, ġana, ġonya, nanya, nunna; ġarni, ġeit; ġi, ġida, ġika, ġiġ.

2nd Pronoun.

Sing.—Ginda, ġinna, yinda, yinna, nini, ninya, niya; ġinduk, yinnuk, nonduk, nundu, núnda, nunak; janna. *Plural*—Nural.

3rd Pro.; *Sing.*—Bal; *Plu.*—Balgun, bullalel.

Queensland.

1st Pronoun.

Sing.—Gaia, ġia, ġio, nigo; ġanga, ongya, unća; nutta, utthu, uda; yundu, ġiba, ipa; nia, ia, niu, iu, iuwa, yo; búrko; kuronya; ġúnġúl.

2nd Pronoun.

Sing.—Ninda, inda, imba; yinda, (-i), ind-a, (-i); yindua, yúndu, indu; innu, iu; inknu, ingowa, enowa, nowa; nino; nayon; nomún; yunúr; tini; wologa.

3rd Pro.; *Sing.*—Uġda, unda; *Plu.*—Ganna.

With these Australian Pronouns, compare the

DRAVIDIAN PRONOUNS.

1st Pronoun.

Sing.—Tamil—Nân, yân, ên, en; Canarese—ân, yân, nâ, nânu, en, êne; Tulu—yân, yen, e; Malayâlam—âlam, ñân, ên, en, ena, eni, ini; Telugu—nênu, nê, ênu, é, nâ, nu, ni; Tuda—ân, en, eni, ini; Kôta—âne, en, eni, ini; Gônd—annâ, nâ, ân, na; Ku—ânu, na, in, e; Râjmahâl—en; Orâon—enan.

Plu.—Mêmu, amât, yâm, âm, âmu, nâm, nângal, nâvu, âvu.

2nd Pronoun.

Sing.—Tamil—Nî, nin, nun, ei, i, ay, oy; Canarese—nîn, nî, ninu, nin, ay, e, iye, î, i; Tulu, î, nin, ni; Malayâlam—nî, nin; Telugu—nîvu, îvu, nî, nin, vu, vi; Tuda—nî, nin, i; Kôta—nî, nin, i; Gônd—imma, nî, î; Ku—înu, nî, i; Orâon—nien; Râjmahâl—nîn. The Scythic of the Behistun tables has nî; the Brahui of Affghanistan has ni, na. *Plu.*—Mîru, imat, nîr, nîvu, îru.

With these compare corresponding pronouns from several places in British New Guinea, thus :—

PAPUAN PRONOUNS.

1st.

Sing.—Gai, mōu, da, yau, ye-gu, náu, nana, ara; *Dual*—Gaba-ġaba, ni-mo-to, noni, kaditei, vagewu; *Plu.*—Ga-l-pa-ġa-l-pa, 'we three,' ni-mo, 'we,' no-kaki, kita, ya-kaimi, ita.

2nd.

Sing.—Gido, ġi, rōu, koa, ya-kom, oa, goi, oi; *Dual*—Gipel, nigo-to, ka-mitei; *Plu.*—Gita, nigo, yana, komiu, ya-kamiyi, umui, omi.

3rd.

Sing.—Ia, ġoi, nōu, aū-kaki, tenem; *Plu.*—Iamo, tana, nēī, yabuia, sia, idia, ila, ira, isi.

Possessive forms are :—

1st.

Sing.—Lau-apu, ġau, moro, dai-ero, yo-gu, ge-gu, egu; *Plu.*—Lai emai-apumai, ġa-l-pan, yo-da, la-nambo.

2nd.

Sing.—Ia-apuġa, eke-ero, apui-ero, li-nambo, gninu, oi-amu; *Plu.*—Komiai, ġita-munu, yai-ero, amui, ami, gami.

EBUDAN PRONOUNS.

Corresponding Ebudan pronouns are :—

1st.

Sing.—E-nau, iau, na-gku, avau, ain-yak; *short forms*, na, a, ku, ne, iya, k; *Plu.*—Endra, hida, riti, kito, a-kity, a-kaija,

2nd.

Sing.—Eg-ko, e-nico, jau, aiko, yik, aiek; *Plu.*—Kamim, hamdi, ituma, akaua, aijaua.



Possessive forms are—

1st.

Sing.—No-ku, his-ug, kana-ku, kona-gku, rahak, tio-ku, unyak; *Plu.*—No-ra, isa-riti, kana-dro, kona-ra, otea, uja.

2nd.

Sing.—No-ın, hisa-m, kana-mo, kona-mi, raha-m, o un; *Plu.*—No-nim, isa-hamdi, kana-miu, kona-munu, aua, un-yimia.

Fijian Pronouns.

Fijian pronouns are :—

Singular.		*Binal.*	*Ternal.*	*Plural.*
		First.		
Nom.—*Koi-a-u*†	*inclu.*	*Koi-k-e*-daru	*Koi-k-e*-datou	*Koi-ke*-da
	exclu.	*Koi*-keirau	*Koi*-keitou	*Koi*-keimami
Poss.— -nku	*inclu.*	*I-ke*-daru	*I-ke*-datou	*I-ke*-da
	exclu.	*I*-keirau	*I*-keitou	*I*-keimami
Obj. —Au	*inclu.*	Kedaru	Kedatou	Keda
	exclu.	Keirau	Keitou	Keimami
		Second.		
Nom.—*Ko-i*-ko		*Koi-ke-mu*-drau	*Koi-ke-mu*-dou	*Koi*-kemuni
Poss. — -mu		*I-ke*-mudrau	*I-ke*-mudou	*I-ke*-muni
Obj. —Iko		Kemudrau	Kemudou	Kemuni
		Third.		
Nom. —Ko-koya		*Koi*-rau	*Ko*-iratou	*Ko-i*-ra
Poss. —I-keya; -na		I-rau ; drau	I-ratou; dratou	I-ra ; dra
Obj. —Koya.		Rau	I-ratou	I-ra.

† Those syllables which are printed in italics may be dropped off in succession for various uses of the pronouns.

Demonstratives are :—

O ġuo, 'this, these'; o koya o ġuo, (*sing.*) 'this'; o ira o ġuo, 'these.' O ġori, 'that, those'; o koya o ġori (*sing.*), 'that'; o ira o ġori (*plu.*), 'those.'

Albannic Pronouns.

In the Albannic (Tukiok) dialect, the pronouns are :—

Singular.		*Binal.**	*Ternal.*	*Plural.*
1st —Iau, io, yo	*inclu.*	da-ra	da-tul	dat
	exclu.	mi-ra	mi-tul	me-at
2nd—U *or* ui		mu-ru	mu-tul	mu-at
3rd—Ia *or* i		dia-ra	di-tul	di-at

This is a long list, and yet it may be useful, as showing how great a variety there is in the pronominal forms of the Australian and Melanesian languages. But these forms, if subjected to analysis and comparison, will be found to resolve themselves into a few simple elements. In examining the Australian pronouns now given, we must bear in mind that they are subject to some

* I prefer *Binal* and *Ternal*, because they signify 'two (three) each time.'

degree of error, which affects also many other lists of Australian words. Australian vocabularies are made often by Englishmen, who, in writing the words, follow the sounds of the vowels as used in English, and sometimes even their own vices of pronunciation; for instance, kinner is written down for kinna, and i-ya for ai-ya. Again, a blackfellow, when asked to give the equivalents for English words, sometimes fails to understand, and so puts one word for another; thus, in some lists that I have seen, the word for 'I' is set down as meaning 'thou'; and even in printing mistakes occur; for, in Mr. Taplin's list of South Australian dialects 'we' is ġun, and 'you' is ġun also; the former should probably be ġén; and kambiyanna is made to mean both 'your father' and 'his father.'

The First Pronoun.—Making all due allowance for such defects, I proceed to examine the Australian pronouns, and I find that, notwithstanding the multitude of their dialect-forms, they have only a very few bases. These are, for the first pronoun—Ġa-ad, ġá-ta, ġa-ad-du, ba, mi, mo; and, for the second pronoun—Ġin, ġin-da, ġin-du, bi, bu, gula. I leave the demonstrative or third pronoun out of account, as it is not of so much importance to our inquiry. Now, the existence of the base ġa-ad is proved by the forms (given above), ġa-an, ġá-na; the base ġa-ta recurs in ġatha, ġa-ya, ni-te; ġa-ad-du, in ġád-thu, na-thu, a-thu, ġa-tu-ko, &c.; ba gives wa-an, a-an, and, in South Australia, ġa-pa, ġa-ap, a-pa; mo and mi are merely softened forms of ba, and are found in mo-to, wo-kok, mi-na, wi-nak, ġa-mi. Even so unpromising a form as ún-ća (Queensland) connects itself with the base ġa-ta through ġú-ća (South Australia); for some Melanesian dialects prefer to begin words with a vowel, and so transpose the letters of an initial dissyllable; thus, ún-ća is for úġ-ća= ġú-ća=ġá-ta.* Most of the dialect forms of this pronoun given above arise from the interchange of ng, n, and y; the Wiradhari dialect, for example, has ġaddu, naddu, yaddu, 'I,' and these become more liquid still in yallu, -ladu.† Let us observe here, also, that the Tasmanian forms ma-na, mi-na, 'I,' come from the base ma, mi. I have above given six bases for the first pronoun in Australian, and yet there are only two—ad *or* ta and ba; for mi and mo are only ba differently vocalised, and, in the other three, ġa- is a prefix, as will be shown further on, while the -du of ġa-ad-du is an emphatic suffix.

* The Aneityumese (Ebudan) language is so fond of an initial vowel that it constantly dislocates a consonant in favour of a vowel. Our Australian Vocabularies in this volume have very few words beginning with vowels.

† See Appendix, page 60. Dr. Caldwell was led into error by the form gadlu, which an authority told him meant 'we' in South Australia. Used alone, it is only 'I,' for gaddu.

Here comes in a most important question. Are these bases ta and ba exclusively Australian? Emphatically I say, No; for I know that, in Samoan, ta is the pronoun 'I,' and tū (for tā-ua) is 'we two,' 'ita is 'me,' and ta-tou is 'we'; la'u (*i.e.*, ta-ku, *l* for *d*) is 'my.' I quote the Samoan as the representative of the Polynesian dialects. And yet the Maori pronouns of the first and second pronouns present some interesting features. They are:—

'I,' 'me'—Ahau, au, awau.
'We two'—Taua, maua.
'We'—Tatou, matou, matau.
'My'—Taku, toku, aku, oku, ahaku.
'Thou'—Koe; *dual*, korua, *plu.*, koutou.
'Your'—Tau, tou, au, ou, takorua, takoutou.

Here in 'we two,' 'we,' and 'my,' I see both of our Australian base-forms ta and ma; in 'my' I find the Australian possessive genitive suffix ku, gu*; and in 'we' I take the -tou to be for tolu the Polynesian for 'three,' three being used in an indefinite way to mean any number beyond two.† Then, in Fiji, I find that 'I,' 'me' is au, which may be for ta-u, for the binal form of it is -da-ru (*i.e.*, da+rua, 'two'), the ternal is -da-tou (*i.e.*, da+tolu, 'three'), and the plural is da. In the Motu dialect of New Guinea, 'I' is la-u, of which the plural is (*inclusive*) ai (for ta-i?) and (*exclusive*) i-ta. In other parts of New Guinea, 'I' is da, ya-u, ná-u, na-na, la-u, and, for the plural, ki-ta, i-ta (*cf.* Samoan). Ebudan parallels are—'I,' e-nau, iau, ain-ya-k; for the plural, hi-da, ki-to, a-kity; possessive forms are tio-ku, otea, u-ja. The Tukiok forms iau, io, yo; da-ra, da-tul, dat, correspond mainly with the Fijian, and are all from the root da, ta.

I think that I have thus proved that our Australian base ta is not local, but sporadic, and that, so far as this evidence has any weight, the brown Polynesians have something in common with the Melanesian race.

My next inquiry is this—Has this base, ta, da, ad, any connection with the other race-languages? And at once I remember that the old Persian for 'I' is ad-am, and this corresponds with the Sanskrit ah-am, of which the stem is agh-, as seen in the Græco-Latin ego and the Germanic ich. I assume an earlier form of this base to have been ak-, but, whether this Indian ak- or the Iranian ad- is the older, I cannot say. At all events, the change of ak into at and then into ad, and conversely, is a common phonetic change, and is at this moment going on copiously in Polynesia. The ak is now in present use in the Malay aku, 'I.'

*The possessive termination for persons in Awabakal is -umba; this I take to be for gu-mba, the gu being the possessive formative in Wiradhari; it corresponds to the Ebudan ki, which is used in the same way.

†*Cf.* Singular, Dual, and (all else) Plural.

The other Australian base-form of the first pronoun is ba, and this, in the forms of ma, me, mi, mo, is so common in all languages that I need scarcely quote more than Sanskrit mad (the base), 'I'; the Græco-Latin emou, mou; mihi, me; and the English, 'we.' This base, ba, gives us the Awabakal simple nominative bá*g* (for ba-a*g*), -a*g* being one of the most common of Australian formatives. Then, of the possessive form, emmo-ú*g*, which I would write emo-u*g*, I take the *e* to be merely enunciative, the -ú*g* being a possessive formation; the mo that remains is the same as in the Australian mo-to, wo-kok, 'I,' the Papuan, mōu, 'I.' The Awabakal ba-li, 'we two' (both being present), is ba + li, where the -li is probably a dual form.

The Awabakal accusative of the first pronoun is tia, or, as I would write it, tya *or* ća; *cf.* *g*uća and úncá. This tia appears again in the vocative ka-tio-u, and is, I think, only a phonetic form of the ta which I have already examined.

I think, also, that the Hebrew pronoun an-oki, 'I,' is connected with our root ak, at, ta; for it seems to be pretty well assured that the an- there is merely a demonstrative particle placed before the real root-form -ok-i; for the Egyptian pronouns of the first and second persons have it (-an, -ant, -ent) also. And this quite corresponds with our Awabakal pronouns of the first and second persons, *g*a-toa and *g*in-toa; for, in my view, they both begin with a demonstrative *g*a, which exists also in Polynesian as a prothetic nga, nge.* In Awabakal, I see it in *g*a-li, 'this,' *g*a-la, 'that,' and in the interrogative *g*an, 'who'? for interrogatives come from a demonstrative or indefinite base (*cf.* the word minyu*g* on page 3 of the Appendix). Here again, in the Awabakal word *g*an, 'who'? we are brought into contact with Aryan equivalents; for, if *g*án is for ká-an, as seems likely, then it leads us to the Sanskrit ka-s, 'who'? Zend, cvañt = Latin quan-tus? Latin, quod, ubi, &c., Gothic, hvan = English, 'when'? Lithuanian, kà-s, 'who'? Irish, can, 'whence'? Kymric, pa, 'who'? Greek, pōs, 'how'? po-then, 'whence'?

In the Australian plural forms *g*éanni, *g*éen, we have again the prefix demonstrative *g*a, but now softened into *g*e (*cf.* the Maori prefix nge) because of the short vowel that follows. The next syllable, an, is a liquid form of ad, ta, 'I,' and the ni may be a pluralising addition—the same as in the Papuan ni-mo. It should here be remembered, however, that the Australian languages seldom have special forms for the plural; for ta may mean either 'I' *or* 'we'; to indicate the plural number some pluralising word must be added to ta; thus in Western Australia 'we' is *g*ala-ta, literally 'all-I.' Some pronouns, however, seem to have absorbed these suffix

*In Maori, this nge is used as a prefix to the pronouns au and ona; thus, nge-au is exactly equivalent to the Australian ngatoa.



pluralising words, whatever they were, and thus to have acquired plural terminations ; of this our ġéanni is an instance ; in western Victoria, 'we' is expressed by ġa-ta-en, that is, ġata, 'I,' with the suffix -en—the same as the -ni of ġéanni. The Awabakal 'we' is ġéen. Such plurals are very old, for they are found in the Babylonian syllabaries ; there the second pronoun is zu ; its plural is zu enan, that is, 'thou-they' = ye ; there also, 'I' is mu ; with which compare ba, ma.

The Second Pronoun.—There are only two base-forms for the second pronoun, bi *or* bu and ġin. The latter is strengthened by the addition of -da, which may also be -de, -di, -do, -du, and these vocalic changes support my contention, that this syllable proceeds from the demonstrative ta, for if the original is da *or* ta, all the others may proceed from that, but it is not likely that, conversely, any one of them would change into -da. The -toa in the Awabakal ġin-toa is the same as in ġát-toa, and the initial ġ is the same as ġa, ġe. But what is the body of the word—the -in? I can only say with certainty that it is the base-form of the second pronoun, for I can give no further account of it. Possibly, it is for bin with the *b* (*v*) abraded ; for the other base-form, although it now appears as bi, may have been originally bin—the same as the accusative ; and yet, in the accusative dual, we have ġali-n and bulu-n, and in the singular bón for bo-un, where the *n* seems to be a case-sign. If the -in of ġintoa is for bin, then we get back to bi as the only base-form of the second Australian pronoun, and bi gives the forms wi-ye, wé, i-mi-ba, win-in, *q.v.* The other base-form of bi is bu, and this is attested in Australian by búbla, wuru, nuro, nuni, *q.v.* ; the n'yuraġ in South Australia shows how the initial *n* has come in, for that plural is equivalent to ġvurag, from bu; it also shows the origin of the Awabakal plural nu-ra. The -ra there is certainly a plural form ; for we have it in ta-ra, 'those,' from the singular demonstrative ta, and in ba-ra, 'they,' from ba. In the genitive ġéar-unba, 'of us,' the -ar may be this -ra, but it may also be simply the -an of the nominative. This same -ra is a pluralising suffix in Melanesia. In many parts of Melanesia, likewise, this mu—often when used as a verbal suffix—is the pronoun 'thou.'

I may here venture the conjecture, without adding any weight to it, that, as the Sanskrit dva, 'two,' gives the Latin bis, bi, so, on the same principle, the Sanskrit tva, 'thou,' may be the old form to which our bi, bu is allied.

As to the prefix ġa, I know that, in New Britain, ngo is 'this,' in Aneityum, nai, naico, i-naico is 'that.' This nga, also, as a prefix, occurs in a considerable number of words in Samoan; for instance, tasi is 'one,' and tusa is 'alike,' solo is 'swift'; an intensive meaning of each is expressed by ġa-tasi, ġa-tusa, ġa-solo ;

the numeral 'ten' is ġa-fulu which I take to mean 'the whole' (*sc.* fingers). In Teutonic, it seems to have sometimes a collective force, as in ge-birge, 'mountains,' and sometimes an intensive, as in Gothic, ga-bigs, from Sanskrit bhaga, the 'sun.' In Latin the suffix *c* in sic is supposed to be the remains of a demonstrative.

Gátoa, then, is to me made up of ġa+ad+do, the -do being the same suffix particle of emphasis which is elsewhere in Australia written -du, and the -do is extended into -toa, also for emphasis, as in the Wiradhari yama, yamoa, and other Australian words. It is quite possible that this -do also is only the demonstrative ta —so often used in composition in Awabakal—changed into -to, -do, according to the rules on pages 10 and 11 of this volume.

From the lists of pronouns given above, it will be seen that Fijian also prefixes a demonstrative ko, ko-i to its first and second pronouns. This same particle, ko, o is also prefixed to nouns, and especially to proper names. In Samoan, 'o, that is, ko, is placed before nouns and pronouns when they are used as the subject of a proposition—this, also, for emphasis, to direct attention to the agent, like the agent-nominative case in Awabakal.

In the Ebudan and Papuan pronouns, a similar prothetic demonstrative is found; there it has the forms of na, ain, en, a, ka, ha, ya, ye; in many of the Ebudan dialects,—the Aneityumese, for instance—the demonstrative in, ni, elsewhere na, is prefixed to almost every word that is used as a noun. In other parts of Melanesia, the na is a suffix.

Finally, I placed the Dravidian pronouns in my list in order to compare them with the Australian. And the comparison is instructive. They are, chiefly, nân, yân, for the first person, and nin, nî for the second. Dr. Caldwell himself considers the initial *n* in each case to be not radical, and the base forms to be ân and în. This is a close approximation to our Australian bases; for we have the three forms, ġád-du, nád-du, yád-du, in which the *n* and the *y* proceed from the original nasal-guttural ġ, and that ġ, as I have shown, is only a demonstrative prefix. The *d* of nád and yád may easily pass into its liquid *n*, thereby giving the Dravidian nân and yân; and the Australian forms are older, for while *d* will give *n*, *n*, when established in a word, will not revert to *d*. So also, the Dravidian nîn will come from the earlier ġin, which we find in the Australian ġinda.

IX. The Formation of Words.

Any one who examines the Vocabularies of the Awabakal and the Wiradhari dialects will see how readily the Australian language can form derivative words from simple roots, and how expressive those words may become. The language is specially

rich in verb-forms. As an illustration of this, let us take from the Wiradhari dialect the root verb banga, of which the original meaning is that of 'breaking,' 'dividing,' 'separating.' From that root are formed—bang-ána, 'to break' (*intrans.*), bang-ára, 'to break' (*trans.*), banga-mára, 'to (make to) break,' and, with various other adaptations of the root-meaning, banga-bira, banga-dira, banga-nira, banga-naringa, banga-dara, banga-gambira, banga-dambira, banga-durmanbira, bang-al-gára. It is true that these varying formatives resolve themselves into a few simple elements, but they certainly convey different shades of meaning; else, why should they exist in the language? Nor is the root banga the only one on which such changes are made; for the Wiradhari vocabulary contains numerous instances of similar formations.

Then the modes of a verb are also usually abundant and precise. In the Indicative mood, the Awabakal dialect has *nine* different tenses, and the Wiradhari has one more, the future perfect. Our Australian verb thus rivals and excels the Greek and the Sanskrit, for it thus has four futures, and, for time past, it has three forms, marking the past time as instant, proximate, and remote. Corresponding to these tenses, there are nine participles, each of which may be used as a finite verb. Besides an Imperative mood and a Subjunctive mood, there are reflexive and reciprocal forms, forms of negation, forms to express continuance, iteration, imminence, and contemporary circumstances. Now, as the Australian language is agglutinative, not inflexional, the verb acquires all these modifications by adding on to its root-form various independent particles, which, if we could trace them to their source, would be found to be nouns or verbs originally, and to contain the various shades of meaning expressed by these modes of the verb. The Fijian verb—in a Melanesian region—is also rich in forms; for it has verbs intransitive, transitive, passive, and, with prefixes, intensive, causative, reciprocal, and reciprocal-causative. And among the mountains of the Dekkan of India—also a black region—the verb, as used by the Tudas and Gonds, is much richer than that of the Tamil, the most cultivated dialect of the same race.

And, in Australian, this copiousness of diction is not confined to the verbs; it shows itself also in the building up of other words. On page 102 of this volume, a sample is given of the manner in which common nouns may be formed by the adding on of particles. Mr. Hale, whom I have already named, gives other instances, doubtless derived from his converse with Mr. Threlkeld at Lake Macquarie, and, although some of the words he quotes are used for ideas quite unknown to a blackfellow in his native state, yet they are a proof of the facility of expression which is inherent in the language. I quote Mr. Hale's examples:—

EXAMPLES of the FORMATION of VERBAL NOUNS in AWABAKAL.

1. *The agent.*	2. *The actor.*	3. *The instrument.*	4. *The action as subject.*	5. *The action.*	6. *The place.*
Bún-ki-lli-kan	Bún-ki-ye	Bun-ki-lli-kannó	Bun-ki-lli-to	Bun-ki-lli-ta	Bunki-lli-ġéil
Gakuya-lli-kan	Gakuya-i-ye	Gakuya-lli-kanne	Gakuya-lli-to	Gakuya-lli-ta	Gaknya-lli-ġeil
Goloma-lli-kan	Goloma-i-ye	Goloma-lli-kanne	Goloma-lli-to	Goloma-lli-ta	Goloma-lli-ġeil
Gu-ki-lli-kan	Gu-ki-ye	Gu-ki-lli-kanne	Gu-ki-lli-to	Gu-ki-lli-ta	Gu-ki-lli-ġeil
Gura-lli-kan	Gura-i-ye	Gura-lli-kanne	Gurra-lli-to	Gurra-lli-ta	Gurra-lli-ġeil
Kor-ri-lli-kan	Kor-ri-ye	Kor-ri-lli-kanne	Kor-ri-lli-to	Kor-ri-lli-ta	Kor-ri-lli-ġeil
Man-ki-lli-kan	Man-ki-ye	Man-ki-ili-kanne	Man-ki-lli-to	Man-ki-lli-ta	Man-ki-lli-ġeil
Pirri-ki-lli-kan	Pirri-ki-ye	Pirri-ki-lli-kanne	Pirri-ki-lli-to	Pirri-ki-lli-ta	Pirri-ki-lli-ġeil
Tiwa-lli-kan	Tiwa-i-ye	Tiwa-lli-kanne	Tiwa-lli-to.	Tiwa-lli-ta	Tiwa-lli-ġeil
Uma-lli-kan	Uma-i-ye	Uma-lli-kanne	Uma-lli-to	Uma-lli-ta	Uma-lli-ġeil
Upa-lli-kan	Upa-i-ye	Upa-lli-kanne	Upa-lli-to	Upa-lli-ta	Upa-lli-ġeil
Uwa-lli-kan	Uwa-i-ye	Uwa-lli-kanne	Uwa-lli-to	Uwa-lli-ta	Uwa-lli-ġeil
Wiroba-lli-kan	Wiroba-i-ye	Wiroba-lli-kanne	Wiroba-lli-to	Wiroba-lli-ta	Wiroba-lli-ġeil
Wiya-lli-kan	Wiya-i-ye	Wiya-lli-kanne	Wiya-lli-to	Wiya-lli-ta	Wiya-lli-ġeil
Wún-ki-lli-kan	Wún-ki-ye	Wún-ki-lli-kanne	Wún-ki-lli-to	Wún-ki-lli-ta	Wún-ki-lli-ġeil
Yallawa-lli-kan	Yallawa-i-ye	Yallawa-lli-kanne	Yallawa-lli-to	Yallawa-lli-ta	Yallawa-lli-ġeil



If we follow the numbers on the columns, and remember that the word in column No. 1 always denotes the person who does the action of the verb, the meanings which these words bear—all springing from the verbal root-form and meaning—may be shown thus :—

From

Bún-ki-lli —2. a boxer ; 3. a cudgel ; 4. a blow ; 5. the smiting ; 6. a pugilistic ring; *root-meaning*, 'smite.'

Gakuya-lli —2. a liar ; 3. a pretence ; 4. deceit ; 5. the deceiving ; 6. a gambling-house ; *rt.m.*, 'deceive.'

Goloma-lli —2. a saviour ; 3. a safeguard ; 4. protection ; 5. the protecting ; 6. a fortress ; *rt.m.*, 'protect.'

Gu-ki-lli —2. an almoner ; 3. a shop ; 4. liberality ; 5. the giving of a thing ; 6. a market ; *rt.m.*, 'give.'

Gura-lli —2. a listener ; 3. an ear-trumpet ; 4. attention ; 5. the act of hearing ; 6. a news-room ; *rt.m.*, 'hear.'

Ko-ri-lli —2. a porter ; 3. a yoke ; 4. a carriage ; 5. the carrying ; 6. a wharf ; *rt.m.*, 'carry.'

Man-ki-lli —2. a thief ; 3. a trap ; 4. a grasp ; 5. the taking ; 6. a bank ; *rt.m.*, 'take.'

Pirri-ki-lli —2. a sluggard ; 3. a couch ; 4. rest ; 5. the reclining ; 6. a bedroom ; *rt.m.*, 'recline.'

Tiwa-lli —2. a searcher ; 3. a drag ; 4. search ; 5. the seeking ; 6. the woods ; *rt.m.*, 'seek.'

Uma-lli —2. an artisan ; 3. a tool ; 4. work ; 5. the doing ; 6. a manufactory ; *rt.m.*, 'do.'

Upa-lli —2. a writer ; 3. a pen ; 4. performance ; 5. the performing ; 6. a desk ; *rt.m.*, 'perform.'

Uwa-lli —2. a wanderer ; 3. a coach ; 4. a journey ; 5. the walking ; 6. a parade ground ; *rt.m.*, 'walk.'

Wiroba-lli —2. a disciple ; 3. a portmanteau ; 4. pursuit ; 5. the act of following ; 6. the barracks ; *rt.m.*, 'follow.'

Wiya-lli —2. a commander ; 3. a book ; 4. speech ; 5. the speaking ; 6. a pulpit ; *rt.m.*, 'speak.'

Wún-ki-lli —2. a magistrate ; 3. a watch-house ; 4. resignation ; 5. the leaving ; 6. the jail ; *rt.m.*, 'leave.'

Yallawa-lli—2. an idler ; 3. a seat ; 4. a session ; 5. the act of sitting ; 6. a pew ; *rt.m.*, 'sit.'

As to the origin of these formatives, I think that kan equals k + an, the -an being a personal suffix from the same source as the demonstrative un-ni, 'this' ; in Wiradhari it is -dain, that is d + ain, the -ain being the same as -an. We shall find further on that *k*, *d*, *t*, *g* and other consonants are used in this language merely to tack on the suffix. Similarly, in Fijian and Samoan,

there is a great variety of consonants in use for this purpose. The -kanne seems to be a softer form of -kannai *or* -kanmai, the -mai being a common formative. The -ta of number 5 is a demonstrative which is used abundantly in the language as a strengthening particle; and the -to is the agent-nominative form (see pp. 10, 11) of -ta. The -ġeil of number 6, or, as I write it, -ġél, seems to me to be of the same origin as the suffix -kâl (see page 18); a corresponding word in Dravidian is kâl, 'a place.' The -yé of number 2 denotes a continued action, and may be the same as the imperative form -ía, that is -iya.

In the list given above, 'a magistrate' is called wúnkiye because he 'commits' the culprit to jail, and 'the watch-house' or jail is therefore wúnkilliġél. The wirrobállikan are the 'light-horse,' who act as an escort to the Governor of the colony, and the place where they are housed is therefore wirrobálliġél. In the Gospel, the disciples of Christ are called wirrobállikan, and their following of Him for instruction—their discipleship—is wirrobálli-kanne-ta. Búnkillikanne may be a 'musket,' because it 'strikes' with a ball, or it may be a 'hammer,' a 'mallet,' which gives 'blows.'

The reader has observed that all the verbals in the first column above contain the syllable -illi, and, as that table has given us examples of synthesis, it may be profitable now to examine the formation of Australian words by employing etymological analysis. With this view, I take up the Awabakal verb takilliko, 'to eat,' and I take this word, because the idea expressed by it is so essential to a language, that it is impossible that the word should be a loan-word. Now, the verb 'to eat' has, in Australian, many forms, such as thalli, dalli, thaldinna, thilala, dira, chakol, taka, tala, and, in Tasmania, tuggara, tughli, te-ganna. Of all these, the simplest is taka, which is used by the northern portion of the Kuriġgai tribe (see map) in N. S. Wales. On comparing taka and tala, it is evident that the simple root is ta, and all the others come from this; chakol, for instance, is ta palatalized into ća, with -kâl added; di-ra has the suffix -ra added on to the root ta, vocalized into di; and díra gives the universal Australian word for the 'teeth,' just as the Sanskrit dant, 'a tooth' (*cf.* *Lat.* dens), is a participial form of the verb ad, 'to eat.' The Tasmanian words, which I have here restored to something like a rational mode of spelling, are clearly the same as the Australian. Nor is the root ta confined to Australia; it is spread all over the East as ta *or* ka. In Samoa (Polynesian), it is *tau*-te, *tau*-mafa, and 'ai, that is (k)ai; in Aneityum (Melanesian), it is caig; in Efate, kani; in Duke of York Island, ani, wa-gan; in Motu (New Guinea), ania; in New Britain, an, yan. The Dravidian is un, and the Sanskrit is ad and khâd. Our English word



eat, Gothic ita, Latin edo, are from the same root. The Malay is ma-kan, of which the ma is also pa, ba, and with this corresponds the Melanesian (Efate) ba-mi, 'to eat.' Now, it seems to me likely that in primitive speech there were, alongside of each other, three root-forms, ba, ad, and kad, of which ba and ad passed to the West and produced the Greek pha-go, and e(s)thio, the Latin edo, the English eat, while kad spread to the East and is the source of all the other words; ba in a less degree accompanied it, and gives bami (Efate), -ma-fa (Samoa), and the Malay ma-kan. This root ba seems also to exist in Australia, for one dialect has has a-balli, 'to eat.'

In the Samoan tau-te (a chief's word), the tau is an intensive and therefore, in this case, honorific, prefix, and the tē is our root ta; it thus corresponds with the Tasmanian tē-ganna.

In various parts of British New Guinea, words for 'eat' are bai, uai, mo-ana, kani-kani, an-an, ye-kai; and for 'food,' kai, kān, ani-ani, ai-ai, mala-m, ala, wa-la. All these come from the roots ba and ka, kan; with an-an (an for kan) compare the Dravidian un, 'to eat.'

Thus I dispose of the Awabakal root ta, 'to eat'; and, if the analogies given above are well founded, then I am sure that our Australian blacks have a share with the rest of the world in a common heritage of language.

When the radical syllable, ta, is removed, the remainder of our sample word is -killi-ko, and both of these are formative. On comparing ta-killi-ko with other Awabakal verbs, such as um-ulli-ko, wi-yelli-ko, um-olli-ko, and with the Wiradhari verbs and verbals da-alli, d-illi-ġa, b-illi-ġa, it is obvious that the essential portion of the affix is -illi *or* -ălli, the consonants before it being merely euphonic. In the Dravidian languages, similar consonants, *v*, *y*, *m*, *n*, *d*, *t*, *g*, are inserted to prevent hiatus, and in Fiji and Samoa there is also a great variety of consonants used to introduce suffixes. Then, as to the -illi *or* -ălli, I find exactly the same formative in Gond—an uncultured dialect of the Dravidian; there the infinitive of a verb has -âlê *or* -ilê; and in Tamil, the verbal noun in -al, with the dative sign -ku added, is used as an infinitive; in Canarese the -al is an infinitive without the -ku. In all this we have a close parallel to the Awabakal infinitive in -ălli-ko, -illi-ko, for some of our dialects have the dative in -ol, -ăl.* Our formative, when attached to a verb-root, makes it a verbal noun, as bún-killi, 'the act of smiting'; hence the appropriateness of the suffix -ku, 'to,' a post-position.

The -ko in ta-killi-ko is equivalent to the English 'to' with verbs, except that it is used as a post-position in Awabakal, where it is the common dative sign. It also resembles, both in form and

*See page 49 of Appendix.

use, the Latin supine in -tum. This Sanskrit -tum is the accusative of the suffix -tu to express agency, and may thus correspond with our Australian suffix -to, -du, which is used in a similar manner. In the Diyeri dialect*, the infinitive ends in mi, which means 'to'; in Aneityumese imi means 'to.' Now, in all the Dravidian dialects, the sign of the dative case is ku, ki, ge; in Hindi it is ko, in Bengali kè; other forms in India are khê, -ghai, -gai; with this -gai compare the Minyung dative in -gai*. In the Kôta dialect of the Dravidian, the dative sign is ke, and the locative is -ol-ge; the infinitive ends in -alik, probably a compound of ali and ke; the Aneityumese infinitive in -aliek is very like that. A close parallel to our Awabakal infinitive in -ko is the Dravidian infinitive in -gu; as, kuru, 'short,' kuru-gu, 'to diminish.' In the Malay languages, transitive verbs are formed by prefixes and affixes; of the latter, the most common is kan, which may be the preposition ka, 'to.'

In the Ebudan languages, ki is a genitive and a dative sign, and in one of them, Malekúlan, bi, 'to,' makes an infinitive (*cf.* the South Australian mi), and this same bi is used like the Latin ut, 'in order that'; with this compare the Awabakal koa (page 75, *et al.*)—a lengthened form of -ko. In Fijian, some transitive verbs take ki, 'to,' after them, but a common termination for the infinitive is -ka, and the 'i (sometimes 'o) of many verbs in Samoan may be the same termination.

Our infinitive denotes the 'end' or 'purpose' for which anything is done; hence the dative sign; so also in Sanskrit, it would be correct to use the dative in -ana of the verbal noun. In the Wiradhari dialect, -ana is a very common termination for infinitives; but I do not know that it has any relation to the Sanskrit -ana.

I have taken this verb takilliko as an example of the formation of an infinitive in Awabakal; all other infinitives in that dialect are formed in the same way; the variations -ulli-ko, olli-ko, elli-ko proceed from -alli, which I would write -àlli, so as to include the vowel changes all in one sign. In other dialects, there are many other forms for the infinitive, but this one in -illi is not confined to the Kuriǧǧai tribe, but is found also in Victoria.

Another similar and very important verb in the Awabakal is kakilliko, the verb 'to be.' On the same principles, as shown above, the -killiko here is terminational and the root is ka. Here again the Dravidian dialects assist us to trace the word; for the Tamil has â-gu, 'to become,' the Telugu has kâ, the Canarese âgal, and the Gond ay-âlê. Our Wiradhari dialect says ǧinya (for ǧi-ǧa), 'to become.' It is possible that these forms have a parallel, but independent, relation to the Sanskrit roots gan and ga, 'to come into being,' Greek gigno-mai, gino-mai.

*See pp. 13 and 45 of Appendix.



X. Grammatical Forms and Syntax.

The consideration of the grammatical forms and the syntax of a language is a very important part of comparative grammar, and is a more potent proof of identity of origin than mere words can be; for, while words may be abundantly introduced from abroad, as the history of our English language testifies, yet the essential structure of allied languages is as little liable to change as the cranial character of a race. As none of the dialects spoken in Australia has had the chance of becoming fixed by being reduced to writing, the materials available for comparing them with themselves and with other languages are in a state of flux and decay, and any effort to determine their grammar will be only provisional at present, and subject to errors arising from the imperfect state of our information about them. Nevertheless, allowance being made for this source of imperfection and error, several of their features may be regarded as well-determined; and it will here be convenient to arrange these in numbered paragraphs.

1. The Australian languages are in the agglutinative stage; the relations which words and ideas bear to each other in a sentence are shown by independent words, often monosyllables, which do not lose their identity when attached to the word which they thus qualify. For example, 'he is the son of a good (native) man,' in Awabakal, is noa yinál mararäġ ko ba kûri ko ba, where the monosyllables ko and ba express the relation of yinál to kûri, and are otherwise in common use as distinct words; they can be combined and fastened on to kûri so that the whole may be pronounced as one word, kûrikoba, but they do not thus become lost as case-endings. These particles ko-ba, when thus united, may be also treated as an independent word, even as a verb, for koba-toara is a verbal form, meaning 'a thing that is in possession, gotten, acquired.'

Similarly, the tenses of the verb are indicated by particles added on to the stem; as, búm-mara-bûn-bill-ai-koa baġ, 'that I may permit the one to be struck by the other'; here bún is the root-form, 'strike,' which may be almost any part of speech; mara is an independent stem meaning 'make' (ma); bûn is another verb conveying the idea of 'permission'; it is not used as a separate word, but it appears to be only a derived form of the verb ba, (ma), 'to make,' 'to let'; the rest of our sample word is bill-ai-koa; of these, koa is a lengthened form of the preposition ko, 'to,' and is equivalent to the Latin conjunction ut; the -ai has a reciprocal force, and b-illi is the same formative which we found in ta-killi-ko, *q.v.* Thus our sample-word is made up of three verbs, a formative (illi), which, perhaps, is of the nature of a demonstrative, a particle, and the infinitive post-position, which, as to its origin, may have been a verb.

2. Nevertheless, several dialects have forms which show the agglutinative words on the way to become inflexional. In the dialect of Western Australia, 'the woman's staff' is yago-ăk wanna, in which the -ăk has lost its independence, and is as much a case-ending as the *æ*, *i*, or *is* of the Latin genitive. So also in Awabakal; the -úmba of kokara emoúmba, 'my house,' may be regarded as inflexional; for, although the -ba can be detached and used as a separate word, not so the -úm. I believe the -úmba to be a weathering for gu-mba, the gu being a dialect form of the post-position ko, as in Wiradhari; yet the -ú cannot stand alone; the *m* belongs to the ba.

3. As to the *Cases* of nouns and pronouns, they are shown by separable post-positions which are themselves nouns, adjectives, or verbs. The post-position birung, for example, meaning 'away from,' is an adjective in the Wiradhari dialect, and means 'far distant,' while birandi, another form from the same root, is the post-position, 'from.' The other post-positions in the paradigm on page 16 are all taken from the monosyllables ka and ko. Of these, I take ko to be a root-verb, implying 'motion to,' and ka another, meaning 'to be' in a certain state or place; but of their origin I can give no account, unless ka be related to the Dravidian verb âgu, already noticed, and ko be a modified form of ka. These two roots, variously combined, become the post-positions kai, kin-ko, ka-ko, kin-ba, ka-ba, ka-birung, kin-birung on page 16; by the influence of the final consonant of the words to which they are joined, the initial *k* of these becomes *t*, *l*, or *r*.

A similar account of the post-positions in the Narrinyéri, the Diyéri, and other distant dialects could, no doubt, be given, but from the scantiness of our knowledge, that is at present impossible.

4. As to the *Gender* of nouns, that is either implied in the meaning of the word or to be guessed from the context. In Fijian, a word is added to mark the gender; for example, gone is 'child,' and, from it, a gone tagane is 'a boy,' but a gone alewa is 'a girl.' The Samoans say ulī po'a and ulī fafine to mean a 'male dog' and a 'female dog,' and the Ebudans something similar. Our Australians have no such devices, but they have some words in which the gender is clearly distinguished by an ending added on, or by a change of the vowel sound of the final syllable of the word. The most common feminine suffix is -gun; as, mobi, 'a blind man,' mobi-gun, 'a blind woman'; yinâl, 'a son,' yinal-kun, 'a daughter'; another suffix is -ín; as, Awabakal, 'a man of Awaba,' Awaba-kal-ín, 'a woman of Awaba'; makoro-ban, makoro-bin, 'a fisher-man,' 'a fisher-woman,' show a change in the vowel sound. I think that, in proportion to the extent of the language, instances of this kind—the expression of

gender by change of termination—are quite as common in Australian as they are in English. To this extent, therefore, the Australian dialects are sex-denoting.

The -ban in makoro-ban seems to be a masculine suffix; in the Minyung dialect, yerrubil is 'a song,' yerrubil-gin, 'a singer,' and yerrubil-gin-gun is a 'songstress.' The Wiradhari -dain in birbal-dain, 'a baker,' from birbára, 'to bake,' and in many other words, is also a masculine termination.

5. As to *Number* of nouns and pronouns, the same word, and the same form of it, does duty both as singular and plural; the context shows which is meant; *e.g.*, kûri is 'a (native) man,' but kûri is also 'men'; if the speaker wishes to say, '*a* man came home,' that would be wakâl kûri, 'one man'—the numeral being used just in the same way as our Saxon 'an,' 'ane'—but '*the* men' would be bara kûri, 'they-man,' not kûri bara, as the Aryan arrangement of the words would be. Hence the pronoun ngaddu, ngadlu may mean either 'I' or 'we'; to mark the number some pluralising word must be added to nouns and pronouns, such as in the gala-ta, 'we,' of Western Australia, where the gala is equivalent to 'they,' or perhaps 'all.' In Wiradhari, ġalang is added on to form plurals. Nevertheless, there are, among the pronouns, terminations which appear to be plural forms, as, nge-an-ni, 'we,' nu-ra, 'you,' which I have already considered in the section on the Australian pronouns.

The declension of yago, 'a woman' (page 49 of Appendix), is an example of a termination *added on* to form the plural of a noun, and shows how much akin our Australian language is to the Dravidian and other branches of the Turanian family. Yago takes -màn as a plural ending, and to that affixes the signs of case which are used for the singular number. As a parallel, I cite the Turanian of Hungary; there, ur is 'master,' ur-am is 'my master,' ur-aim, 'my masters,' ur-am-nak, 'to my master,' ur-aim-nak, 'to my masters.' The Dravidian has not, in general, post-fixed possessives, but our Narrinyeri dialect has them, and they are quite common in the Papuan and Ebudan languages. In Fijian, the possessives, with nouns of relationship or members of the body or parts of a thing, are always post-fixed. And in Dravidian, when a noun denotes a rational being, the pronominal termination is suffixed.

6. The Minyung dialect (page 4, Appendix) makes a distinction between life-nouns and non-life nouns, and varies the endings of its adjectives accordingly. Something similar exists in Dravidian; for it has special forms for epicene plurals and for rational plurals and for neuter plurals; and, of course, in the classic languages the *a* of the neuter plural is distinctive. But in Fijian, the Minyung principle is carried out more fully, for possessives vary their radical form according as the nouns to

which they are joined denote things to be held merely in possession, or to be eaten, or to be drunk. In Samoan there is a somewhat similar use of lona and lana, 'his.'

7. In the Awabakal dialect (see the Gospel *passim*), a main feature is the use of the demonstrative ta as a suffix; it is added to nouns, adjectives, pronouns, and adverbs, and always has the effect of strengthening the word to which it is joined; as, unni ta kuri, 'this man,' wakăl-la purreăng, 'one day'; its plural is ta-ra; another form, apparently a plural, is tai, as in marараng-tai, 'the good'; the singular form tarai means 'some one,' 'another.' Ta is simply a demonstrative particle, and may be related to the Sanskrit tad, 'this,' 'that.' Ta is always a suffix, and I consider it the same word as the demonstrative -na, which is so common as a suffix to nouns in all Melanesia, and sometimes in Polynesia. Some Ebudan dialects use it as a prefix, na, ni, in. In Telugu, ni and na are attached to certain classes of nouns before adding the case signs, as da-ni-ki, 'to that.' This ta is probably the same as the Dravidian da of inda, 'this,' anda, 'that.'

8. In Awabakal, a noun or adjective, when used as the subject of a proposition, takes ko (to, lo) as a suffix; so also in Fijian and Samoan, ko, 'o as a prefix. In Awabakal, this ko must be attached to all the words that are leading parts of the subject; as, tarai-to bulun kinbirug-ko, 'some one from among them.'

In Awabakal, there seems to be no definite arrangement of words in a simple sentence except that required by expression and emphasis; but an adjective precedes its noun and a pronoun in the possessive may either follow its noun or go before it. In Dravidian also, the adjective precedes its substantive; but the possessive pronouns are prefixed to the nouns.

These comparisons are general; those that now follow compare the Australian with the Dravidian.

9. In Gond and Tamil, the instrumental case-ending is -al. With this compare the Narrinyeri ablative in -il, and the -ăl of Western Australia (pp. 29, 32, 49 of Appendix).

10. The Tuda dialect alone in the Dekkan has the sound of *f* and the hard *th* of the English 'thin'; in Australia the Narrinyeri has the *th* of 'thin,' but there is no *f* anywhere.

11. The Tamil inserts a euphonic *m* before *b*; this is also exceedingly common in Australia. The Canarese dialect hardens mûru, 'three,' into mundru. Some of the dialects of Australia have a similar practice, and the Fijians do the same.

12. In Tamil, the conjunctive-ablative case has ôdu, dialect tôda, 'together with,' supposed to come from the verb to-dar, 'to join on.' The corresponding Awabakal word is katoa for kata (page 16).



13. In Dravidian, the 2nd singular of the Imperative is the crude form of the verb; so also in Australian.

14. In Tamil, the accusative case is the same as the nominative; so also with common nouns in Australian.

15. In Dravidian, there is no case ending for the vocative; some sign of emphasis is used to call attention; in Tamil, this is ê. In Awabakal, e l a is used for the same purpose, and in Wiradhari y a. In Samoan e is used, but it usually comes after its noun.

16. In Dravidian, there are compound case-signs. So also in Australian (see pages 16, 17, and of Appendix, pages 30, 33, 58).

17. In Dravidian, comparison is expressed by using some adverb with the adjective; as, 'this indeed is good,' for 'this is very good.' There are no adjective terminations there to show comparison, but some Australian dialects seem to have them (see pages 45 and 51 of Appendix). Usually the Australian and the Melanesian languages are like the Dravidian in this matter.

18. In Turanian, the m a of the first pronoun often adds an obscure nasal making it something like máng. With this compare the Awabakal báng.

19. For the second pronoun, the Tamil has ây, ôy, e r. With these compare the Papuan second pronoun on page xl. of this Introduction.

20. In the Dravidian pronoun n i n, 'thou,' the initial *n* is merely a nasalisation, for it disappears in the verbal forms. With this compare my analysis of the Awabakal pronoun ġ i n t o a.

21. In Dravidian generally, the pluralising particles are added on to the pronouns; but in Telugu these signs are prefixed, as in m i - r u. With this compare the Papuan n i - m o (page xl. of this Introduction), and the Awabakal b a - r a, n u - r a, and the like.

22. In almost all the Dravidian dialects, the first pronoun plural has both an inclusive and an exclusive form. This is so also in the Melanesian languages, especially those of the New Hebrides and Fiji.

23. The Canarese formative of adverbs is *l*, as in i l l i, a l l i, e l l i, 'here,' 'there,' 'where'; in Gond, âlê, îlê are the verb-endings. In Awabakal, these are the formatives of verbal nouns, as I have shown in another section. Now, it is an easy thing in language for a noun to be used adverbially, and hence the Canarese and Gond formatives may really be nouns. This would bring them closer to the Awabakal.

24. In the chief Dravidian dialects, the infinitive ends in -k u, a post-preposition, 'to.' So also in Awabakal, as has been already shown. I may add here that the Zulu infinitive ends -k u.

25. The Dravidian verb may be compounded with a noun, but never with a preposition. So also the Australian verb.

26. The Dravidian verb is agglutinative; particles are added on to the stem in order to express mood, tense, causation, negation, &c., no change being made on the stem. Tulu and Gond—both uncultured dialects—are exceptionally rich in moods and tenses. All this applies to the Australian, the Ebudan, and the Fijian verbs.

27. In Dravidian, there are no relative pronouns. So in Australian; for 'this is the book which you gave me,' a native would say 'this is the book; you gave it me.'

28. In Canarese, kodu, 'to give,' is used as a permissive. In Awabakal, bûn is the permissive, and appears to be formed from ba, a root-form meaning 'to make.' In English, the conditional conjunction 'if' is for 'gif,' 'give.'

29. The Dravidian verb has no passive, nor has the Australian. For 'it was broken,' our natives would say 'broken by me (you, &c.)'; a Dravida would say, 'it became broken through me.'

30. In Dravidian there are two futures—(1) a conditional future, and (2) a sort of indeterminate aorist future. For the latter, the Malayâlam adds -um to the verbal noun which is the base of the future. In Awabakal there are three futures; the third is an aorist future and adds -nûn to the verbal stem in -illi (see pages 25, 28 *ad finem*). This -nûn is probably equivalent to a formative -ûn with *n* interposed between the vowels to prevent hiatus. In Tamil also *n* (for *d*) is similarly inserted in verbs; as, padi(*n*)an, 'I sang.'

XI. The Origin of the Australian Race.

From these analogies and from the general scope of my argument in this Introduction, the reader perceives that I wish to prove a kinship between the Dravidian race and the Australian. This opinion I expressed in print more than ten years ago when it was not so generally held as it is now. Some of the very highest authorities have formed the same opinion from evidence other than that of language. But a theory and arguments thereon must be shown to be antecedently possible or even probable before it can be accepted; and to furnish such a basis of acceptance, one must go to the domain of history. This I now do.

In my opinion the ultimate home of origin of the negroid population of Australia is Babylonia. There, as history tells us, mankind first began to congregate in great numbers, and among them the Hamites, the progenitors of the negro races. It seems to have been those Hamites who were the first to try to break down the love-law of universal brotherhood and equality; for Nimrod was of their race, and wished to establish dominion over his fellows, and to raise an everlasting memorial of his power, like those which his kindred afterwards reared in Egypt. This attempt was frustrated by the 'Confusion of tongues,' at

Babel; and here begins, as I think, the first movement of the negro race towards India and consequently towards Australia. Here comes in also the 'Tôldoth Benê Noah' of Genesis x.

Accordingly, the position of the Hamite or black races at the opening of history is, in Genesis x. 6, indicated ethnically by the names Kush and Mizraim and Phut and Canaan, which geographically are the countries we call Ethiopia and Egypt and Nubia and Palestine. The Kushites, however, were not confined to Africa, but were spread in force along the whole northern shores of the Arabian sea; they were specially numerous on the lower courses of the Euphrates and Tigris, their original seats, and there formed the first germ whence came the great empire of Babylonia. The Akkadians were Turanian in speech, and, it may be, black in 'colour.' In this sense, the later Greek tradition (Odyssey I-23-24) speaks of both an eastern and a western nation of Ethiopians. And Herodotus tells us (VII-70) that in the army of Xerxes, when he invaded Greece, "the Ethiopians from the sun-rise (for two kinds served in the expedition) were marshalled with the Indians, and did not at all differ from the others in appearance, but only in their language and their hair. For the eastern Ethopians are straight-haired, but those of Libya have hair more curly than that of any other people."

It is clear, therefore, that the black races, many centuries before the Trojan war, had spread themselves from the banks of the Indus on the east right across to the shores of the Mediterranean, while towards the south-west they occupied the whole of Egypt and the Abyssinian highlands. Thus they held two noble coigns of vantage, likely to give them a commanding influence in the making of the history of mankind—the valley of the Nile, which, through all these ages to the present hour, has never lost its importance—and the luxuriant flat lands of Mesopotamia. A mighty destiny seemed to await them, and already it had begun to show itself; for the Kushites not only made the earliest advances towards civilisation, but under Nimrod, 'that mighty hunter,' smitten with the love of dominion, they threatened at one time to establish a universal empire with Babel as its chief seat. And not without reason; for the Kushite tribes were stalwart in stature and physique, in disposition vigorous and energetic, eager for war and conquest, and with a capacity and lust for great things both in peace and war. But a time of disaster came which carried them into the remotest parts of the earth—into Central Africa, into the mountains of Southern India, whence, after a while, another impulse sent them onwards towards our own island-continent; hither they came, as I think, many centuries before the Christian era, pressed on and on from their original seats by the waves of tribal migration which were so common in those early days. Similar was the experience of

the Kelts, a very ancient tribe; soon after their first arrival in Europe, we find them occupying Thrace and the countries about the mouth of the Danube; but fresh immigration from the Caucasus plateau pushed them up the Danube, then into Belgium and France, thence into Britain, and last of all the invading Saxons drove them westwards into Ireland, and into the mountains of Wales and Scotland. So the successive steps of the Kushite displacement, in my opinion, were these:—first into the valley of the Ganges, where they were the original inhabitants, then into the Dekkan and into Further India, then into Ceylon, the Andaman Islands, and the Sunda Islands, and thence into Australia. These stages I will examine presently more in detail.

But, meanwhile, let us look at the old Babylonian kingdom. Its ethnic basis was Kushite; its ruling dynasty continued to be Kushite probably down to the time of the birth of Abraham, about 2000 B.C. But before that date, the Babylonian population had been materially changed. Nimrod had conquered Erech and Accad and Calneh in the land of Shinar; an Akkadian or Turanian element was thus incorporated with his empire; he had built Nineveh and Rehoboth and Calah and Resen (Genesis x. 11); a Shemite element was thus or in some other way superadded; other Turanians and Shemites and Japhetian Aryans too, perhaps attracted by the easy luxuriance of life on these fertile plains, had all assembled in Chaldæa and Babylonia. In consequence, we find that, about twenty centuries B.C., the Kushite kingdom had become a mixed conglomerate of four essentially different races—Hamite, Turanian, Shemite, and Japhetian—which on the inscriptions are called *Kiprat-arbat*, 'the four quarters.' Then, as the Babylonian worship of Mulitta demanded free intercourse as a religious duty, a strange mixture of physical types must have been developed among the children of these races, the Ethiopian, Scythic, Shemitic, and Iranian all blending—a rare study to the eye of a physiologist, who would have seen sometimes the one type sometimes the other predominating in the child. This Chaldæan monarchy—the first of the five great monarchies of ancient history—was overthrown by an irruption of Arab (Shemitic) tribes about the year 1500 B.C. And now, as I think, another wave of population began to move towards our shores; for these Arabs were pure monotheists, and in their religious zeal must have dashed to pieces the polytheistic and sensual fabric which the Babylonian conquests had extended from the confines of India westwards to the Mediterranean (*cf.* Chedorlaomer's expedition, Genesis xiv. 9). Those portions of the Chaldæo-Babylonian people that were unable to escape from the dominion of the Arabs were absorbed in the new empire, just as many of the Keltic Britons were in the sixth and seventh centuries merged in the newly-formed Saxon kingdoms. But the rupture of the Babylo-



nian State and the proscription of its worship must have been so complete as to drive forth from their native seats thousands of the people of the four tongues and force them westwards into Africa, or eastwards through the mountain passes into the table-land of Pánjâb, and thence into the Gangetic Plain. Here, I imagine, were already located the pure Hamites of the Dispersion; but finding these to be guilty of a skin not exactly coloured like their own, and not understanding their language, these latter Kushites of mixed extraction regarded them as enemies and drove them before them into the mountains of the Dekkan, where, to this hour, the Dravidians and Kolarians are black-skinned and savage races. Ere long, these Babylonian Kushites were themselves displaced and ejected from the Ganges valley by a fair-skinned race, the Aryans, another and the last ethnic stream of invaders from the north-west. These Aryans, in religion and habits irreconcilably opposed to the earlier races of India, waged on them a relentless war. Hemmed up in the triangle of southern India, the earlier Hamites could escape only by sea; the Babylonian Kushites, on the other hand, could not seek safety in the mountains of the Dekkan, as these were already occupied; they must therefore have been pushed down the Ganges into Further India and the Malayan peninsula; thence they passed at a later time into Borneo, and the Sunda Islands, and Papua, and afterwards across the sea of Timor into Australia, or eastwards into Melanesia, driven onwards now by the Turanian tribes, which had come down from Central Asia into China and the Peninsula and islands of the East Indies.

Many arguments could be advanced in favour of this view of the origin of the Australian race, but the discussion would be a lengthy one, and this is scarcely the place for it. I may, however, be permitted to add here a simple incident in my own experience. A few months ago, I was staying for a while with a friend in the bush, far from the main roads of the colony and from towns and villages. One day, when out of doors and alone, I saw a black man approaching; his curly hair, his features, his colour, and his general physique, all said that he was an Australian, but his gait did not correspond. I was on the point of addressing him as he drew near, but he anticipated me and spoke first; the tones of his voice showed me that I was mistaken. I at once suspected him to be a Kalinga from the Presidency of Madras. And he was a Kalinga. This incident tells its own tale. In short, it appears to me that the Dravidians and some tribes among the Himalayas are the representatives of the ancient Dasyus, who resisted the Aryan invasion of India, and whom the Puranas describe as akin to beasts. The existence, also, of cyclopean remains in Ponape of the Caroline Islands, and elsewhere onward through the Pacific Ocean, even as far as Easter

Island in the extreme east—all these acknowledged by Polynesians to be the work of a previous race, which tradition, in various parts, declares to have been black—points out one of the routes by which the black race spread itself abroad into the eastern isles; while the presence of Negrillo tribes in detached portions nearer to India—like islands left uncovered by the floods of stronger races pouring in—the Mincopies in the Andaman Islands, the Samangs in the Malay Peninsula, and the Aëtas in the interior of Borneo, with the wild remnants of a black race in the heart of many of the larger islands of the Malay Archipelago—all this seems to me to show that the primitive Dasyus, driven from India, passed into Further India and thence—being still impelled by race movements—into our own continent and into the islands to the north and east of it. But this question must be left for separate investigation.

Thus, in my view, our island first received its native population, in two different streams, the one from the north, and the other from the north-west. Many known facts favour this view:—

(1.) Ethnologists recognise *two* pre-Aryan races in India. The earlier had not attained to the use of metals and used only polished flint axes and implements of stone; the later had no written records, and made grave mounds over their dead. The Vedas call them 'noseless,' 'gross feeders on flesh,' 'raw eaters,' 'not sacrificing,' 'without gods,' 'without rites'; they adorned the bodies of the dead with gifts and raiment and ornaments. All this suits our aboriginals; they are noseless, for they have very flat and depressed noses, as contrasted with the straight and prominent noses of the Vedic Aryans; they have no gods and no religious rites such as the Vedas demand.

(2.) The Kolarian and Dravidian languages have inclusive and exclusive forms for the plural of the first person. So also have many of the languages of Melanesia and Polynesia.

(3.) The native boomerang of Australia is used on the south-east of India, and can be traced to Egypt—both of them Hamite regions.

(4.) In the Kamalarai dialect, the four class-names form their feminines in *-tha*; as, Kubbi (*masc.*), Kubbi-tha (*fem.*); and that is a Shemitic formative. So also in the Hamitic Babylonian, Mul (*masc.*) gives Muli-tta (*fem.*), and Enu (*masc.*), Enu-ta (*fem.*). Although this formative is not common in the Australian languages, yet its unmistakable presence in Kamalarai may mean that our native population has in it the same mixed elements as existed in the old Babylonian empire. To the same effect is the fact that some tribes practise circumcision, while contiguous tribes do not; in many places the natives, in considerable numbers, have distinctly Shemite features; some have as regular Caucasian features as any of us; others, again, are purely negroid.



(5.) In Chaldæa, the dead were not interred; they were laid on mats in a brick vault or on a platform of sun-dried bricks, and over this a huge earthenware dish-cover, or in a long earthen jar in two pieces fitting into each other. Our blackfellows also, even when they do inter, are careful not to let the body touch the earth; in some places, they erect stages for the dead—the Parsee "towers of silence"; elsewhere, they place the dead body in a hollow tree; in South Australia, the corpse is desiccated by fire and smoke, then carried about for a while, and finally exposed on a stage. All this corresponds with the Persian religious belief in the sacredness of the earth, which must not be contaminated by so foul a thing as a putrifying human body. And it shows also how diverse are our tribal customs in important matters.

(6.) The Dravidian tribes, though homogeneous, have twelve varying dialects. The Australian dialects are a parallel to that.

(7.) There is nothing improbable in the supposition that the first inhabitants of Australia came from the north-west, that is, from Hindostan or from Further India. For the native traditions of the Polynesians all point to the west or north-west as the quarter from which their ancestors first came. So also the Indias are to the north-west of our island.

(8.) I now quote Dr. Caldwell; in diverse places, he says:—

"The Puranas speak of the Nishadas as 'beings of the complexion of a charred stick, with flattened features, and of dwarfish tature'; 'as black as a crow'; 'having projecting chin, broad ands flat nose, red eyes, and tawny hair, wide mouth, large ears, and a protuberant belly.' These Nishadas are the Kolarian tribes, such as the Kols and the Santals. But the Dravidians of the South have always been called Kalingas and Pandyas, not Nishadas."

"The Tudas of the Dekkan are a fine, manly, athletic race, with European features, Roman noses, hazel eyes, and great physical strength; they have wavy or curly hair, while the people of the plains are straight haired, have black eyes, and aquiline noses. The skin of the Tudas, although they are mountaineers, is darker than that of the natives of the Malabar coast. The physical type of the Gonds is Mongolian, that of the other Dravidians is Aryan."

"In Shamanism, there is no regular priesthood. The father of the family is the priest and magician; but the office can be taken by any one who pleases, and laid aside; so also in Southern India. The Shamanites acknowledge a Supreme God, but offer him no worship, for he is too good to do them harm. So also the Dravidian demonolators. Neither the Shamanites nor the Dravidians believe in metempsychosis. The Shamanites worship only cruel demons, with bloody sacrifices and wild dances. The Tudas exclude women from worship, even from the temples; they perform their rites in the deep gloom of groves. They have a supreme god, *Usuru Swâmi*; his manifestation is 'light,' not

'fire.' They have no circumcision. They have no forms of prayer. They believe in witchcraft and the work of demons. After the death of the body, the soul still likes and requires food."

"Dr. Logan thought that the Dravidians have a strong Melanesian or Indo-Afric element, and says that a negro race overspread India before both the Scythians and the Aryans. De Quatrefages agrees with him, and says that, long before the historical period, India was inhabited by a black race resembling the Australians, and also, before history began, a yellow race came from the north-east. Of the Tamilians Dr. Logan says :—'Some are exceedingly Iranian, more are Semitico-Iranian; some are Semitic, others Australian; some remind us of Egyptians, while others again have Malayo-Polynesian and even Semang and Papuan features.' Professor Max Müller found in the Gonds and other non-Aryan Dravidians traces of a race closely resembling the negro. Sir George Campbell thinks that the race in occupation of India before the Aryans was Negrito. Even in the seventh century of our era, a Brahman grammarian calls the Tamil and Telugu people Mlêchchas, that is, aboriginals. Dr. Muir thinks that the Aryan wave of conquest must have been broken on the Vindhya mountains, the northern barrier of the Dekkan."

Conclusion.

In this discussion, I have endeavoured to show the origin of our Australian numerals, the composition and derivation of the chief personal pronouns, and of a number of typical words for common things, and of these many more could be cited and examined in the same way. I have shown, so far as I can, that these pronouns, and numerals, and test-words, and, incidentally, one of the postpositions, are connected with root-words, which must be as old as the origin of the language; for such ideas as 'before,' 'begin,' 'first,' 'another,' 'follow,' 'change,' 'many,' seem to be essential to the existence of any language. I think I may safely say the same thing about the root-words for 'water,' 'dumb,' and 'eye.' It thus appears, from the present investigation, that our Australians have a common heritage, along with the rest of the world, in these root-words; for, if these blacks are a separate creation and so have no kindred elsewhere, or were never in contact with the other races of mankind, I cannot conceive how they have come to possess primitive words so like those in use over a very wide area of the globe. I therefore argue that they are an integral portion of the human race. If so, what is their origin? On this point, our present discussion may have thrown some light.

J.F.



PART I.

THE GRAMMAR AND THE KEY.

12m 60—90 A



(A.)

THE GRAMMAR.



[*THE ORIGINAL TITLE-PAGE.*]

AN

AUSTRALIAN GRAMMAR,

COMPREHENDING

THE PRINCIPLES AND NATURAL RULES

OF THE

LANGUAGE,

AS

SPOKEN BY THE ABORIGINES,

IN THE VICINITY OF

HUNTER'S RIVER, LAKE MACQUARIE, &c.

NEW SOUTH WALES.

BY L. E. THRELKELD.

SYDNEY:

PRINTED BY STEPHENS AND STOKES, "HERALD OFFICE,"
LOWER GEORGE-STREET.

1834.



THE AUTHOR'S PREFACE.

In the year 1826, the writer printed a few copies entitled "Specimens of a dialect of the Aborigines of New South Wales," in which the English sounds of the vowels were adopted. Subsequently it was found that many inconveniences arose in the orthography, which could only be overcome by adopting another system. Many plans were proposed and attempted, but none appeared so well adapted to meet the numerous difficulties which arose, as the one in use for many years in the Islands of the South Seas,* wherein the elementary sounds of the vowels do not accord with the English pronunciation. This, however, does not meet all the difficulties, because there is a material difference in the idioms of the languages. For instance, in the Tahitian dialect, the vowels always retain their elementary sound, because a consonant never ends a syllable or word; in the Australian language, a consonant often ends a syllable or a word, and therefore its coalition with the sound of the vowels affects that sound and consequently shortens it; while, in many instances, the elementary sound of the vowel is retained *when closed by a consonant*, as well as when the syllable or word is ended by the vowel. To meet this, an accent will be placed over the vowel when the elementary sound is retained, but without such accent the sound is to be shortened. For example, the Australian words *bun*, *bún*, *tin*, *tín*, will be sounded as the English *bun*, *boon*, *tin*, *teen*.

A set of characters cast expressly for the various sounds of the vowels would be the most complete in forming speech into a written language, but in the present instance that could not be accomplished. The present orthography is therefore adopted, not because it is considered perfect, but from the following reasons, viz.:—

1. It appears, upon consideration, impossible so to express the sounds of any language to the eye, as to enable a stranger to pronounce it without oral instruction. The principal object, therefore, is to aim at simplicity, so far as may be consistent with clearness.

2. There appears to be a certain propriety in adopting universally, if possible, the same character to express the same sounds used in countries which are adjacent, as Polynesia and Australia, even though the languages be not akin; especially when those characters have been adopted upon mature consideration, and confirmed by actual experience in the Islands of the South Seas.

* Mr. Threlkeld was, for a time, a missionary at Raiatea, in the Society Islands.—Ed.

Having resided for many years in the island of Raiatea, and having been in the constant habit of conversing with and preaching to the natives in their own tongue, I am enabled to trace the similarity of languages used in the South Seas, one with another, proving they are but different dialects, although the natives themselves, and we also, at the first interview, could not understand the people of neighbouring islands, who speak radically the same tongue!

In the Australian tongues there appears to exist a very great similarity of idiom, as respects the dual number and the use of the form expressive of negation; and yet it is observed by a writer in the article on 'Greek language,' *Rees's Cyclopædia*, that, "*The dual number is by no means necessary in language*, though it may enable the Greek to express the number 'two' or 'pair' with more emphasis and precision." But this assertion is not at all borne out by facts; because, in this part of the hemisphere, all the languages of the South Seas, in common with New South Wales, possess a dual number, and so essential is it to the languages that conversation could not be carried on, if they had it not. There is, however, a peculiarity in the dual of the Australian tongue which does not exist in the islands, namely, a conjoined case in the dual pronouns, by which the nominative and accusative are blended, as shown in the pronouns*, whilst the verb sustains no change, excepting when reflexive, or reciprocal, or continuative. But in the Islands there are dual verbs. The modes of interrogation and replication are very much alike in the idiom of both languages, and so peculiar as hardly possible to be illustrated in the English language; for they scarcely ever give a direct answer, but in such a manner as leaves much to be implied. The aborigines of this colony are far more definite in the use of the tenses than the Islanders, who have nothing peculiar in the use of the tenses. The subject of tenses caused me much perplexity and diligent examination. Nor did the observations of eminent writers on the theory of language tend to elucidate the matter; because the facts existing in the language of the aborigines of New Holland are in direct contradiction to a note to the article 'Grammar' in the *Encyclopædia Britannica*†, where certain tenses are represented as "peculiar to the Greek, and have nothing *corresponding to them in other tongues*, we need not scruple *to overlook them as superfluous*." Now, our aborigines use the tenses of the verb and the participle variously, to denote time past in general; or time past in particular, as, 'this morning only;' or time past remote, that is, at some former period, as, 'when I was in England,' or, 'when I was a boy.' The future time of the verb and of the participle is also modified in a similar manner, specifically, either now, or to-morrow

* See page 17.—Ed. † Of that day.—Ed.



morning, or generally as in futurity; and besides this, there is another curious fact opposed to the conclusion of the writer's note, which reads thus: "Of the paulo-post-futurum of the Greeks, we have taken no notice, because it is found only in the passive voice; to which if it were necessary, it is obvious that it would be necessary in all voices, *as a man may be about to act, as well as to suffer, immediately*." Now, such is the very idiom of this language, as will be seen in the conjugation of the participle; for the pronoun, being used either objectively or nominatively, will place the phrase either in the one sense or the other, such change in the pronoun constituting the equivalent to the passive voice or the active voice. The most particular attention is necessary to the tense of the participle as well as that of the verb, each tense being confined to its own particular period, as shown in the conjugation of the verbs. The various dialects of the blacks may yet prove, as is already ascertained in the Islands, to be a difficulty more apparent than real; but when one dialect becomes known, it will assist materially in obtaining a speedier knowledge of any other that may be attempted, than if no such assistance had been rendered.

Although tribes within 100 miles do not, at the first interview, understand each other, yet I have observed that after a very short space of time they are able to converse freely, which could not be the case were the language, as many suppose it to be, radically distinct. The number of different names for one substantive may occasion this idea. For instance, 'water' has at least five names, and 'fire' has more; the 'moon' has four names, according to her phases, and the kangaroo has distinct names for either sex, or according to size, or different places of haunt; so that two persons would seldom obtain the same name for a kangaroo, if met wild in the woods, unless every circumstantial was precisely alike to both inquirers.* The quality of a thing is another source from which a name is given, as well as its habit or manner of operation. Thus, one man would call a musket 'a thing that strikes fire;' another would describe it as 'a thing that strikes,' because it hits an object; whilst a third would name it 'a thing that makes a loud noise;' and a fourth would designate it 'a piercer,' if the bayonet was fixed. Hence arises the difficulty to persons unacquainted with the language in obtaining the correct name of that which is desired. For instance, a visitor one day requested the name of a native cat from M'Gill, my aboriginal, who replied m i n n a r i n g; the person was about to write down the word m i n n a r i n g, 'a native cat,' when I prevented the naturalist, observing that the word was not the name of the native cat, but a question, namely,

* There are other reasons for this diversity of language.—Ed.

'What' (is it you say? being understood), the blackman not understanding what was asked. Thus arise many of the mistakes in vocabularies published by transient visitors from foreign parts.*

In a "Description of the Natives of King George's Sound (Swan River Colony)," which was written by Mr. Scott Nind, communicated by R. Brown, Esq., F.R.S., and read before the Royal Geographical Society, &c., 14th February, 1831, there is an interesting account of the natives, and also a vocabulary, not one word of which appears to be used or understood by the natives in this district; and yet, from a passage at page 24, the following circumstance leads to the supposition that the language is formed on the same principles, and is perhaps radically the same tongue; the writer observes: "It once occurred to me to be out shooting, accompanied by Mawcurrie, the native spoken of, and five or six of his tribe, when we heard the cry, coowhie, coowhiecácá, upon which my companion stopped short, and said that strange blackmen were coming." Now in this part of the colony, under the same circumstances, a party of blacks would halloo, kaai, kaai, kai, kai; which, allowing for the difference in orthography, would convey nearly, if not precisely, the same sound; the meaning is 'halloo, halloo, approach, approach.' Also, at page 20, the same word, used by the natives here in hunting and dancing, is mentioned as spoken by those aborigines in the same sort of sports, viz., wow, which in this work is spelt wua; it means 'move.' Also, at page 28, the phrase 'absent, at a distance' is rendered bócun, and 'let us go away' by bócun oola, *or* wat oola; here the natives would say waíta wolla; see the locomotive verb, in the conjugation of which a similarity of use will be perceived. At Wellington Valley, the names of the things are the same in many instances with those of this part, although 300 miles distant; and, in a small vocabulary with which I was favoured, the very barbarisms are marked as such, whilst mistaken names are written, the natural result of partial knowledge; for instance, kiwung is put down as the 'moon,' whereas it means the 'new moon,' yellenna being the 'moon.' In the higher districts of Hunter's River, my son was lately conversing with a tribe, but only one man could reply; and he, it appears, had a few years back been in this part, and thus acquired the dialect. Time and intercourse will hereafter ascertain the facts of the case.

* Many mistakes of this kind have been made by collectors of vocabularies; even the word 'kangaroo,' which has now established itself in Australasia, does not seem to be native; it is not found in any of the early lists of words. The settlers in Western Australia, when they first came into contact with the blacks there, tried to conciliate them by offering them bread, saying it was 'very good.' So, for a long time there, 'very good' was the blackman's name for bread!—Ed.

The arrangement of the grammar now adopted is formed on the natural principles of the language, and not constrained to accord with any known grammar of the dead or living languages, the peculiarities of its structure being such as totally to prevent the adoption of any one of these as a model. There is much of the Hebrew form in the conjugation; it has also the dual of the Greek and the deponent of the Latin. However, these terms are not introduced, excepting the dual, the various modifications of the verb and participle exemplifying the sense in which they are used.

The peculiarity of the reciprocal dual may be illustrated by reference to a custom of the aborigines; when a company meet to dance, each lady and gentleman sit down opposite to one another, and reciprocally paint each other's cheek with a red pigment; or, if there is not a sufficiency of females, the males perform the reciprocal operation. Also, in duelling, a practice they have in common with other barbarous nations, the challenge is expressed in the reciprocal form. The terms I have adopted to characterise the various modifications of the verb may not ultimately prove the best adapted to convey the various ideas contained in the respective forms, but at present it is presumed they are sufficiently explicit. Many are the difficulties which have been encountered, arising, principally, from the want of association with the blacks, whose wandering habits, in search of game, prevent the advantages enjoyed in the Islands of being surrounded by the natives in daily conversation. It would be the highest presumption to offer the present work as perfect, but, so far as opportunity and pains could conduce to render it complete, exertion has not been spared.

Barbarisms.

It is necessary to notice certain barbarisms which have crept into use, introduced by sailors, stockmen, and others, who have paid no attention to the aboriginal tongue, in the use of which both blacks and whites labour under the mistaken idea that each one is conversing in the other's language. The following list contains the most common in use in these parts:—

Barbarism.	*Meaning.*	*Aboriginal proper word.*
Boojery,*	*good,*	murrorong.
Bail,	*no,*	keawai.
Bogy,	*to bathe,*	nurongkilliko.
Bimble,	*earth,*	purrai.
Boomiring,	*a weapon,*	turrama [the 'boomerang'.]
Budgel,	*sickness,*	munni.

* Captain John Hunter (1793) gives *bidgeree*, "good," and Lieut-Col. Collins (1802) gives *boodjerre* "good," both at Port Jackson. Some of the other words condemned here as barbarisms are used in local dialects.—Ed.

Cudgel,	*tobacco*,	kuttul, *lit.*,* smoke.
Gammon,	*falsehood*,	nakoiyaye.
Gibber,	*a stone*,	tunung.
Gummy,	*a spear*,	warre.
Goonyer,	*a hut*,	kokere.
Hillimung,	*a shield*,	koreil.
Jin,	*a wife*,	porikunbai.
Jerrund,	*fear*,	kinta.
Kangaroo,†	*an animal*,	karai, and various names.
Carbon,	*large*,	kauwul.
Mije,	*little*,	mitti; warca.
Mogo,	*axe*,	baibai.
Murry,	*many*,	muraiai; also, kauwul-kauwul.
Pickaninney,	*child*,	wounai.
Piyaller,	*to speak*,	wiyelliko.
Tuggerrer,	*cold*,	takara.
Wikky,	*bread*,	kunto, vegetable provisions.
Waddy,	*a cudgel*,	kotirra.
Wommerrer,	*a weapon*,	yakirri; used to throw the spear.

* Used for *literally*, throughout.
† See note, page viii.—Ed.



CHAPTER I.

PRONUNCIATION AND ORTHOGRAPHY.

PRONUNCIATION is the right expression of the sounds of the words of a language.

Words are composed of syllables, and syllables of letters. The letters of the language of the aborigines of New South Wales are these:—*

A B D E G I K L M N Ng O P R T U W Y.

Note.—It is very doubtful if *d* belongs to their alphabet; the natives generally use the *t*.

VOWELS.

A is pronounced as in the English words 'are,' 'far,' 'tart.' E is pronounced as slender *a* in 'fate,' or *e* in 'where.' I is pronounced as the short *i* in 'thin,' 'tin,' 'virgin,' or *e* in 'England.' O is pronounced as in the English 'no.' U is pronounced as *oo* in the words 'cool,' 'cuckoo.'

When two vowels meet together they must be pronounced distinctly; as, noa, niuwoa, the pronoun 'he'; bountoa, 'she;' so also when double vowels are used in the word; as, wiyéen, 'have spoken.'

A diphthong is the union of two vowels to form one sound: as,

1. *ai*, as in kŭl-ai, 'wood'; wai-tawàn, 'the large mullet.'
2. *au*, as in nau-wai, 'a canoe'; tau-wil, 'that...may eat.'
3. *iu*, as in niu-woa, the pronoun 'he'; paipiu-wil, 'that it may appear.'

Note.—*ai* is sounded as in the English word 'eye'; *au* as in 'cow'; *iu* as in 'pew.'

CONSONANTS.

G is sounded hard, but it often has also a soft guttural sound; *g* and *k* are interchangeable, as also *k* and *t*.

Ng is peculiar to the language, and sounds as in 'ring,' 'bung,' whether at the beginning, middle, or end of a word.

R, as heard in 'rogue,' 'rough'; whenever used, it cannot be pronounced too roughly; when double, each letter must be heard distinctly.

* See PHONOLOGY, page 3.—ED.

The other consonants are sounded as in English.

Europeans often confound *d* with *t*, because of a middle sound which the natives use in speaking quickly; so also they confound *t* with *j*, from the same cause.

Accents.

The language requires but one marked accent, which serves for the prolongation of the syllable; as, b ó n, 'him'; b ú n, the root of 'to smite.' The primitive sound is thus retained of the vowel, which otherwise would be affected by the closing consonant; as, b u n, the root of the verb 'to be' accidental, rhymes with the English word 'bun,' but b ú n, 'to smite,' rhymes with 'boon.'

Orthography.

In forming syllables, every consonant may be taken separately and be joined to each vowel. A consonant between two vowels must go to the latter; and two consonants coming together must be divided. The only exception is Ng, which is adopted for want of another character to express the peculiar nasal sound, as heard in h a n g e r, and, consequently, is never divided. The following are general rules:—

1. A single consonant between two vowels must be joined to the latter; as, k ŭ-r i, 'man'; y u-r i ġ, 'away'; w a i-t a, 'depart.'
2. Two consonants coming together must always be divided; as, t e t-t i, 'to be dead,' 'death'; b u ġ-g a i, 'new.'
3. Two or more vowels are divided, excepting the dipthongs; as, ġ a t o-a, 'it is I'; y u-a i p a, 'thrust out.' A hyphen is the mark when the dipthong is divided; as, k á-u w a, 'may it be' (a wish); k a-a m a, 'to collect together, to assemble.'
4. A vowel in a root-syllable must have its elementary sound; as, b ú n k i l l i, 'the action of smiting'; t a, the root-form of the verb, 'to eat.'

Accentuation.

In general, dissyllables and trisyllables accent the first syllable; as, p u n t i m a i, 'a messenger'; p i r i w ă l, 'a chief *or* king.'

Compound derivative words, being descriptive nouns, have the accent universally on the last syllable; as, w i y e l l i k á n, 'one who speaks,' from w i y e l l i, 'the action of speaking'; so also, from the same root, w i y e l l i-ġ é l, 'a place of speaking,' such as, 'a pulpit, the stage, a reading desk.'

Verbs in the present and the past tenses have their accent on those parts of the verb which are significant of these tenses; as, t a t á n, 'eats'; w i y á n, 'speaks'; w i y á, 'hath told.' This must be particularly attended to; else a mere affirmation will become an imperative, and so on; as, k á-u w a, 'be it so, (a wish); k a-u w á, 'so it is' (an affirmation).



In the future tenses, the accent is always on the last syllable but one, whether the word consists of two syllables or of more; as, t á n ů n, 'shall or will eat'; w i y á n ů n, 'shall or will speak'; b ú n k i l l í n ů n, 'shall or will be in the action of smiting'; b ú n n ů n, 'shall or will smite.' Present participles have the accent on the last syllable; as, b ú n k i l l í n, 'now in the action of smiting'; w i y e l l í n, 'now in the action of talking, speaking.' Past participles have their accent on the last syllable but one; as, b ú n k i l l i á l a, 'smote and continued to smite,' which, with a pronoun added, means 'they fought.' But the participial particle, denoting the state or condition of a person or thing, has the accent on the antepenultimate; as, b ú n t ó a r a, 'that which is struck, smitten, beaten.' Thus, there are two accents—one the radical accent, the other the shifting one which belongs to the particles.

Emphasis.

The aborigines always lay particular stress upon the particles in all their various combinations, whether added to substantives to denote the cases, or to verbs to denote the moods or tenses. But, when attention is particularly commanded, the emphasis is thrown on the last syllable, often changing the termination into -o ú; as, w à l l a - w à l l a, the imperative, 'move,' *or* 'be quick'; but to urgently command would be w à l l a - w à l l - o ú, dwelling double the time on the - o ú. To emphatically charge a person with anything, the emphasis is placed on the particle of agency; as, ġ a t ó a, 'it is I;' ġ i n t ó a, 'it is thou.'

[The Phonology of the Australian Languages.

Of late years increasing attention has been given to the consideration of the Australian languages, and numerous vocabularies have been collected. But it is somewhat unfortunate that these collections of words have been made, in most instances, by those who did not appreciate the principles of phonology; often the spelling of the words does not adequately represent the sounds to be conveyed. Enough, however, is now known to permit a general estimate to be made of the sounds in the languages or rather dialects, for—notwithstanding many tribal variations in vocables and grammar—the Australian language is essentially one.

General Features.

Looking at the language as a whole, and examining its features, we at once observe the prominence of the long vowels, *á* and *ů*, and the frequency of the guttural and nasal sounds; the letter *r* with a deeper trill than in English, is also a common sound.

Vowels.

The essential vowels are *â*, *î*, *û*, all pronounced with a full and open voice; *a* as in the English word 'father'; *i* as in 'seen'; and *u* as oo in 'moon.' The Australian *a* long is, in fact, a guttural sound, and is so deceptive to the ear that in many vocabularies the syllable *ba* is written *bah*, or even *bar;* this *a* has a strong sympathy for the letter *r*, which is nearly a guttural in Australia, and when the two come together, as in *mar*, the sound of both is deepened, and so *mar* is pronounced something like *mah-rr*. This guttural combination of *a* and *r* has hitherto been represented by *arr*, as in the word bundarra; but, as both the sounds are normal, I prefer to write bundara, especially as the accent in such a word always falls on the penult. Our blacks also are Orientals in this respect, that, while in English there is a tendency to hurry over the open vowels in a word, they dwell on them, and say *bā-bā*, where we say pă-pă, or even pă-pă.

The Australian *i* is *ee* long; sometimes the sound of it is prolonged, and then resembles the sound of *e* in 'scene'; this sound of *i* is represented by í in this volume.

In Australian names and words, the sound of *u* long is commonly indicated by *oo*. This is quite unnecessary; for the sound of *u*, as it is in 'pull,' is its natural sound. I will, therefore, make it a rule that *u*, before a single consonant, stands for that sound.

There are two more long vowels, *ē* and *ō*; these come from a combination and modification of the sounds of *â*, *î*, and *û; ē* comes from the union of a and i, as in the English 'sail'; *ō* from a and u, as in the French 'faute,' or perhaps from â direct. Wherever necessary, an accent has been placed on *e* and *o* (thus, *é*, *ó*), to show that they are the long vowels.

Besides these, there are the short vowels, *ă*, *ĕ*, *ĭ*, *ŏ*, *ŭ*. As a matter of convenience, it has been usual to indicate the short sound of these vowels, wherever they occur in Australian words, by doubling the consonant which follows them; thus also, in English, we have 'manner,' and, in French, 'bonne,' 'mienne.' This plan seems unobjectionable, and has been followed here; such a word, then, as bukka will have the short sound of *u;* and such words as bundara, where the *u* is followed by a hardened consonant, or by two different consonants, will have the *u* short, unless marked otherwise. If any one of those vowels which are usually short be followed by a *single* consonant, the vowel may then be pronounced long; as *ĕlla*, *ēla;* but the short sound of *u*, in such a position, will be marked by ù in this volume. In the declension of the verbs, our author writes -mulla, -kulli, and the like; this spelling I have allowed to stand, although I think that it should have been -màlla, -kàlli.



Besides these ten, there is in Australian a peculiar vowel sound which appears only in a closed syllable, and chiefly before the nasal *ng*; it takes the short sound of either *a*, *e*, *i*, *o*, or *u*. For instance, we have the word for 'tongue' set down as tallang, talleng, tulling, tallun, and the word for 'hand' as mata, meta, mita; and so also with other examples. I regard these variations as proceeding from an obscure utterance of ă, the same dulled *a* which appears in English in the word 'vocal,' and is represented by other vowels in the English 'her,' 'sir,' 'son.' I have introduced à as the sign for this sound; à, therefore, as in the syllables of tàlàġ, &c., will mean a dull, volatile sound of ă, which, in the various dialects, may have any one of the other short vowels substituted for it. In the Malay language similarly, the *a*—that is, the letter *ain*, not *ghain*—takes the sound of any one of the short vowels.

These six paragraphs seem to contain all that is noticeable in the long and short sounds of the vowels a, e, i, o, u.

Then, we have the diphthongs; *ai*, as in 'eye'; *oi*, as in 'coin'; *au*, as in 'cow'; *iu*, as in 'new'; but *ai* is apt to become *oi*, and sometimes, though rarely, *ei*.

The summary of the vowel sounds will thus be:—

Vowels—â, î, û; ĭ; ē, ō; ă, ĕ, ŭ; ù; à (volatile).

Semi-vowels—w, y.

Diphthongs—ai, oi, au, iu.

I have admitted *w* and *y*, because they are already established in Australian words. I consider *w*, as a vowel, to be entirely redundant in our alphabet; *y* may be useful at the end of an open syllable to represent the softened sound of *i*. Even when *w* or *y* stands as an initial letter in such words as wata, yuring, they are both superfluous, for wata might as well be written uata, and yuring as iuring. But in words such as wa-kàl, 'one,' the *w* stands for an original *b*, and is therefore a consonant; and, similarly, in yarro, 'an egg,' the *y* probably represents a primitive *k*. In such cases, *w* and *y* are consonants.

Consonants.

The *gutturals* are *k*, *g*, *h*, *ng*. The *k* is a much more frequent sound in Australian than its softer brother *g*; indeed, I am inclined to think that we could safely regard *k* as the native sound of this guttural, and set down *g* as merely a dialect variety of it. For the reasons given above, I discard the use of *h* at the end of an open syllable; as an initial, *h* occurs in only a few words, such as hilàmàn, 'a shield'; but the guttural-nasal *ng* is one of the distinctive sounds of the Australian alphabet, and is the same sound as the *ng* in the English word, 'sing.' It appears both as an initial and as a final; its use at the beginning of a syllable severs the Australian language from the Aryan family, and gives it kinship with the African.

In Samoan and in other Polynesian dialects, *ng* is very common as an initial, and as a final too in the whole of Melanesia. In this respect the Polynesian and the Melanesian languages are akin to the Australian. The Malay also uses *ng* both as an initial and as a final. Some Australian dialects nasalise the *k*, as in the English word 'ink'; to this there are parallels in the Melanesian languages, and there the sound is represented by *k* or *q*.

In Tamil, one of the Dravidian languages of India, with which our Australian language is supposed to be connected, one formative suffix is *gu*, nasalised into *ngu*: it is used as the initial sound of a syllable, as in *nî-ngu*, 'to quit'; to this extent it corresponds with our *ng*.

Our author, in his edition of 1834, has in some words a doubled *guttural-nasal*, as in b u n g n g a i. As the second of these is only a *g* attracted by the nasal that precedes it, I have written such words with ġ-g. In fact, the double sound proceeds from the one nasal, as in our English word 'finger.' Some of the Melanesian languages have this double sound both with *g* and with *k*.

But in both of its uses, initial and final, the Australian *ng* arises from the nasalisation of the guttural *g*; it is a simple sound, and should therefore be represented by only one letter, not by the digraph *ng*. In Sanskrit, the symbol for it as a final, for there it is never used as an initial and seldom as a final, is n·; but, as the Australian *ng* comes from *g*, I prefer to use ġ as its symbol. If we compare the Dravidian p a g - a l, 'a day,' with the Melanesian b u n g, 'a day,' it is clear that the *ng* proceeds from a *g*, for the original root of both words is the verb b h a, 'to sine.' Further examination may, perhaps, show that our *ng* is, in some cases, a modification of the sound of *n*, as in the French 'bon,' 'bien,' or even of a final vowel, but at present that does not seem to me at all likely.

Besides *ng*, there are the two subdued *nasal* sounds of *n* and *m*—that is, *n* before *d*, and *m* before *b*; these harden the consonant that follows, and produce such sounds as *nda*, *mba*. The same sounds are common in Fiji—a Melanesian region—but not in Polynesia.

Of the *palatals*, the language has *ch*, as in the English word 'church,' and *j*, as in 'jam'; to these may be added the consonant *y*. The *ch* and the *j* sounds are, in some vocabularies, printed as *tch* and *dj*; that is quite unnecessary. I have adopted ć as the symbol for *ch*, because it is a simple sound.

The only *cerebral* that we have is *r*, although the sound of it is often so asperated as to resemble the Dravidian rough and hard *r*. Our *r* is neither the Arabic vibrating *ghr*, nor the Northumbrian *burr*, but is more like the rolled *r* of the Parisians.



The *dentals* are *t*, *d*, *n*, *l*. As in the case of the gutturals *k* and *g*, so with the dentals *t* and *d*; it is often difficult to decide whether a native, in pronouncing a word, is using the one or the other; so also with *p* and *b* in the next paragraph. The liquids *n* and *l* are really dentals, their sound being produced by the movement of the tongue on the teeth. In connection with the dentals *t* and *d*, it would be interesting to know if our natives ever cerebralise them in pronunciation; for, if they do, that would be another link to connect them with the Dravidians; but the difference of sound is too minute to be detected by an ordinary observer.

A variant of *t* is *th*, for our blacks say both Ippatha and Ippata; the *th* has the same sound as in the English words, 'thin,' 'breath.' It is possible that, in Australian, this *th* sometimes takes the place of the absent *s*. In the Melanesian region also this sound of *th* is common, and is represented often by *d*. Some Australian tribes have also *th* sonant, as in the English words 'this,' 'that'; the Melanesians have a corresponding sound which is represented in Fijian by *c*. If we could revive the Anglo-Saxon characters for these simple sounds, such anomalies would cease.

The *labials* are *p*, *b*, and *m*; the *m*, as in other languages, is only a *b* sound with the breathing allowed to escape through the nose. Some collectors of words have set down the sounds of *f* and *v* as existing in Queensland, but I cannot admit them without further evidence; they are not found in New South Wales; the natives here say Ūcbiny for Waverley.

In addition to these elementary sounds, there are the conjunct sounds obtained by adding the aspirate *h* to some of the consonants. These are *ph*, *bh*, *th*, *dh*, *kh*, *gh*, and in each of them the aspirate is separated, in pronouncing it, from the consonant to which it is attached, as in Sanskrit, or as in the English words, u*p-h*ill, do*g-h*ouse, &c. Some of these combined sounds I have heard distinctly from the lips of a native, and I have no doubt that the others also exist.

The *sibilants* have no place in Australia. One vocabulary gives *stha* as an initial syllable, but that must be a mistake; another gives *dtha*; that also must be a mistake.

It ought to be noted here that in many Australian tribes, when a young man passes through the Bora ceremonies of initiation, one or two of his upper front teeth are knocked out, and this is a portion of the accustomed rites. The loss of these teeth must have had an important influence on the utterance of the dentals and sibilants in past time, and so on the language itself.

Peculiarities.

In some dialects, there is a tendency to insert the sound of *y* after *t* and *k*; as, tyala, 'to eat,' instead of tala. So also in English we sometimes hear *gyarden* for *garden* and *kyind* for *kind*.

Some dialects say k e d l u, for which the usual form would be k e l l u. But it is possible that the *d* here is radical, and so maintains its place.

In the Dieyerie tribe, near Cooper's Creek, South Australia, many words have in them the peculiar sound *ndr*, as m u *n d r* u, 'two,' which is also the Tamil word for 'three.' The Tamil is fond of this sound, and so is the language of Madagascar; the Fijian prefixes the sound of *n* to *d*, so that d u a is pronounced n d u a. The sound of *ndr* comes by accretions from a single *r*, and so the simpler forms of the Tamil m u n d r u are m u r u, m u d u.

The dialect of King George's Sound, Western Australia, has this peculiarity, that it delights in closed syllables; for there the t w o n g a of the inland tribes is pronounced t w o n k, and k a t t a is k a t.

SUMMARY.

The consonants, then, may be thus arranged:—

Gutturals—	k	kh	g	gh	ġ	h.
Palatals—	ć	...	j	...	...	y.
Cerebrals—	ʔ	...	...	...	...	r.
Dentals—	t	th	d	dh	n	l.
Labials—	p	ph	b	bh	m	...
Liquids—	...	...	...	...	n	l.

The vowels are *five* in number. If we reckon the guttural-nasal *g* as a separate sound (which, considering its place in the language, we may justly do), but omit the nasalised *k* as uncommon, and count *n* and *l* as dentals only, the simple consonant sounds are *fifteen* in number. To these add the two sounds of *th*, and *w* and *y* as consonants; but omit the six aspirated consonants, for they are not simple sounds. The Australian alphabet thus consists of *twenty-four* simple elementary sounds.—ED.]



CHAPTER II.

THE PARTS OF SPEECH.

Of the Substitute for the Article.

The general meaning of a noun is expressed by using its simple form; as, m a k o r o, 'a fish' or 'fishes'; t i b b i n, a 'bird' or 'birds,' in a general sense; k ú l a i, 'wood,' or 'a stick.' To make these plural, the plural pronoun would be attached; as, u n n i m a k o r o, t a r a m a k o r o, 'this fish,' 'these fishes,' meaning that they are here present; to express 'the fish' as an active agent we must say ġ a l i m a k o r o, 'this fish,' *sc.*, did some action. And so also with respect to all nouns, as will be explained under the head of pronouns.

Of Substantives.

Nouns are the 'names of persons, things, actions, and places.' They are Proper, when used as the name of any individual person or thing; Common and Collective, when denoting the names of things singly or together; as, k ú r i, 'man' *or* 'mankind'; k a r a i, 'kangaroo'; m a k o r o, 'fish.' A pronoun attached shows the number, whether singular or plural. Nouns which describe particular applications of the meaning of the verb are formed from the roots of their verbs; *e.g.*, w i, the root of the verb 'speak,' gives w i y e l l i k á n, 'one who speaks,' 'a speaker'; w i y a i y é, 'one who always talks,' 'a talker,' 'chatterer.' When names of things are appropriated to a person so as to be the person's name, that name must be declined in the first declension of nouns, to show it is the name of a person and not of the thing; *e.g.*, t i n t i ġ 'a crab,' belongs to the third declension, and the genitive would be t i n t i ġ - k o b a, 'belonging to a crab'; but when it is the name of a person, its genitive would be t i n t i ġ - ú m b a, 'belonging to Crab,'—Mr. or Mrs., according to the context. There are a few terminations of gender in certain nouns, but not generally; as, p o r i - b a i, 'a husband'; p o r i k ú n - b a i, 'a wife'; y i n á l, 'a son'; y i n á l k ú n, 'a daughter'; but p i r i w à l, means a 'king' *or* 'queen,' according to the gender of the pronoun attached. To animals, in most instances, there are different

words used for the male and for the female; as, warikâl, 'a he-dog'; tinko, 'a she-dog.' Names of places are generally descriptive, as, puntéi, the 'narrow' place; búlwára, the 'high' place; tirabínba, the 'toothed' place; búnkilli-ġél, 'the place for fighting,' the field of battle. Names of countries have a declension peculiar to place, and in the genitive have a feminine and a masculine termination; *e.g.*, Englandkâl, means 'Englishman,' the termination being masculine; but Englandkâlin, means 'Englishwoman,' the termination being feminine; so also, untikâl, 'of this place,' masculine; untikâlin, 'of this place,' feminine. A noun is an adjective, a verb, or an adverb, according to the particle used with it, or the position of the word in the sentence; as, pitâl, 'joy'; pitâlmâlli, 'to cause joy'; pitâllikán, 'a joyful being'; pitâlkâtán, 'to exist joyfully'; murrâràġ, 'good'; murrâràġtai, 'the good,' *&c.*, person; murrâràġ umá, 'good done,' 'well done,' 'properly done.'

Of the Declension of Nouns, etc.

There are seven declensions of nouns, according to which all adjectives and participles, as well as nouns, are declined.

Nouns are declined according to their use and termination. When used for the name of an individual person, they are declined in the first declension, whatever may be the termination of the word; but when used as the names of places, they follow the declension of place-names. Common nouns are declined in the second, third, fourth, fifth, and sixth declensions, according to their respective terminations.

Of the two nominative cases, the one is simply declarative, and in it the subject is inactive; as, 'this is a bird,' unni ta tibbin; the second nominative is used when the subject is represented as doing something; as, tibbinto tatán, 'the bird eats'; in which case the particles ending in *o* are affixed, to denote the agent, according to the terminations of the respective nouns*; hence the following general rules for the use of the particles of agency:—

1. Nouns or participles ending in *i* or *n* affix *-to;* as,
 Kikoi, 'a native cat,' kikoi-to, 'the cat '†;
 Gurrulli, the active participle, or the infinitive, 'to hear, believe, obey,' ġurrulli-to, 'faith, belief .'
2. Nouns ending in *ng*, *a*, *e*, *o*, *u*, require *-ko;* as,
 Maiyá, 'a snake,' maiya-ko, 'the snake ';
 Kûri, 'a man,' kûri-ko, 'the man ';
 Woiyo, 'grass,' woiyo-ko, 'the grass .'

But when *r* precedes *o*, the noun belongs to the fifth declension.

* See '*Agent-nominative case*,' page 11.

† Supply here, and wherever the space occurs, some transitive predicate, as 'did, does, or will do, something.'



3. Nouns ending in *l* require - *lo* to be annexed; as,
 P u n n à l, 'the sun,' p u n n à l - l o, 'the sun ';
 Y i n á l, 'a son,' y i n á l - l o, 'the son .'
4. Nouns of three syllables ending in *r o* require the accent to be shifted to the *o*; as,
 M a k o r o, 'fish,' m a k o r - ó, 'the fish .'
5. Nouns of three syllables ending in *r a* change the *a* into *ó*; as,
 K o k e r a, 'a hut, house,' k o k e r - ó, 'the house .'
 M à t t à r a, 'the hand,' m à t t à r - ó, 'the hand .'
6. Nouns of four syllables ending in *r* require *r ó* to be added; as,
 K u l m o t i u r, 'a woman's name,' K u l m o t i u r - r ó .

NOTE.—The participle form of the verb in the passive voice, when used as an agent, changes the last syllable into *r ó*; as,

B ú n t o a r a, 'that which is struck,'
b ú n t o a r - ó, 'that which is struck ';
Y e l l a w a i t o a r a, 'that which sits, squats,'
y e l l a w a i t o a r - ó, 'that which sits .'

OF THE CASES OF NOUNS AND PRONOUNS.

It is by the particles that the whole progress of the mind of the speaker is shown, and only by the right use of them may we expect to render ourselves correctly intelligible to the aborigines. The following are used in the declension of nouns and pronouns, according to the terminations and cases of these:—

1. *The Simple-nominative case* merely declares the person or thing, or the quality, and has no particle added; as, ġ a t o a, 'I'; k ù r i, 'man'; k ù l a i, 'wood'; k e k à l, 'sweet'; m u r r à r à ġ, 'good.' But particles are used to form nouns; as, b ú n k i y é, 'a smiter,' from the root b ú n, 'to smite'; k e k à l k e, 'sweetness'; or, are used to transform the noun into a verb, which merely declares the abstract action; as, b ú n k i l l i, 'the action of smiting.'

2. *The Agent-nominative case* denotes the person who operates, and is always known by the addition of the particle *o*; but this particle of agency is preceded by a servile consonant, or is accented according to the last syllable of the noun. The personal and instrumental interrogatives, to? 'who?' k o? 'what thing?' are unchangeable; the particles of agency thus attached to the noun are -t o, -k o, -l o, -o, -r o.

3. *The Genitive case* shows the relation of one thing considered as belonging, in some manner, to another; in the interrogative 'who,' and in the names of persons, it requires - ú m b a; as, ġ a n - u m b a? 'whose?' T h r e l k e l d - u m b a, 'Threlkeld's'; p i r i w à l - u m b a, 'the king's'; but things and persons require - k o b a; as, m i n a r i ġ - k o b a? 'belonging to what thing?' k ù r i - k o b a, 'belonging to man.' The dual, the plural, and the singular feminine pronouns form the genitive by affixing -ba

to the accusative; as, ġalín-ba, 'belonging to us two'; ġearun-ba, 'belonging to us,' 'ours'; bounnoun-ba, 'belonging to her,' 'hers.' The other singular pronouns add the particles to a variant form of the root-word; as, emmo-umba, 'belonging to me,' 'mine'; ġiro-umba, 'belonging to thee,' 'thine.' But time and place require -kàl, and -kàlin; as, buġgai-kàl, 'belonging to the present' period of time now becoming; England-kàl, 'a man belonging to England,' 'an Englishman'; England-kàlin, 'a woman belonging to England,' 'an Englishwoman'; untikàl, 'hereof,' 'belonging to this place.'

4. *The Dative case* shows the ultimate object to which an action tends; as, for a person to possess and use a thing in any way; it is expressed by adding -núġ to the interrogative pronoun and to names of persons only, but -ko to all other nouns, and to the abstract action, which is thereby formed into a supine or a construct infinitive; as, búnkillíko, 'for-to smite.'* But motion towards a person or thing, as opposed to motion from the place where the person or thing is, requires the following particles according to the various terminations of the nouns; viz., -tako, -kako, -lako, -ako, -rako; that is, the particle -ko, preceded by a syllable, the consonant of which varies according to the termination of the noun to which it is affixed; the personal pronoun requires -kinko, and place takes -kako; see table of declensions.

5. *The Accusative case*, which marks direct action on the person, not merely towards the person, is the object of a transitive verb. The personal pronouns have distinct particles; see their declension. But names of persons have the terminating particle -núġ added; so also the interrogatives of person, place, and thing; as, ġan-nuġ? 'whom?' *or* 'who is the direct object?' won-nuġ? 'where?' *or* 'where at?' min-nuġ? 'what?' *or* 'what object?' so also, Threlkeld-nuġ is the objective or accusative case. All other common substantives, not derivatives, are placed before the active verb without any change from the simple nominative; nor can error arise therefrom; because when they are used as agents, the sign of that case will be attached; as, karai búwa, 'smite the kangaroo; but karaito tia búnkulla, 'the kangaroo struck me,' equivalent to, 'I was struck by the kangaroo.'

6. In *the Vocative case*, the particle a-la *or* e-la, calling for attention, is prefixed to the form of the nominative, not the agent-nominative, case; as, ala piriwàl! 'O king!' equivalent to 'May it please your majesty.'

7. *Ablative case.* Certain postpositions are used to indicate this case; as, (1) kai, meaning 'from,' 'concerning,' 'about,' 'on account of,' used only to proper names and pronouns; but for

* See footnote, page 24.



common nouns, -t i n, -l i n, -i n, -r i n, 'from,' 'on account of,' the consonant varying according to the termination of the word to which it is attached; (2) k i n - b i r u ġ, meaning 'from,' used only to pronouns, is opposed to the dative of 'motion towards'; proper names, whether of persons or places, require k a - b i r u ġ; but common nouns require, according to their terminations, -t a - b i r u ġ, -k a - b i r u ġ, -l a - b i r u ġ, -a - b i r u ġ, -r a - b i r u ġ, to mark 'motion from,' as opposed to the dative; (3) k a t o a, meaning to be 'with' as an agent, is affixed to personal pronouns and proper names of persons only; but persons, things, and places annex, according to their respective terminations, -t o a, -k o a, -l o a, -o a, -r o a, meaning 'by,' 'through,' 'with,' 'near'; no causative effects are implied in any of these particles; (4) k a - b a, meaning 'at' *or* 'on,' and k i n - b a, present 'with' a person at his place, are locative.

For nouns, these postpositions are annexed mostly to the form of the simple nominative; for pronouns, commonly to the first dative form.

Of Adjectives and Participles.

Adjectives have no distinctive endings; it depends entirely on their situation, or on the particles used, whether words are nouns, adjectives, verbs, or adverbs. For instance, if m u r r à r à ġ, 'good,' y a r a k a i, 'bad,' and k o n é i n, 'pretty,' be declined according to their terminations, with the particles of agency affixed, they would then become agents, and consequently nouns; as, m u r r à r à ġ k o, 'the good,' y a r a k a i t o, 'the bad *or* evil,' k o n é i n t o, 'the pretty' *or* 'the beauty,' respectively, ...;* but participles in the passive voice terminate always in the compound particle - t ó a r a; the root of the verb is prefixed either with or without the causative particles, according to the sense required; as, from k i y u, the verb 'to roast with fire, to scorch, to broil,' comes k i y u b a - t ó a r a, 'that which is roasted'; k i y u b a - t ó a r a b a ġ, 'I am roasted'; k i y u b a - t o a r ó, 'that which is roasted '*.

Adjectives denoting abundance are often formed by a reduplication; as, m u r r à r à ġ, 'good'; m u r r à r à ġ - m u r r à r à ġ, 'excellent, abundance of good'; k a u w à l, 'great, large, big'; k a u w à l - k a u w à l, 'many, abundant.'

Adjectives denoting want are expressed by affixing a negative word; as, m u r r à r à ġ - k o r i e n, 'worthless,' *lit.*, 'good-not.'

Adjectives denoting resemblance require the particle - k i l o a, 'like,' to be affixed; as, w o n n a i - k i l o a, 'child-like.' 'like a child'; but, if they denote habit, the particle - k e i is affixed; as, w o n n a i - k e i, 'childish.'

* See footnote, page 10.

Adjectives denoting character, manner, or habit, are formed from the roots of verbs, and have the particles y e *or* k e i added; *e.g.*, b ú n, the root of the verb 'to smite,' gives b ú n k i y é, 'a smiter'; whereas b ú n k i l l i-k á n would be 'one who smites'; w o ġ k à l 'to be a fool'; w o ġ k à l-k e i, 'foolish'; so also ġ u r a-k e i 'wise, skilful'; b u k k a-k e i, 'ferocious, savage'; k e k à l-k e i, 'sweet, nice, pleasant.' Derived forms of the verb also give nouns in -y é; as w i y-a i-y é, 'a talker.'

Of Comparatives and Superlatives.

The following are the methods used in comparison, there being no particles to express degrees of quality:—

1. The comparative of equality is formed thus:—

K e k à l-k e i u n n i y a n t i u n n o a-k i l o a, 'sweet this as that-like,' *i.e.*, 'this is as sweet as that.'

2. The comparative of inferiority is formed by putting the negative particle k o r i e n after the adjective; thus:—

K e k à l-k o r i e n u n n i y a n t i u n n o a-k i l o a, 'sweet-not this as that-like,' *i.e.*, 'this is not so sweet as that.'

3. The comparative of superiority is formed by the use of the word k a u w à l-k a u w à l, a reduplication of 'great,' and the particle of negation added to that which is inferior; as:—

K e k à l-k e i u n n i k a u w à l-k a u w à l k e a w a i u n n o a, 'sweet this great-great, not that,' *i.e.*, 'this is most sweet.'

Of Words denoting Number.

Numerals are only cardinal; they are declined as nouns, so far as they extend; namely, w a k à l, 'one'; b u l a, b u l ó a r a, 'two'; ġ o r o, 'three'; w a r á n, 'four'; beyond this there are no further numbers, but the general term k a u w à l-k a u w à l, 'much *or* many' is used. The interrogative of quantity or number, m i n n á n? 'which present?', means 'how many?'; the answer would be given by any of the above numbers; or by k a u w à l-k a u w à l k ù r i, 'many men'; or by w a r e a k ù r i, 'few men.' Ordinal numbers can be expressed only by declining the noun to which they may be attached, the ordinal adjective being also subject to declension, according its own termination, independently of the termination of the noun; as:—

P u r r e à ġ-k a ġ o r o-k a, 'the third day'; k ù l a i-t o a ġ o r o-k o a, 'by, beside the third tree.' B u l ó a r a is used in the dual, and is of the sixth declension.

There are also two other expressions which may be noticed here; namely, w i n t a, equivalent to 'a part *or* portion of, some of'; also, y a n t i n, equivalent to 'the whole *or* all'; as, u n t i-b o w i n t a k ù r i, 'here be part of the men,' 'some of the men are here'; u n t i-b o y a n t i n k ù r i, 'here be all the men,' 'all the men are here.'



Of Pronouns.

The personal pronouns of the first, second, and third persons singular, have two forms, the one used with the verb as a subject to it, the other used absolutely in answer to an interrogative, or with the verb for the sake of emphasis. The latter form, when used as a subject, precedes the predicate, and always calls attention to the person and not to the verb. These forms will therefore be designated Personal-nominative pronouns, and marked as such; thus, Nom. 1 means Personal-nominative; but the personal pronouns used as the nominative to verbs and never by themselves, nor in answer to interrogatives, will be marked Nom. 2, to denote Verbal-nominative, as the verb is then the prominent feature to which attention is called, and not the person; these always follow the verb. The strictest attention must be given to the use of the pronouns in all their persons, numbers, and cases; for by them the singular, dual, and plural numbers are known; by them the active, the passive, the reciprocal, and reflexive states of the verb; as will be exemplified in the conjugation of the verbs, as well as in the declension of the pronouns. The plural personal pronouns have only one nominative form to each person; so also, the singular feminine pronoun, which is only of one description. The dual number also has but one pronoun in the nominative case; but it has a case peculiar to this language —a nominative and an accusative case conjoined in one word; just as if such English pronouns as I and thee, thou and him, could become I-thee, thou-him. This will be called the Conjoined-dual form.

DECLENSION OF THE NOUNS AND PRONOUNS.

[The declension of the nouns and pronouns is effected by means of postpositions, as has been already explained in this chapter. The forms of the ablative case may be indefinitely multiplied in number by using other postpositions than those shown in the following paradigms.*—Ed.]

[* In the paradigms of the pronouns and the nouns, *Nom.* 1 is the nominative case in its simple form, used absolutely; *Nom.* 2 is the form used as the nominative of the agent or instrument; the *Gen.* means, as usual, 'of,' or 'belonging to'; *Dat.* 1 is the dative of 'possession' or 'use,'='for' (him, her, it), to have and to use; *Dat.* 2 is a sort of locative case 'towards' (him, &c.); the *Acc.* is the 'object' form of the word; the *Voc.* is used in 'calling'; *Abl.* 1 denotes 'from,' 'on account of,' as a cause; *Abl.* 2, 'from,' 'away from,' 'procession from'; *Abl.* 3, 'with,' 'in company with'; *Abl.* 4, 'being with,' 'remaining with,' 'at'; occasionally there is an *Abl.* 5, which means merely place where, 'at.'—Ed.]

Paradigm of the Declension of Nouns.

Declensions.

	(1st.) Bi-ra-ban. *'A man's name.'*	(2nd.) Bi-ra-ban. *'An eaglehawk.*	(3rd.) Kū-ri. *'Man.'*	(4th.) Pi-ri-wal. *'A chief.'*	(5th.) Ma-ko-ro. *'A fish.'*	(6th.) Ko-ke-ir-ur. *'A kangaroo (fem).'*
Nom. 1.	Biraban	Biraban	Kuri	Piriwal	Makoro	Kokeirur
2.	Biraban-to	Biraban-to	Kuri-ko	Piriwal-lo	Makor-ó	Kokeir-ro
Gen.	Biraban-úmba	Biraban-ko-ba	Kuri-ko-ba	Piriwal-ko-ba	Makoro-ko-ba	Kokeirur ko-ba
Dat. 1.	Biraban-nung	Biraban-ko	Kuri ko	Piriwal-ko	Makoro-ko	Kokeirur-ko
2.	Biraban-kin-ko	Biraban-ta-ko	Kuri-ka-ko	Piriwal-la-ko	Makor-rá ko	Kokeir-rá-ko
Acc.	Biraban-núng	Biraban	Kuri	Piriwal	Makoro	Kokeirur
Voc.	Ala Biraban		Ala kuri	Ala piriwal.		
Abl. 1.	Biraban-kai	Biraban-tin	Kuri-tin	Piriwal-lin	Makor-rin	Kokeir-rin
2.	Biraban-ka-birung	Biraban-ka ta-birung	Kuri-ka-birung	Piriwal-la-birung	Makor-rá-birung	Kokeir-rá-birung
3.	Biraban-ka-to-a	Biraban-to-a	Kuri-ko-a	Piriwal-lo-a	Makor-ró-a	Kokeir-ró-a
4.	Biraban-kin-ba	Biraban-ta-ba	Kuri-ka ba	Piriwal-la-ba	Makor-rá-ba	Kokeir-rá-ba

Paradigm of the Declension of the Personal Pronouns.

Singular.

	1st.	2nd.	3rd (Mas.)	3rd (Fem.)
Nom.	1. Nga-toa 2. Bang	Ngin-toa Bi	Niu-woa Noa	Boun-toa
Gen.	Emmo-umba	Ngiro-umba	Ngiko-umba	Boun-no-unba
Dat.	1. Emmo-ung 2. Emmo-ung-kin ko	Ngiro-ung Ngiro-ung-kin-ko	Ngiko-ung Ngiko-ung-kin-ko	Boun-no-un-ko Boun-no-un-kin-ko
Acc.	Tia	Bin	Bón	Boun-no-un
Voc.	Ka-tioú	Ala bi		
Abl.	1. Emmo-ung-kai 2. Emmo-ung-kin-birung 3. Emmo-ung-ka-toa 4. Emmo-ung-kin-ba	Ngiro-ung-kai Ngiro-ung-kin-birung Ngiro-ung-ka-toa Ngiro-ung-kin-ba	Ngiko-ung-kai Ngiko-ung-kin-birung Ngiko-ung-ka-toa Ngiko-ung-kin-ba	Boun-no-un-kai Bounnoun-kin-birung Boun-no-un-ka-toa Boun-no-un-kin-ba

Plural

	1st.	2nd.	3rd.
Nom.	Ngé-en	Nú-ra	Ba-ra.
Gen.	Ngear-unba	Nur-unba	Bar-unba.
Dat.	Ngear-un-ko Ngear-un-kin-ko		
Acc.	Ngear-un	Núr-un	Bar-un.
Voc.			
Abl.	Ngear-un-kai Ngear-un-ka-birung. Ngear-un-ka-toa. Ngear-un-kin-ba.		

Dual.

	We two (thou and I).	*We two (he and I).*	*We two (she and I).*	*Ye two.*	*They two.*	*The two.*
Nom.	Bali	Bali-noa	Bali-boun-toa	Bul-a	Bul-o-ara	1. Bul-o-ara. 2. Bul-o-aro (the two as agents).
Gen.	Ngali-n-ba	Ngali-n-ba-bón	Ngali-n-ba-no-un	Bul-un-ba	Bul-o-ara-koba, bul-un-ba	
Dat.	1. Ngali-n-ko. 2. Ngali-n-kin-ko.					
Acc.	Ngali-n	Ngali-n-bón	Ngali-n-no-un	Bul-un	Bul-o-ara ; bul-un (fifth declension).	
Abl.	1. Ngali-n-kai. 2. Ngali-n-kin-birung. 3. Ngali-n-kin-toa. 4. Ngali-n-kir-ba.					

Conjoined Dual.

Ba-núng, *I-thee* Ba-noun, *I-her* Bi-tia, *thou-me* Bi-núng, *thou-him* Bi-noun, *thou-her* Bi-loa, *he-thee* Bin-tóa, *she-thee.*

DECLENSION OF PLACE-NAMES.

All Nouns, whatever may be their original signification, when used as proper names of places, are of this declension, if they end in *a*.

M u l u b i n b a, the site of 'Newcastle.'

Nom. M u l u b i n b a, the name of the place, *M*

Gen. 1 M u l u b i n b a - k o b a, any thing belonging to *M*. . .
2 M u l u b i n b a - k à l, a male belonging to *M*
3 M u l u b i n b a - k à l i n, a female belonging to *M* . . .

Dat. 1 M u l u b i n b a - k a k o, for *M* . . , — to remain there.
2 M u l u b i n b a - k o l a ġ, to *M* . . , to proceed to *M*. .

Acc. 1 B a r u n M u l u b i n b a - k à l, them (*masc.*) of *M* . . .
2 B a r u n M u l u b i n b a - k à l i n, them (*fem.*) of *M* . .
3 B a r u n y a n t í n M u l u b i n b a - k à l, them all of *M*. .

Voc. Y a p á l l u n M u l u b i n b a - k à l, alas! people of *M*. . .

Abl. 1 M u l u b i n b a - t i n, from, on account of *M*.
2 M u l u b i n b a - k a b i r u ġ, from, away from *M* . . .
3 M u l u b i n b a - k o a, by, by way of, through *M* . . .
4 M u l u b i n b a - k a b a, at, on, in *M*.

NOTE 1.—To form the *Acc.* singular or dual here, put their pronouns in the place of b a r u n.

2.—The interrogative pronoun signifying place is w o n t a ? 'where is it?' and this may be substituted for M u l u b i n b a ; the example would then become interrogative; as, w o n t a k à l ? 'belonging to what place?' w o n t a k a b a ? 'where is it at?' 'at what place is it?' &c.

DECLENSION OF THE FIRST PERSONAL PRONOUN.

The cases of the three personal pronouns and the manner of using them are similar to those of the nouns. Thus, for the first pronoun:—

Nom. 1. G a t o a, *I.*—This form is used in answer to an interrogative of personal agency; as, G á n t o w i y á n ? 'Who speaks?' The answer would be ġ a t o a, 'it is I who,' the verb being understood. The next form, b a ġ, would simply declare what I do.

2. B a ġ, *I*,—is used in answer to an interrogative of the act; as, M i n n u ġ b à l l i n b i ? 'What art thou doing now?' t a t á n b a ġ, 'I eat;' b a ġ must be used, and not the personal-nominative, ġ a t o a.



Gen. Emmo-úmba, *My* or *mine*,—is used with a noun, or with a substantive verb; the noun always precedes; as, kokera emmoumba, 'my house'; but emmoumba ta, 'it is mine.'

Dat. 1. Emmo-uġ, *For me*,—personally to receive or use.
2. Emmo-uġ-kin-ko, *To me*,—to the place where I am.

Acc. Ti-a, *Me*,—governed by transitive verbs. This pronoun is used to form the equivalent for the passive voice; as, búntán baġ, 'I strike;' but búntán tia, 'I am struck,' *lit.*, 'strikes me.'

Voc. Ka-ti-oú,—merely an exclamation; as, *Oh me! Ah me!*

Abl. 1. Emmo-uġ-kai, *From me*,—through me, about me.
2. Emmo-uġ-kin-biruġ, *From me*,—away from me.
3. Emmo-uġ-ka-toa, *With me*,—in company with me.
4. Emmo-uġ-kin-ba, *With me*,—at my place.

These case-endings have the same force for the second and the third pronouns also.

Demonstrative Pronouns.

These are so compound in their signification as to include the demonstrative and the relative; *e.g.*—1. ġali is equivalent to 'this is that who *or* which,'—the person *or* thing spoken of being here present; 2. ġala, 'that is that who *or* which,'—being at hand; 3. ġaloa, 'that is that who *or* which,'—being beside the person addressed, or not far off. They are thus declined: —

	Instant.	*Proximate.*	*Remote.*
Nom.	1. Ga-li	Ga-la	Ga-loa.
	2. Un-ni	Un-noa	Un-toa.
Gen.	Gali-ko-ba	Gala-ko-ba	Galoa-ko-ba.
Dat.	1. Gali-ko	Gala-ko	Galoa-ko.
	2. Un-ti-ko	Un-ta-ko	Un-toa-ko.
Acc.	Un-ni	Un-noa	Un-toa.
Abl.	1. Gali-tin	Un-ta-tin	Galoa-tin.
	2. Un-ti-biruġ	Un-ta-biruġ	Un-toa-biruġ.

The pronouns attached to these demonstratives determine their number, whether they are to be singular or plural; as, ġali-noa, 'this is he who'; ġali-bara, 'these are they who'; ġali-ta, 'it is this that'; ġali-tara, 'these are they that.' Other combinations are ġali-noa, 'this is he who,' as an agent; unni-noa, 'this is he,' the subject. Gali-koba bón, 'this belongs to him,' an idiom; ġaloa-koba bón, 'this is that which belongs to him'; these and the other similar genitives, are always followed by the accusative case.

Reciprocal Pronouns.

Gatoa-bo, 'I myself'; ġintoa-bo, 'thou thyself'; niu-woa-bo, 'he himself'; bali-bo, 'our two selves,' and so on. The *bo* here attached is merely an intensive particle.

Possessive Pronouns.

These are the genitive cases of the personal pronouns, and are used thus:—emmoumba ta 'mine it is'; unni ta emmoumba kokera, 'this is my house'; unnoa ta ġiroumba, 'that is thine'; tararán ġiroumba korien, 'it is not thine,' *lit.*, 'not thine not,' for the idiom of the language requires two negatives here.

Indefinite Pronouns.

Yiturrabúl, 'some one,' 'some person or persons', is declined like the fourth declension of nouns; tarai, 'other,' like the second declension.

Absolute Pronouns.

Ta, 'it is,' from the substantive verb; tara, 'they are,' is of the fifth declension; unni tara, 'these are they which,' as a subject; ġali taro, 'these are they which,' as agents; yantin, 'all,' 'the whole,' is of the second declension; yantin-to, 'all who,' as agents; wakàllo, 'one only,' as an agent.

Interrogative Pronouns.

The interrogative pronouns are,—ġan, 'who?'; min (*neut.*), 'which? what?'; won, 'where?'; ya-koai, 'how? in what manner?'; ya-kounta, 'when? at what time?'

EXAMPLES OF THE PARTICLES USED AS AFFIXES TO THE INTERROGATIVES.

The Interrogative, Gán-? who?

Nom.	1	Gan-ke? who is?
	2	Gan-to? who is the agent?
Gen.		Gan-úmba? whose?
Dat.	1	Gan-nú ġ? for whom?—to possess or use.
	2	Gan-kin-ko? to whom?—towards whom?
Acc.		Gan-nú ġ? whom? *or* who is the object?
Voc.		
Abl.	1	Gan-kai? from whom? on account of whom?
	2	Gan-kin-birú ġ? from, away from whom?
	3	Gan-katoa? in company with whom?
	4	Gan-kin-ba? with whom? remaining with whom?



The Interrogative, Min-? what? which?,
applied to things only.

Min-arigˇ? what? as, minarigˇ ke unni? what is this?
Min-nán? what are? *i.e.*, how many?
Min-arigˇ-ko? what?—as the agent or instrument.
Min-arigˇ-koba? belonging to what?
Min-arigˇ-kolagˇ? towards what?
Min-nugˇ? what?—the object of the verb.
Min-arigˇ-tin? from what cause? why? wherefore?
Min-arigˇ-birugˇ? from what? of what? out of what?
Min-arigˇ-kiloa? like what?
Min-arigˇ-koa? with what? together with what?
Min-arigˇ-kaba? on what?

The Interrogative of place,
Won-? what place? where?

Won-ta? where is the place? what place?—definite.
Won-nein? where? which place?—indefinite.
Won-ta-kàl? *masc.*, belonging to what country or place?
Won-ta-kàlin? *fem.*, belonging to what country?
Won-ta-kolagˇ? towards what place?
Won-tarigˇ? to what place? whither?
Won-nugˇ? what place? where?—the object of a verb.
Won-ta-tinto? from what place? (causative); where at?
Won-ta-birugˇ? from what place? out of what place?
Won-ta-koa? through what place? by what place?

Interrogative adverbs. { Yakoai? how? in what manner?
Yakounta? when? at what time?

All these particles are used strictly according to the meanings shown above, and cannot be used loosely like some interrogatives in English; for example, yakoai? 'how?' cannot be used to to ask the question 'how many?' for it is an adverb of manner; 'how many' must be minnán.

CHAPTER III.

OF THE VERB.

THE verbs undergo no change to indicate either number or person, but the stem-forms vary in respect to the sort of agency employed, whether personal or instrumental, and also according to the manner of doing or being; as, (*a*) when I do anything to myself, or (*b*) to another; or (*c*) I do anything to another and he reciprocally does it to me; or (*d*) when I continue to be or to do; or (*e*) when the action is doing again, or (*f*) when permitted to be done by this or that agent; or (*g*) by another agent; or (*h*) when a thing acts as an agent, or (*i*) is used as an instrument. Verbs are reduplicated to denote an increase of the state or action. All verbs are declined by particles, each of which particles contains in its root the accident attributed to the verb in its various modifications; as, assertion, affirmation, negation, privation, tendency, existence, cause, permission, desire, purpose; thus are formed moods, tenses, and participles. The participles are formed after the manner of their respective tenses, and are declined either as verbal nouns or as verbal adjectives.

OF THE KINDS OF VERBS.

Verbs are either *Transitive* or *Intransitive*, both of which are subject to the following accidents, viz.:—

1. *Active-transitive*, or those which denote an action that passes from the agent to some external object; as, 'I strike him,' búntán bón bag̀. This constitutes *the active voice*, which states what an agent does to another, or, what another agent does to him, in which latter case it is equivalent to the English passive voice; *e.g.*, búntán bón (literally, 'strikes him,') implies that some agent now strikes him, and means 'he is now struck,' the nominative pronoun being omitted in order to call attention to the object. But when this accusative or object is omitted, the attention is then called to the act which the agent performs; as, búntán bag̀, 'I strike,' expressed often by 'I do strike.'

2. *Active-intransitive*, or those which express an action which has no effect upon any external object except the agent or agents themselves; that is, the agent is also the object of his own act; consequently the verb is necessarily reflexive; as, búnkilléün bag̀, 'I struck myself.' This constitutes the 'reflexive' modification of the verb.



3. *Active-transitive-reciprocal*, or those verbs that denote an action that passes from the agent to some external object, which object returns the action to the agent who then becomes the object, and thus they act reciprocally one towards the other. Consequently the dual and plural numbers are always the subject to this form of the verb; as, b ú n k i l l á n b a l i, 'thou and I strike' each other reciprocally; b ú n k i l l á n b a r a, 'they strike' each one the other reciprocally, or they fight with blows. This constitutes the 'reciprocal' modification of the verb.

4. *Continuative*; as when the state continues, or the action is, was, or will be, continued without interruption; as, b ú n k i l l i l í n b a ġ, 'I am now continuing in the action of making blows', such as thrashing or beating. This is called the 'continuative' modification of the verb.

5. *Causative* (1) by permission, or, with a negative, *prohibitive*; as, when we do or do not permit a person to do the act, or another to do the act to him; as, b ú m m u n b i l l a b ó n, 'let him strike,' b ú m m a r a b u n b i l l a b ó n, 'cause some one to strike him,' equivalent to, 'let him be struck'; b ú m m a r a b u n b i y i k o r a b ó n, 'let no one strike him.'

6. *Causative* (2) by personal agency, denoting the exertion of personal energy to produce the effect upon the object; as t i i r t a u n n i, 'this is broken'; t i i r b u ġ - g a u n n i also means 'this is broken,' but then personal agency is understood, for the phrase is equivalent to 'some person has broken this,' *or* 'this is broken by some one.'

7. *Causative* (3) by instrumental agency, denoting an effect produced by means of some instrument; as, t i i r b u r r é a u n n i, 'this is broken,' *sc.*, by means of something.

8. *Effective*, or those which denote an immediate effect produced by the agent on the object; as, u m á b a ġ u n n i, 'I made this'; p i t à l b a ġ, 'I am glad'; p i t à l m á b ó n b a ġ, 'I made him glad.'

9. *Neuter* verbs, or those which describe the quality, state, or existence of a thing; as, k e k à l l á ġ u n n i, 'this is sweet'; t e t t i l á ġ u n n i, 'this is dead'; w o n n u ġ k e n o a? 'where is he?' u n n i t a, 'this is it'; m ó r o n n o a k à t á n, 'he is alive'; u n n u ġ n o a y e, 'there he is.' In these the particles, l á ġ, k e, t a, k à t á n, y e, are rendered into English by the neuter verb *is*.

10. *Reduplicate*, or those which denote an increase of the state, quality, or energy; as, p i t à l n o a, 'he is glad'; p i t à l - p i t à l n o a, 'he is very glad'; t e t t i b a r a, 'they are dead'; t e t t i - t e t t é i b a r a, 'they are dead-dead,' *or* 'a great death is among them'; k a u w à l, 'great'; k a u w à l - k a u w à l, 'very great'; t a u w a, 'eat'; t a u w a - t a u w a, 'eat heartily.'

11. *Privative*, or those which denote the absence of some property. Affirmatively, umán baġ unni, 'I make this,' *or* 'I do this'; upán baġ unni, 'I do this,' not directly, but with something or by means of something else; *e.g.*, 'I write on this paper with a quill' would be upán baġ unni yiriġko wiyelliko, *lit.*, 'I make this quill for-to speak *or* communicate'; whereas umán baġ unni yiriġ pen kakilliko would mean 'I make this quill for-to* be a pen.' Negatively, when it is implied that the act itself has not taken place, the expression would be uma pa baġ ba, 'had I made'; again, if the act existed, but no effect produced by the action were implied, it would be expressed thus, umai-ġa baġ unni, 'I had almost done this.'

12. *Imminent*, or those which denote a readiness to be or to do; as piriwàl katéa kun koa baġ, 'lest I should be king'; búntéa kun koa bón baġ, 'lest I should strike him.'

13. *Inceptive*, or those which describe the state as actually about to exist, or the action as going to put forth its energy at the time spoken of; as, kakilli kolaġ bali, 'we two are now going to live reciprocally together'; búnkilli kolaġ baġ, 'I am now going to strike.'

14. *Iterative*, or those which denote a repetition of the state or action; as, móron katéa kànún, 'shall live again'; búntéa kànún, 'will strike again.'

15. *Spontaneous*, or those which denote an act done of the agent's own accord; as, tiir kullin unni, 'this is breaking of its own accord'—not by external violence (*cf.* No. 6); pór kulléún noa, 'he has just been born,' *lit.*, 'he has dropped himself.'

Of the Moods.

There are three moods, the *Indicative*, the *Subjunctive*, and the *Imperative*.

1. *The Indicative*, which simply declares a thing; as, búntán baġ, 'I strike'; unni ta, 'this is it', the subject; ġali noa 'this is he,' the agent.

2. *The Subjunctive*, which subjoins something to the meaning of the verb, such as a wish, a desire, a purpose; as, búwil baġ, 'I wish to strike,' búuwa baġ, 'I desire to strike,' *or* 'I want now to strike'; tanán ba uwá búnkilliko, 'had I come hither for-to strike.'

* This form of the verb, as will afterwards be shown, denotes *purpose*; our author expresses that everywhere by *for-to*. I have allowed that prepositional form to stand.—Ed.



3. *The Imperative*, which expresses command; as, b ú w a b i, 'do thou strike'; but in b ú m m u n b i l l a, 'let strike,' the person or persons addressed are desired to permit the person named to strike; in b ú m m a r a b u n b i l l a, 'let strike,' the person addressed is desired to permit any one to strike the person named; in b ú n t é a - k a, 'strike again,' the person or persons addressed are desired to repeat the action. The imperative form is often used with the first and the third personal pronouns; in this sense it denotes the desire of the agent to do the act at the time spoken of; as, b ú w a b a n u ġ, 'I want to strike thee'; b ú w a b i l o a, 'he wants to strike thee.'

NOTE.—The equivalent, in many instances, to the English infinitive mood is the construct form of the verb which denotes the purpose of the subject; as, M i n a r i ġ k o u n n i? What is this for? b ú n k i l l i k o, is the answer, 'for-to strike.'

OF THE TENSES.

1. *The Present*, which asserts the present existence of the action or being of the verb, at the time in which the assertion is made. The signs of this tense are the following affixed particles, of which the first consonant is varied by the terminations of the respective conjugations of the verbs, viz., -á n to the simple verb, -l á n to the reciprocal verb, and -l í n to the participle; as, b ú n t á n, 'strikes' now; b ú n k i l l á n, now 'reciprocally strike one another'; b ú n k i l l í n, now 'striking'; b ú n k i l l i l í n, now 'continuing in the act of striking.'

2. *The Perfect-definite*, which asserts the act as having been completed in a past period of the present day; as, b ú n k é ù n, 'has struck,' *sc.*, this morning; b ú n k i l l é ù n b a ġ, 'I have struck myself,' *sc.*, this day.

3. *The Perfect-past-aorist*, which asserts the act as completed, without reference to any particular period in past time; as, b ú n k u l l a, 'struck.' This is not the participle.

4. *The Pluperfect*, which asserts the act as completed prior to some other past circumstance. It is formed by the affirmative particle, t a, affixed to the past aorist, and is equivalent only to the English pluperfect; as, b ú n k u l l a t a, 'had struck.'

5. *The Future-definite*, which asserts the act as taking place at a certain definite period, future to the time at which the act is spoken of; as, b ú n k í n, 'shall *or* will strike,' *sc.*, to-morrow morning.

6. *The Future-aorist*, which asserts the mere future existence of the act, without reference to any other circumstance, in some indefinite time to come; as, b ú n n ù n b a ġ, 'I shall strike'; b ú n n ù n n o a, 'he will strike.'

Of the Participles.

1. *The Present.* This has already been described; but it may be necessary to mention, that the present participle can be used only with reference to present time, not to the past and future, as is the case in English; as, b ú n k i l l í n, 'striking' now.

2. *The Imperfect-definite*, which represents the action as being in progress at some definite past period; as, b ú n k i l l i k é ú n, 'striking,' *&c.*, this morning.

3. *The Imperfect-past-aorist*, which represents the action as being in progress at any recent time; as, b ú n k i l l i e l a **n o a**, 'he was striking.'

4. *The Past-present-aorist*, which asserts the action as having been engaged in and completed at some former period; as, b ú n t á l l a b a ġ, w o n n a i b a ġ b a, 'I struck when I was a child'; w i y á l l a b a ġ w o n n a i - k i l o a, w o n n a i b a ġ b a, 'I spoke as a child when I was a child.'

5. *The Pluperfect*, which indicates the action as having been completed prior to some other past event mentioned; as, b ú n k i l l i e l a t a, 'had struck,' *&c.*, prior to something.

6. *The Inceptive-future*, which asserts that the action is now about to be pursued; as, b ú n k i l l i k o l a ġ b a ġ, 'I am going to strike,' *or* 'I am going a-striking'; m a k o r o k o l a ġ b a ġ, 'I am going a-fishing.'

7. *Future-definite*, which asserts the action as about to be engaged in at some future definite period; as, b u n k i l l i k í n b a ġ, 'I am going to strike,' *&c.*, to-morrow morning.

8. *The Future-aorist*, which asserts that the action will exist at some future undefined period; as, b ú n k i l l i n ú n b a ġ, 'I am going to strike,' *&c.*, at some time or other, hereafter.

[*PARADIGM OF THE TENSES AND THEIR MEANINGS.*

The Tenses of the verb and their meanings, as given above, may be concisely expressed thus:—

Indicative Mood and Participles.

Tense.	Meaning.
1. *Present tense*,	I am *or* do—now.
2. *Imperfect-definite*,	I was *or* was doing—this morning.
3. *First-aorist*,	I was *or* was doing—recently.
4. *Second-aorist*,	I was *or* did—at some former period.
5. *Perfect-definite*,	I have been *or* done—this morning.
6. *Pluperfect*,	I had been *or* done—before some event.
7. *Inceptive-future*,	I am going to *or* shall, be *or* do—now.
8. *Future-definite*,	I am going to *or* shall, be *or* do—to-morrow morning.
9. *Future-aorist*,	I am going to *or* shall, be *or* do—at some time hereafter.



Subjunctive Mood.

Our author has four *Aorists* in this Mood, namely:—

10a.	*Past aorist*,	I had almost been *or* done.
b.	*Aorist of the past*,	Had I been *or* done.
c.	„ „	I wish I had been *or* done.
d.	„ „ *negatively*,	I have not been *or* done.

The Moods have various mode-forms, thus:—

In the Indicative.

Reciprocal mode,	We [*e.g.*, strike] one another.
Reflexive mode,	I [strike] myself.

In the Subjunctive.

Iteration mode,	I [strike] again.
Imminence,	Lest I should [strike].
Contemporary circumstance,	While I *or* when I [strike].
Implied negation of actual becoming or *of actual effect*,	See 10 a
Implied negation of being or *action*,	See 10 b., c., d.

In the Participles.

Continuative mode,	Continuing to be *or* to do.
Reflexive mode,	Doing to one's self.
Reciprocal mode,	Doing to one another.

It is clear that the native language recognises three varieties of time and place. The pronouns ġ a l i, ġ a l a, ġ a l o a (*q.v.*) show these variations as to *place*; and so the principal tenses of the indicative mood, as above, mark *time* (1) *present*, (2) *recent*, (3) *remote*. English and other languages show the same distinctions in such words as *here, there, yonder*.—Ed.]

DECLENSION OF THE VERBS.

[☞ The reader will remember that the tense-form of the verb is always constant, and is therefore not affected by its subject. The subject shown in the declension of the verb is the pronoun b a ġ, 'I,' and the direct object with a transitive verb is b ó n, 'him'; but any other suitable pronouns may be substituted for these; for the pronouns that are thus used as subjects, see note on next page; their objective cases are shown in the paradigm of the pronouns. Each tense may thus be declined in full, as in English, by using in succession the pronouns of the first, second, and third persons as the subject of the verb. The shades of meaning conveyed by the tenses are given in the paradigm above, and are applicable to all verbs. The numbers, affixed to the various tenses in the declension of the verbs, correspond with the numbers on that paradigm of tenses, and the *T.* stands for Tense.—Ed.]

DECLENSION OF THE SUBSTANTIVE VERB.

Kakilliko, 'to be,' 'to exist,' 'to remain.'

Example of the Declension of a Verb in the Present Tense of the Indicative Mood.

Any Tense may be declined in full in a similar manner.

T. 1.	*Sing.*	Unnibo† baġ* ka-tán,		I am here.
		„ bi „		Thou art here.
		„ noa „		He is here.
	Dual.	„ bali* „		We two (*inclusive*) are here.
		„ balinoa „		We two (*exclusive*) are here.
		„ bula „		You two are here.
		„ buloara „		They two are here.
	Plu.	„ ġéen, „		We are here.
		„ nura „		You are here.
		„ bara „		They are here.

Reciprocal.

Dual.	Unnibo bali* ka-kill-án,		We two are, *or* live, here together.
Plu.	„ ġéen* „		We are, *or* live, here together.

* Or, such other nominative cases of pronouns of the singular, dual, and plural, as the sense may require; *e.g.*, for the *sing.*, bang, *I*; bi, *thou*; noa, *he*; bountoa, *she*; ta, *it*; ngali, *this* (here); ngala, *that* (near me); ngaloa, *that* (near you); for the *dual*, bali, *thou and I*; bali noa, *he and I*; bali bountoa, *she and I*; bula, *ye two*; buloara, *they two*; for the *plu.*, ngéen, *we*; núra, *you*; bara, *they*.

† *Lit.*, this-self-same-place I am

INDICATIVE MOOD.

T. 1.	*Baġ ka-tán		*T.* 6.	*Baġ ka-kulla-ta	
4.	„ ka-kulla		8.	„ ka-kín	
5.	„ ka-kéun		9.	„ ka-nún.	

Aorist participle—kán; as, kinta kán baġ, 'afraid being I.'

[*Throughout the verb 'to be,' both in this Declarative form and in the Permissive, a predicative adverb, 'unnibo,' or any other suitable word, may be inserted here in all the tenses.—ED.]

PARTICIPLES.

T. 1.	Baġ ka-killín		*T.* 6.	Baġ ka-killi-ela-ta	
2.	„ ka-killi-kéun		7.	„ ka-killi-kolaġ	
4.	„ ka-tala		8.	„ ka-killi-kín	

T. 9. Baġ ka-killi-nún.



Continuative.

T. 1. Baġ ka-killi-lín *T.* 3. Baġ ka-killi-li-ela.

Reflexive.

T. 1. Kán baġ bo.

Reciprocal.

T. 1. Bali ka-kill-án* *T.* 6. Bali ka-kill-ala-ta
4. „ ka-kill-ala 7. „ ka-kill-ai-kolaġ
5. „ ka-kill-ai-kéun 8. „ ka-kill-ai-kín
T. 9. Bali ka-killà-nún.

* = 'We two are living together, the one with the other, now.'

SUBJUNCTIVE MOOD.

1. *The construct verb, denoting purpose.*

T. 10.

Ka-killi-ko, 'to be, exist, remain.'
Ka-killi-koa, 'to continue to be *or* live.'
Ka-kill-ai-koa, 'to live one with another.'

2. *The construct verb, denoting the immediate purpose of the action in the preceding clause; when no clause precedes, the form of the verb denotes a wish.*

T. 10. Ka-uwil-koa baġ, 'that I may *or* might be,' 'I wish to be.'

Iteration.

T. 1. Ka-téa-kán baġ T. 9. Kà-téa-kà-nún baġ

Imminence.

T. 9. Ka-téa-kún-koa baġ.

Contemporary circumstance.

T. 1. Kà-tán baġ ba* *T.* 3. Ka-killi-ela baġ ba
T. 9. Kà-nún baġ ba.

* The whole of the indicative mood may be thus declined with *ba*.

Implied negation of actual becoming.

T. 10a. Kà-mai ġa baġ

Implied negation of entity or being.

T. 10b. Ka-pa baġ ba *T.* 10c. Ka-pa-ta baġ ba
T. 10d. Keawarán* baġ ka-pa

*Keawarán is a negative.

IMPERATIVE MOOD.

Ká-uwa bi, 'be thou.'
Ka-kill-ía bi, 'continue thou to be, live, remain.'
Ká-uwa bi ġintoa bo, 'be thou thyself.'
Ká-killá bula (dual and plural only), 'be ye two.'
Ka-téa-ka bi, 'be thou again.'

PERMISSIVE FORM OF THE VERB '*KAKILLIKO.*'

Ka-mun-billiko 'to permit to be, exist, remain.'

INDICATIVE MOOD.

T. 1. Kà-mùn-bin bón bag* *T.* 6. Kà-mùn-bin-bia-ta bón bag
4. „ -bin-bia „ „ 8. „ -bi-kín „ „
5. „ -bi-kéun „ „ 9. „ -bi-nùn „ „

* = 'I permit him to be.'

PARTICIPLES.

T. 1. Kà-mùn-bill-ín *T.* 6. Kà-mùn-billi-ela-ta
3. „ -billi-ela 7. „ -kolag
4. „ -bi-ala 8. „ -kín
5. „ -billi-kéun 9. „ -nùn.

Reciprocal.

T. 1. Kà-mùn-bill-án † *T.* 6. Kà-mùn-bill-ala-ta †
4. „ -bill-ala „ 7. „ -bill-ai-koláġ „
5. „ -bill-ai-kéun „ 8. „ -bill-ai-kín „
T. 9. Kà-mùn-billà-nùn bulun bag.

† Here insert in each tense 'bulun bang.' or any other suitable words, as subject and personal object. *T.* 1. is equivalent to 'I permit them to live together.'

SUBJUNCTIVE MOOD.

1. *To express purpose.*

T. 10. Kà-mùn-billá-ko, 'to permit to be'.
„ -billá-koa, 'to permit to be together, the one with the other'.

2. *To express immediate purpose.*

T. 10. Kà-mùn-bin-uwil-koa, 'that ... may *or* might permit to be together.'

Iteration.

T. 1. Kà-mùn-béa-kán bón bag *T.* 9. Kà-mùn-béa-kà-nùn bón bag*

* = 'I shall again permit him to be.'

Imminence.

T. 9. Kà-mùn-béa-kùn-koa biloa,† 'lest he permit thee to be.'

Contemporary circumstance.

T. 1. Kà-mùn-bin bón bag ba *T.* 3. Kà-mùn-billi-ela binug† ba
T. 9. Kà-mùn-bi-nùn bitia† ba

† For banung, biloa, bitia, binung, see paradigm of Pronouns.



Implied negation of actual becoming.

T. 10 a. Kà-mai-ġa bón baġ

Implied negation of entity or being.

T. 10 b. Kà-mùn-bi-pa baġ ba *T.* 10 c. Kà-mùn-bi-pa-ta baġ ba
T. 10 d. Keawarán* baġ mùn-bi-pa

* Keawarán is a negative.

IMPERATIVE MOOD.

Kà-mùn-billa * 'permit * to'
Kà-mùn-bill-a „ 'permit „ self to continue to' . . .
Kà-mùn-béa-ka „ 'permit „ again to'

* Insert here the pronoun in the *Acc.*

DECLENSION OF TRANSITIVE VERBS.

DECLENSION OF THE VERB '*TO STRIKE.*'

Bun-killi-ko, 'to strike'.

EXAMPLES OF THE DECLENSION OF THE TENSES OF THE INDICATIVE MOOD.

T. 1. *Sing.*, Búntán baġ.† *Dual*, Búntán bali.†
Plu., Búntán ġéen.†
Conjoined Dual, Búntán banuġ.†

† Or any other suitable pronoun as a subject. The personal object must be placed after the verb, but the neuter object after the subject.

INDICATIVE MOOD.

T. 1.	Búntán	bón baġ*	*T.* 6.	Bún-kulla-ta	bón baġ
4.	Bún-killa	„ „	8.	„ -kín	bón baġ
5.	„ -kéùn	„ „	9.	„ -nùn	„ „

PARTICIPLES.

T. 1.	Bún-killín	bón baġ	*T.* 6.	Bún-killi-ela-ta	bón baġ
2.	„ -killi-kéùn	„ „	7.	„ „ -kolaġ	„ „
3.	„ -killi-ela	„ „	8.	„ „ -kín	„ „
4.	„ -tala	„ „	9.	„ „ -nùn	„ „

Continuative.

T. 1. Bún-killi-lín bón baġ* *T.* 3. Bún-killi-li-ela bón baġ

* = 'I am striking with many blows, now.'

Reflexive.

T. 5. Bún-kill-éùn baġ, 'I have struck myself.'

Reciprocal.

T. 1. Bún-killán bali *T.* 6. Bún-kill-ala-ta bali
4. „ -kill-ala „ 7. „ -kill-ai-kolaġ „
5. „ -kill-ai-kéún „ 8. „ -kill-ai-kín „
T. 9. Bún-killá-nún bali

SUBJUNCTIVE MOOD.

1. *To express purpose.*

T. 10.

Bún-killi-ko, 'to strike,' 'for the purpose of striking.'
Bún-killi-koa, 'to strike continually,' 'to beat,' 'to thrash.'
Bún-kill-ai-koa, 'to strike each one the other,' 'to fight.'

2. *To express immediate purpose.*

T. 10. Bún-wil *or* bú-wil-koa bón baġ, 'that I might strike him.'

3. *Iteration.*

T. 1. Bún-téa-kán bón baġ *T.* 9. Bún-téa-ká-nún baġ

4. *Imminence.*

T. 9. Bún-téa-kún-koa bón baġ

5. *Contemporary circumstance.*

T. 1. Bún-tán bón baġ ba *T.* 3. Bún-killi-ela bón noa ba
T. 9. Bún-nún bón baġ ba

6. *Implied negation of actual effect.*

T. 10a. Búm-mai ġa bón baġ

7. *Implied negation of action or entity.*

T. 10b. Búm-pa bón baġ ba *T.* 10c. Búm-pa-ta bón baġ ba
T. 10d. Keawarán bón baġ búm-pa

IMPERATIVE MOOD.

Bú-wa bi, 'strike thou'; búwa-búwa bi, 'continue thou to strike.
Bún-killá bula, 'strike on, ye two, the one with the other.'
Bún-kill-ía, 'strike on,' 'be striking self.'
Bún-téa-ka bi, 'strike again'; bún-kéa, 'strike instantly.'

NOTE.—This imperative, if written in full, with a subject and an object, would be:—

Bú-wa bi (*or* bula, *or* nura) tia; instead of tia, any other object may be used; such as, unni, 'this,' unnoa, 'that,' and the accusative cases of all the pronouns.

Continuative.

Bún-killi-lía bi (bula, nura) tia, &c., as above.

Reflexive.	*Emphatic.*	*Reciprocal.*
Bún-kill-ía bi kotti,	Bu-wa bi ġintoa,	Bún-killá bula
'strike thou thine own self.'	'strike thou thyself.'	'strike ye two, the one the other.'

PERMISSIVE FORM OF THE VERB '*TO STRIKE*.'

Búm-mara-bun-billiko 'to permit (some other) to strike.'

EXAMPLE OF THE DECLENSION OF THE TENSES.

1. *Form to be used for the Active Voice.*

INDICATIVE MOOD.

T. 1. *Sing.* Búm-mûn-bín bi† tia,† 'thou permittest me to strike,' *or* 'I am permitted to strike.'

IMPERATIVE MOOD.

1. *Present;* 2. *Continuative;* 3. *Reflexive;* 4. *Emphatic;* 5. *Reciprocal.*

1.	Búm-mûn-billa bi† tia,†		'permit thou me to strike,' *or* 'let me strike.'
2.	„	-billi-lía bi tia	'permit me to continue in striking.'
3.	„	-bill-ía bi kotti,	'permit thyself to strike thine own self.'
4.	„	-billa bi ġintoa bón,	'do thou thyself permit him to strike.'
5.	„	-billa bula,	'permit ye two, the one the other, to strike one another.'

2. *Form to be used for the Passive Voice.*

INDICATIVE MOOD.

1. *Present;* 2. *Continuative;* 3. *Reflexive;* 4. *Reciprocal.*

1.	Búm-mara-bûn-bin bi† tia,†		'thou permittest (any one) to strike me,' *or* 'I am permitted to be struck.'
2.	„	bûn-billi-lía,	'continue thou to permit (any one) to be struck.'
3.	„	bûn-bill-ía tia ġatoa bo,	'I myself permit myself to be struck.'
4.	„	bûn-billa bulun,	'permit, the one the other, to be struck.'

† Any other suitable pronouns may be placed here.

Declension of this Verb,

when it is used so as to have the meaning of a passive voice.

Indicative Mood.

T. 1. Búm-mara-bún-bin bón baġ 4. Búm-mara-bún-bía bón baġ
T. 9. Búm-mara-bún-bi-nún bón baġ

Participles.

T. 1. Búm-mara-bún-bill-ín *T.* 4. Búm-mara-bún-bi-ala
T. 9. Búm-mara-bún-billí-nún

Reciprocal.

T. 1. Búm-mara-bún-billún *T.* 4. Búm-mara-bún-bill-ala
T. 9. Búm-mara-bún-billà-nún

Subjunctive Mood.

T. 10.

Búm-mara-bún-billi-ko,		'to permit (somebody) to be struck.'
„	-bún-bill-ai-koa,	'to permit the one to be struck by the other.'
„	-bún-bi-uwil-koa,	'that...might permit...to be struck.'
„	-bún-bia-kún-koa,	'lest (somebody) should be permitted to be struck.'
„	-bún-bi-nún bón baġ ba,	'when I permit (any person) to be struck.'
„	-bún-bai-ġa bón baġ,	'I had almost permitted him to be struck.'
„	-bún-bi-pa bón baġ ba,	'had I permitted him to be struck.'

Imperative Mood.

Búm-mara-bún-billa bi tia.

DECLENSION OF THE VERB '*TO MAKE.*'

Umulliko, 'to do,' personally, 'to make,' 'to create.'

Indicative Mood.

T. 1.	Umán	baġ unni	*T.* 6.	Umá-ta	baġ unni
4.	Umá	„	8.	Uma-kín	„
5.	Uma-kéun	„	9.	Umá-núa	„

PARTICIPLES.

T. 1. Umull-ín baġ unni *T.* 4. Umala baġ unni
2. Umulli-kéún „ 6. Umulli-ela-ta „
3. Umulli-ela „ 7. Umulli-kolaġ „
T. 9. Umullí-nún baġ unni

Continuative.

T. 1. Umulli-lín baġ unni *T.* 3. Umulli-li-ela baġ unni

Reflexive.

T. 5. Umull-éún baġ unni

Reciprocal.

T. 1. Umull-án bali unni *T.* 6. Umull-ala-ta bali unni
4. Umull-ala „ „ 7. Umull-ai-kolaġ „ „
5. Umull-ai-kéún „ „ 8. Umull-ai-kín „ „
T. 9. Umullá-nún bali unni

SUBJUNCTIVE MOOD.

1. *To express purpose.*

T. 10.
Umulli-ko, 'to do, make, create.'
Umulli-koa, 'to continue to do.'
Umull-ai-koa, 'to do reciprocally.'

2. *To express immediate purpose.*

T. 10. Uma-uwil-koa baġ unni, 'that I may *or* might make this.'

Iteration.

T. 1. Uméa kán baġ unni *T.* 9. Uméa ká-nún baġ unni

Imminence.

T. 9. Uméa kún koa baġ unni

Contemporary circumstance.

T. 1. Umán baġ ba unni *T.* 3. Umulli-ela baġ ba unni
T. 9. Umá-nún noa baġ unni

Implied negation of actual effect.

T. 10a. Umai-ġa baġ unni

Implied negation of action or entity.

T. 10b. Uma-pa baġ unni *T.* 10c. Uma-pa-ta baġ unni
T. 10d. Keawarán baġ uma-pa unni

IMPERATIVE MOOD.

Umulla bi, 'make thou.'
Umáu-umulla bi, (reduplication) 'make thou diligently.'
Umullá bula, 'make ye two' (reciprocally).
Umull-ía bi, 'make thou thyself' (reflexive).
Uméa-ka, 'make again'; uma-kéa, 'make instantly.'
Uma-bún-billa bón unni, 'permit him to make this.'
Umara-bún-billa unni, 'permit this to be made.'

DECLENSION OF THE VERB '*TO DO*,' '*TO PERFORM*.'

Upulliko 'to do,' 'to perform,' 'to use in action.'

INDICATIVE MOOD.

T. 1. Upún baġ ġali ko *T.* 4. Upá baġ ġali ko
T. 9. Upà-nún baġ ġali ko.

PARTICIPLES.

T. 1. Upullín baġ ġali ko *T.* 4. Upala baġ ġali ko
3. Upulli-ela „ „ „ 7. Upulli-kolaġ „ „ „
T. 9. Upulli-nún baġ ġali ko

Continuative.

T. 1. Upulli-lín baġ ġali ko *T.* 3. Upulli-li-ela baġ ġali ko

Reflexive.

T. 5. Upull-éún baġ ġali ko

Reciprocal.

T. 1. Upull-án bali ġali ko

SUBJUNCTIVE MOOD.

T. 10.

Upulli-ko, 'to do, to use in action.'
Upulli-koa, 'to continue to do,' as, 'to work with.'
Upan-uwil-koa baġ, 'that I might do.'
Upéa-kún-koa baġ, 'lest I should do.'
Upà-nún bi ba, 'when thou doest,' *or* 'if thou do.'
Upai-ġa baġ, 'I had almost done.'
Upa-pa baġ ba, 'had I done,' *or* 'if I had done.'

IMPERATIVE MOOD.

Upulla, 'do,' 'use' in action.



DECLENSION OF THE VERB '*TO BREAK*'
by personal agency.

Tiir-bung-gulliko, 'to break' by personal agency, not by instrumental means.

INDICATIVE MOOD.

T. 1. Tiir-buġ-gán baġ unni *T.* 4. Tiir-buġ-ga baġ unni
T. 9. Tiir-buġ-gà-nůn baġ unni

PARTICIPLES.

T. 1. Tiir-buġ-gullín baġ † *T.* 4. Tiir-buġ-galla baġ †
3. Tiir-buġ-gulli-ela „ „ 7. Tiir-buġ-gulli-kolaġ „ „
T. 9. Tiir-buġ-gulli-nůn baġ unni

† Here insert 'unni' or any other neuter object.

Continuative.

T. 1. Tiir-buġ-gulli-lín bag *T.* 3. Tiir-buġ-gulli-li-ela bag †

Reflexive.

T. 5. Tiir-buġ-gull-éůn bag unni

Reciprocal.

T. 1. Tiir-buġ-gull-án bali unni

SUBJUNCTIVE MOOD.

T. 10.

Tiir-buġ-gulli-ko, 'to break' (something).
Tiir-buġ-ga-uwil-koa, 'that ... may *or* might break.'
Tiir-buġ-géa-kůn-koa, 'lest ... should break.'
Tiir-buġ-ga-nůn baġ ba, 'when I break,' *or* 'if I break.'
Tiir-buġ-gai-ġa baġ, 'I had almost broken.'
Tiir-buġ-ga-pa baġ ba, 'had I broken,' *or* 'if I had broken.'

DECLENSION OF THE VERB '*TO BREAK*'
by instrumental agency.

Tiirburrilliko, 'to break,' by instrumental, not by personal, agency.

INDICATIVE MOOD.

T. 1. Tiir-bur-rín baġ unni *T.* 4. Tiir-bur-réa baġ unni
T. 9. Tiir-bur-ri-nůn baġ unni

PARTICIPLES.

T. 1. Tiir-bur-rill-ín baġ † *T.* 4. Tiir-bur-rala baġ †
3. „ -bur-rilli-ela „ „ 7. Tiir-bur-rilli-kolaġ „ „
T. 9. Tiir-bur-rilli-nún baġ unni

Continuative.

T. 1. Tiir-bur-rilli-lín baġ † *T.* 3. Tiir-bur-rilli-li-ela baġ †

† Here insert 'unni' or any other neuter object.

Reflexive.

T. 2. Tiir-bur-rill-éún baġ unni

Reciprocal.

T. 1. Tiir-bur-rill-án bali unni

SUBJUNCTIVE MOOD.

T. 10.

Tiir-bur-rilli-ko, 'to break' by means of some instrument.
Tiir-burr-uwil-koa, 'that... may *or* might break.'
Tiir-bur-réa-kún-koa, 'lest ... should break.'
Tiir-bur-ri-nún baġ ba, 'when I break', *or* 'if I break.'
Tiir-bur-ri-pa baġ ba, 'had I broken', *or* 'if I had broken.'

DECLENSION OF THE VERB '*TO SPEAK*,' '*TO TELL*.'

Wiyelliko, 'to speak, say, talk, converse, communicate.'

INDICATIVE MOOD.

T. 1. Wiyán bón baġ* *T.* 6. Wiya-ta bón baġ
4. Wiyá „ „ 8. Wiya-kín „ „
5. Wiya-kéún „ „ 9. Wiyá-nún „ „

* = 'I tell him.'

PARTICIPLES.

T. 1. Wiyellín bón baġ *T.* 6. Wiyelli-ela-ta bón baġ
2. Wiyelli-kéún „ „ 7. Wiyelli-kolaġ „ „
3. Wiyelli-ela „ „ 8. Wiyelli-kín „ „
4. Wiyala „ „ 9. Wiyelli-nún „ „

Continuative.

T. 1. Wiyelli-lín *T.* 3. Wiyelli-li-ela

Reflexive.

T. 5. Wiyel-léún baġ= 'I talked to myself.'



Reciprocal.

T. 1. Wiyell-án bara* *T.* 6. Wiyell-ala-ta bara
4. Wiyell-ala „ 7. Wiyell-ai-kolaġ „
5. Wiyell-ai-kéún „ 8. Wiyell-ai-kín „
T. 9. Wiyellà-nún bara

* = 'They say to one another.'

SUBJUNCTIVE MOOD.

1. *To express purpose.*

T. 10.
Wiyelli-ko, 'to tell, say.'
Wiyelli-koa, 'to continue to tell *or* preach.'
Wiyell-ai-koa (reciprocal), 'to talk,
the one with the other.'

2. *To express immediate purpose.*

T. 10. Wiyán-uwil-koa baġ

Iteration.

T. 1. Wiyéa kán baġ *T.* 9. Wiyéa kà-nún brġ

Imminence.

T. 10. Wiyéa kún-koa brġ

Contemporary circumstance.

T. 1. Wiyán noa ba *T.* 3. Wiyelli-ela noa ba
T. 9. Wiyà-nún noa ba

Implied negation of actual effect.

T. 10a. Wiyai-ġa bón baġ

Implied negation of action or entity.

T. 10b. Wiya-pa bón baġ ba *T.* 10c. Wiya-pa-ta bón brġ
T. 10d. Keawarán† bón baġ wiya-pa

† Keawaran is the negative.

IMPERATIVE MOOD.

Wiya, 'say, will you?' (interrogative).
Wiyella, 'speak, tell.'
Wiya-wiyella (reduplication), 'speak! be quick!'
Wiyella, 'speak' reciprocally.
Wiyell-ía, 'continue to ask.'
Wiya-wiyall-ía, 'ask urgently.'
Wiyéa-ka, 'tell again,' 'repeat.'
Wiya-kéa, 'speak presently.'
Wiya-kún-billa bón, 'permit him to speak.'

DECLENSION OF INTRANSITIVE VERBS.

DECLENSION OF THE VERB '*TO GO.*'

Uwolliko, 'to go, come, walk, tend, move.'

INDICATIVE MOOD.

T. 1. Uwán baġ *T.* 4. Uwá baġ
T. 9. Uwà-nùn baġ

Participle.

T. 1. Uwoll-ín baġ *T.* 4. Uwala baġ
3. Uwolli-ela baġ 9. Uwolli-nùn baġ

Continuative.

T. 1. Uwolli-lín baġ *T.* 3. Uwolli-li-ela baġ

Reflexive.

T. 5. Uwoll-éùn baġ

Reciprocal.

T. 1. Uwoll-án bara *T.* 4. Uwoll-ala bara
T. 9. Uwolli-nùn bara

SUBJUNCTIVE MOOD.

T. 10.

Uwolli-ko, 'to come,' 'to go away' (according to the meaning of the adverb with it).
Uwa-uwil-koa, 'that I may *or* might come *or* go.'
Uwéa-kùn-koa, 'lest . . should come *or* go.'
Uwà-nùn baġ ba, 'when I go *or* come.'
Uwai-ġa baġ ba, 'I had almost come *or* gone.'
Uwa-pa baġ ba, 'had I come *or* gone.'

IMPERATIVE MOOD.

Tanan uwolla, 'come hither.'
Waita uwolla, 'go away.'
Wolla-wolla, 'come *or* go quickly.'
Uwollá, 'depart each.'
Uwoll-ía, 'come *or* go' (of self).
Uwéa-ka, 'come *or* go.'
Uwa-bùn-billa, 'permit to come *or* go.'
Uwa-kéa, 'come *or* go,' *sc.*, in the morning.



DECLENSION OF THE VERB '*TO BREAK*.'

Tiirkulliko, 'to break' spontaneously.

PARTICIPLES.

Tiir rán unni, 'this is broken' spontaneously.

T. 1. Tiir-kull-ín unni
2. „ -kulli-kéùn unni
3. „ -kulli-ela unni
4. „ -kull-ala unni
T. 5. Tiir-kull-éùn unni
6. „ -kulli-ela-ta unni.
7. „ -kulli-kolaġ unni
8. „ -kulli-kín unni
T. 9. Tiir-kulli-nùn unni

Continuative.

T. 1. Tiir-kulli-lín unni
T. 3. Tiir-kulli-li-ela unni

SUBJUNCTIVE MOOD.

T. 10.

Tiir-kulli-ko, 'to break of its own accord.'
Tiir-kulli-koa unni, 'that this may *or* might break.'
Tiir-kull-éa-kùn-koa, 'lest . . . should break.'
Tiir-kulli-nùn unnibo, 'when *or* if this breaks.'
Tiir-ka-ġa-léùn unni, 'this had almost broken.'
Tiir-kulli-ba-pa unni, 'had this broken.'

IMPERATIVE MOOD.

Tiir-kull-ía unni, 'I wish this to break of itself.'
Tiir-kull-éa-ka unni, 'I wish this to break of itself again.'
Kamùnbilla unni tiir-kulli-koa, 'let this break spontaneously.'

DECLENSION OF THE VERB, '*TO DIE*.'

Tetti bulliko, 'to be in the act of dying,' 'to die'.

INDICATIVE MOOD.

T. 1. Tetti bán noa
4. „ ba noa
5. „ ba-kéùn noa
T. 6. Tetti ba-ta noa
8. „ ba-kín noa
9. „ bà-nùn noa

PARTICIPLES.

T. 1. Tetti bullín noa
2. „ bulli-kéùn noa
3. „ bulli-ela noa
T. 4. Tetti bala noa
7. „ bulli-kín noa
9. „ bulli-nùn noa

Continuative.

T. 1. Tetti bulli-lín noa
T. 3. Tetti bulli-li-ela noa

SUBJUNCTIVE MOOD.

T. 10.

Tetti bulli-ko, 'to die.'
Tetti ba-uwil-koa noa, 'in order that he might die.'
Tetti béa-kún-koa noa, 'lest he should die.'
Tetti tà-núu noa ba, 'when he dies,' 'if he should die.'
Tetti bai-ġa noa, 'he had almost died.'
Tetti ba-pa noa, 'had he died,' 'if he had died.'

IMPERATIVE MOOD.

Tetti ba-uwa, 'proceed to die' (optatively).
Tetti bún-billa bón, 'permit him to die.'
Tetti béa-ka, 'die again.'

PARTICLES used instead of the VERB 'TO BE.'

1. *The verb, with a substantive attribute:* ta, 'it is'; **tararán**, 'it is not.'

2. *The verb, with an adjective attribute:* láġ, 'it is'; **kora** láġ, 'it is not.'

3. *The verb, with a personal attribute:* (1) bo, is 'self'; (2) ġali, 'this' is the agent who.

Examples of 1, 2, *and* 3:—

Unnibo baġ, 'this is I' (the subject of the verb); ġatoa bo unni, 'this is I myself (the personal agent), who' . . ; unni ta, 'this is' (the subject); unni bo ta, 'this is itself' (the subject); **ġali noa** wiya, 'this is he who spoke.'

Pulli, 'salt' (a *subst.*); pulli ta, 'it is salt' (a *subst.*); pulli láġ, 'it is salt' (an *adj.*); pulli **kora láġ**, 'it is not salt' (an *adj.*); tararán* pulli **korien**, 'it is not salt' (a *subst.*)

* There are two negatives here, as usual, but the former of them may be omitted.

4. *The verb, with an attribute of manner:* yanti, 'it is so'; yanti bo ta, 'it is so itself'; *imperative:* yanóa, 'let be as it is'; ya-ai (used negatively), 'let it not be so.'

Example:—

Yaai, búnki yikora, 'let it not be so, strike not.'

5. *The verb, expressing tendency:* wal, 'is,' 'shall,' 'will' (denoting tendency of the mind or thing); *imperative:* **wiya**, 'say,' 'declare what you wish.'

Examples:—

Tiir wal unni, 'this is broken'; wiya, unni **murràràġ**, 'say, is this good?'



6. *The verb, expressing being or existence:* k e, 'be,' 'is.'

Example:—

M i n a r i ġ k e u n n i? 'what (thing) is this?'

[NOTE.—I am not sure that all these particles are used as substitutes for the verb 'to be.'—ED.]

THE VERB used NEGATIVELY.

INDICATIVE MOOD.

	Affirmatively.	*Negatively.*
T. 1.	Kaúwá, bún-tan bón baġ. 'Yes, I strike him.'	Keawarán, bón baġ bún korien. 'No, I strike him not.'
5.	Bún-kéun bón baġ. 'I have struck him.'	Keawai, bón baġ búm-ki-pa. 'No, I have not struck him.'
6.	Bún-kulla bón baġ. 'I had struck him.'	Keawarán, bón baġ búm-pa. 'No, I had not struck him.'
8.	Bún-kín bón baġ. 'I shall strike him.'	Keawai, bón baġ búm-kín. 'No, I shall not strike him.'
9.	Bún-núa wal bón baġ. 'I shall strike him.'	Keawai, wal bón baġ bún korien. 'No, I shall not strike him.'

PARTICIPLES.

T.		
1.	Bún-kill-ín bón baġ. 'I am striking him.'	Keawaran, bón baġ bún-killi korien. 'No, I am not striking him.'
3.	Bún-killi-ela bón baġ. 'I was striking him'	Keawaran, bón baġ bún-killi kora kal. 'No, I was not going to strike him.'
9.	Bún-killi-núa bón baġ. 'I am going to strike him.'	Keawai, bón baġ bún-killi kora ke. 'No, I am not going to strike him.'

IMPERATIVE MOOD.

Mandatory—

Búwa bón, 'strike him.' Ma, búwa bón, 'do, strike him.'
Yanoa, bún-ki yikora bón, 'let be, strike him not.'
Bún-killá, 'strike on,' 'continue to strike.'
Yanoa, bún-killa-bau kora, 'let be, cease striking.'
Búm-mara-bún-billa bón, 'permit him to be struck.'
Yari, bón bi búm-mara-bún-bi yikora, 'hold! let him not be struck.'

Entreaty—

Búm-mún-billa-bón. 'permit him to strike.'
Yanoa, búm-mún-bi yikora bón, 'let be, permit him not to strike.'

Interrogative—

Minariġ-tin binuġ bún-kulla? 'why did'st thou strike him?'
Kora koa binuġ búm-pa? 'why hast thou not struck him?'

Idioms—

Wiwi, 'be quiet,' 'do not what you tend to do.'
Yaai, 'refrain,' 'do not,' 'cease acting,' 'hold'! 'let not.'
Yari, yanoa, 'let be,' 'let alone,' 'do not.'

ADVERBS.

The use of the word determines whether it should be called a noun, an adjective, or an adverb. A word used with the particle of agency would be considered a noun; but the same word, if attached to a noun, would be an adjective; used with a verb, it would be an adverb; as, pórról, 'heavy'; pórról ta unni, 'this is heavy'; pórról noa wiyán, 'he speaks heavily.' Adverbs are classed in the following manner:—

1. *Of Number.*

Wakál bo ta, 'once only.' Buláara bo ta, 'twice only.'
Ngóro bo ta, 'thrice only.'

2. *Of Order.*

Bonén, 'the first to be done.' Kurri-kurri, 'the beginning, the first.'
Gánka, 'the first,' *or* 'before.'
Willuġ, 'the last,' *or* 'behind.'

3. *Of Place.*

Unti, 'here.'
Unnuġ, 'there.'
Wonnuġ? 'where?'
Wonta-kolaġ, 'whither'?
Unti-kolaġ, 'hither.'
Untoa-kolaġ, 'thither.'
Wokka-kolaġ, 'upwards.'
Bará-kolaġ, 'downwards.'
Muriṅġ-kolaġ, 'forwards.'
Willuġ-kolaġ, 'backwards.'
Wonta-biruġ? 'whence? from what place?'
Unta-biruġ, 'thence.' [time.
Unti-biruġ, 'hence'; place or

4. *Of Time.*

Ba, 'when; at the time that'; ġai-ya, 'then,' must always be after it.
Buġ-gai, 'this present period, now, to-day'; 'the time now passing.'
Buġ-gai-kál, 'of the present period; fresh, new, recently.'
Gai-ya, 'then, at that time'; it is governed by the particle ba.
Kabo, 'presently.'
Kabo ka ta, 'presently it is,' *for* 'not yet.'
Keawai-wál, 'never, not at any time'; 'no, never.'
Kúm-ba, 'yesterday' (when the verb is in a past tense); 'to-morrow' (when used with a verb in the future tense).
Kúm-ba kén ta, 'the day after to-morrow.'
Murá-ai, 'sometimes.'
Murrín-murrín, 'often, repeatedly, frequently.'
Táġa, 'before, prior to.'
Tanoa-nuġ bo, 'soon.'
Toan-ta, 'afterwards.'



Unnuġ bo, 'hitherto.'
Wakál-wakál, 'once-once,'—an idiom *for* 'seldom.'
Yaki-ta, 'now'; at the time spoken of.
Yaki-ta bo, 'instantly'; at the selfsame moment spoken of.
Yakoun-ta? 'at what time? when?'
Yanti-kat-ai, 'hence forward,' 'for ever'; *lit.*, 'thus always.'
Yuki-ta, 'afterwards.'
Yuraki, 'long since, formerly, long ago.'

NOTE.—Iteration is expressed by a particular form of the verb; as, Búntéa-kanun, 'will strike again.'

5. *Of Quantity.*

Butti, 'more'; meaning, 'continue the action.'
Kauwál-láġ, 'largely, much, abundantly.'
Kirun, 'all.'
Minnán? 'what quantity? how much? how many?'
Tantoa, 'enough, sufficiently.'
Waréa-láġ, 'little, sparingly.'
Winta, 'a part, a portion.'

6. *Of Quality or Manner.*

Kára, 'slowly, deliberately.'
Kurra-kai, 'quickly'; also equivalent to the phrase 'make haste.'
Pór-ról, 'heavily'; *cf.* pór-ról.
Wir-wir, 'cheerfully, lightly'; *cf.* wir, as a verb, 'to fly like the down of a bird.'
Woġkál-láġ, 'foolishly'; *cf.* woġkál, 'deaf, stupid, foolish.'

7. *Of Doubt.*

Mirka, 'perhaps.'
Mirka-ta, 'perhaps so, possibly.'

8. *Of Affirmation.*

E-é, 'yes.'
Kau-wá, 'yea.'
Tokól bo ta, 'truly, in truth itself'; *cf.* tokól, 'straight.'
Yanti bo ta, 'yes, just as it is.'
Yuna bo ta, 'verily, certainly, really'; *lit.*, 'there it is itself.'

9. *Of Negation.*

Kea-wai, 'nay.'
Kea-wa-rán, 'no.'
Ta-rarán, 'it is not,' *sc.*, the thing affirmed.
Yikora, kora, korien, 'no, not.'

10. *Of Interrogation.*

Kora-koa? 'why not?'
Minariġ-tin? 'why? wherefore?'
Wonnén? 'how? which way?'
Yako-ai? 'how?' meaning 'in what manner?' answer, yanti, 'thus.'
answer, ġia-kai, 'this way.'

NOTE.—Other modifications will be better understood from the Illustrative sentences.

PREPOSITIONS.

Ba, 'of'—denoting possession, when used with the personal pronouns.

Birug, 'of, out of, from'; opposed to ko-lag.

Ka, 'in,' *or* 'at' such a period; as, tarai-ta yellāna-ka, 'in another moon.'

Ka-ba, 'in, on, at'—a place; as, Sydney-ka-ba, 'at Sydney.'

Kai,—the same meaning as tin; only this is used to personal pronouns, but 'tin' goes with nouns.

Kal, 'part of'; as, unti-kal, 'of this, part of this, hereof.'

Katoa, 'with, in company with,'—not instrumental.

Ko, -lo, -o, -ro, -to,—particles denoting agency or instrumentality.*

Ko-ba, 'of'—the same as 'ba,' but used only with nouns.

Ko-lag, 'to, towards, tendency towards,'—opposed to birug.

Murrarig, 'into.'

Murrug, 'within.'

Tin, 'from, on account of, for, because of, in consequence of.'

Warrai, 'outside, without,'—opposed to 'within.'

* Expressed by *with, by, for*, but only when instrumental.

CONJUNCTIONS.

The idiom of the language is such, that sentences connect with sentences without the aid of conjunctions, the subjunctive mood answering all these purposes. The dual number also does away with the necessity of using connectives to unite two expressions. The following are the principal conjunctions, viz., gatun, 'and'; kulla, 'because, for'; gali-tin, 'therefore, on account of this.' But the particles 'lest,' 'unless,' 'that,' and the disjunctives, are expressed by modifications of the verb in the subjunctive mood, as will be shown in the Illustrative sentences.

INTERJECTIONS.

Note.—The following are used under the circumstances mentioned.

A, 'hearken! lo! behold!'

Ela-beára, of wonder, surprise, astonishment.

Ginoa, of salutation at parting; as, 'farewell.'

Katio-katia, of pain, anguish.

Wau, 'attention!' a call to attend.

Wi-wi, of aversion.

Yapallun, of sorrow; 'alas!'



CHAPTER IV.

VOCABULARY.

(1) MYTHOLOGY.

Gakón; kúrima; *m.*,* bones put through the septum of the nose for ornament.

Górro; pummeri; yonei, *m.*, varieties of grass-tree. To form the native spears, pieces of the flower-stalks of this are cemented together at the ends by a resinous substance which exudes from the root; they are made from eight to twelve feet long; a piece of hard wood forms the last joint, on which is cemented a splinter of pointed bone, as a barb. A deadly weapon this is; thrown by means of a lever nearly four feet long, *cf.* 'wommára', which is held in the hand, and on it the poisoned spear.

Koin, Tippakál, Pórrág are names of an imaginary male being, who has now, and has always had, the appearance of a black; he resides in thick brushes or jungles; he is seen occasionally by day, but mostly at night. In general, he precedes the coming of the natives from distant parts, when they assemble to celebrate certain of their ceremonies, as the knocking out of tooth in the mystic ring, or when they are performing some dance. He appears painted with pipe-clay, and carries a fire-stick in his hand; but generally it is the doctors, a kind of magicians, who alone perceive him, and to whom he says, 'Fear not; come and talk.' At other times he comes when the blacks are asleep, and takes them up, as an eagle his prey, and carries them away for a time. The shout of the surrounding party often makes him drop his burden; otherwise, he conveys them to his fire-place in the bush, where, close to the fire, he deposits his load. The person carried off tries to cry out, but cannot, feeling almost choked; at daylight Koin disappears, and the black finds himself conveyed safely to his own fire-side.

Koyorówén, the name of another imaginary being, whose trill in the bush frequently alarms the blacks in the night. When he overtakes a native, he commands him to exchange cudgels, giving his own which is extremely large, and desiring the black to take a first blow at his head, which he holds down for that purpose†; after this he smites and kills the person with one blow, skewers him with the cudgel, carries him off, roasts, and then eats him.

* The *m*, throughout, stands for *meaning*.

† This is a common mode of duelling among the blacks.—ED.

K u r r i w i l b á n, the name of his wife; she has a long horn on each shoulder, growing upwards, with which she pierces the aborigines, and then shakes herself until they are impaled on her shoulders, when she carries them to a deep valley, roasts, and eats her victims. She does not kill the women, for they are always taken by her husband for himself. Y a h o has, by some means, come to be used by the blacks as a name for this being.

M ú r r a m a i, *m.*, the name of a round ball, about the size of a cricket-ball, which the aborigines carry in a small net suspended from their girdles of opossum yarn. The women are not allowed to see the internal part of the ball. It is used as a talisman against sickness, and it is sent from tribe to tribe for hundreds of miles, on the sea-coast and in the interior. One is now here from Moreton Bay, the interior of which a black showed me privately in my study, betraying considerable anxiety lest any female should see the contents. After he had unrolled many yards of woollen cord, made from the fur of the opossum, the contents proved to be a quartz-like substance of the size of a pigeon's egg. He allowed me to break it and retain a part. It is transparent, like white sugar-candy. The natives swallow any small crystalline particles that crumble off, as a preventive of sickness. It scratches glass, and does not effervesce with acids. From another specimen, the stone appears to be agate, of a milky hue, semi-pellucid, and it strikes fire. The vein from which it appears to have been broken off is one and a quarter inch thick. A third specimen contained a portion of carnelian partially crystallised, a fragment of chalcedony, and a fragment of a crystal of white quartz.

M u r r o k u n, *m.*, the name of a mysterious magical bone, which is obtained by the k a r á k á l s, *q.v.* Three of these sleep on the grave of a recently interred corpse; in the night, during their sleep, the dead person inserts a mysterious bone into each thigh of the three 'doctors,' who feel the puncture not more severe than that of the sting of an ant. The bones remain in the flesh of the doctors, without any inconvenience to them, until they wish to kill any person, when by magical power, it is said and believed, they destroy their ill-fated victim, causing the mysterious bone to enter into his body, and so occasion death.

N a u w a i, *m.*, a canoe; p u p a, *m.*, bark, a canoe. The canoes are made of one sheet of bark, taken whole from the tree and softened with fire, and then tied up in a folded point at each end. A quantity of earth forms a hearth, on which the natives roast their bait and fish, when fishing.



Nuġ-gún, *m.*, a song. There are poets among the tribes, who compose songs; these are sung and danced to by their own tribe in the first place, after which other tribes learn the song and dance; and so the thing itinerates from tribe to tribe throughout the country, until, from change of dialect, the very words are not understood correctly by distant blacks.

Pórobuġ, the name of a mystic ring, in which certain ceremonies of initiation are performed; from pór, 'to drop down, to be born.'

Puntimai, *m.*, a messenger, an ambassador. These men are generally decorated with the down of the swan or of the hawk on their heads, when on an embassy. They arrange the time, place, and manner of preparations for a battle or for the punishing of a supposed offender or real aggressor. They bring intelligence of the movements of hostile tribes, or the last new song and dance (*cf.* nuġ-gun). When they travel at night, a fire-stick is always carried by them as a protection against the powers of darkness, the evil spirits, of which they are in continual dread.

Puttikan, another imaginary being, like a horse, having a large mane and a tail sharp like a cutlass; whenever he meets the blacks, they go towards him and draw up their lips to show that the tooth is knocked out*; then he will not injure them; but should the tooth be still there, he runs after them, and kills and eats them. He does not walk, but bounds like a kangaroo, and the noise of his leaps on the ground is as the report of a gun; he calls out as he advances, 'Pirrolóġ, Pirrolóġ.'

Tilmún, *m.*, a small bird of the size of a thrush. It is supposed by the women to be the first maker of women; or to be a woman transformed after death into the bird; it runs up trees like a woodpecker. These birds are held in veneration by the women only. The bat, koluġ-koluġ, is held in veneration on the same ground by the men, who suppose the animal a mere transformation.

Tippakalin, Mailkun, and Bimpóin, are names of the wife of Koin, *q.v.* She is a much more terrific being than her husband; him the blacks do not dread, because he does not kill them; but this female being not only carries off the natives in a large bag-net and drags them beneath the earth, but she spears the children through the temples; she thus kill them, and no one ever sees again those whom she obtains.

Turrama, *m.*, an instrument of war, called by Europeans a 'boomorang.' It is of a half-moon shape; when thrown in the air it revolves on its own centre and returns, forming

* This is a proof that the black man has been duly initiated at the ceremonies of the Bora. See *s.v.* Yarro.—Ed.

a curve in its orbit from and to the thrower; to effect this, it is thrown against the wind; but in war it is thrown against the ground; it then rebounds apparently with double violence, and strikes some distant object, and wounds severely with its sharpened extremities.

Yárro, *m.*, an egg. But, used in a mystic sense, to the initiated ones it means 'fire *or* water.' And by the use of this term in asking for either element, the fraternity can discover themselves to each other. The men, after the tooth is knocked out in the Bora rites, call women kunnaikará, and themselves yirabai; previous to which the men are styled, koromun. The ceremony of initiation takes place every three or four years as young lads arrive at the age of puberty; mystic rings are made in the woods, and numerous ceremonies are gone through before the operation of displacing a tooth from the upper jaw; this is effected by three steady blows with a stout piece of hard wood, in shape like a punch, from the hand of the karákal; after that, the youth may seize a woman; he becomes a member of the tribe and engages in their fights.

Yulug, the name of the ring in which the tooth is knocked out. The trees are marked near the ring with rude representation of locusts, serpents, and other things, on the bark; these are chopped with an axe; and copies of the nests of various quadrupeds are formed on the ground near the spot. The celebrants dance for several days every morning and evening, continuing the whole of the night; no women are allowed to join in the ceremony.

(2) GEOGRAPHICAL NAMES.

Awaba, Lake Macquarie; the word means 'a plain surface.'
Biwogkula, the place of red ti-trees; from biwog, 'red ti-tree.'
Boikónúmba, a place of ferns; from boikón, 'fern.'
Boun, the site of Wallis's Plains; from a bird of that name.
Búlba, an island; any place surrounded with water.
Bulkára, any mountain; from bulka, 'the back' of a man or a beast.
Buttaba, the name of a hill on the margin of the Lake.
Garawantára, any plain, a flat.
Goloyáuwé, a point of land on the south side of the Lake.
Górróinba, the female-emu place; from górroin, 'the female emu'; 'the male emu' is kógkoróg, from his cry.
Gurránba, a place of brambles; from gurrán, an inferior sort of 'bramble.'
Kaiáraba, a place of 'sea-weeds.'
Kárakunba, a place of 'swamp-oaks,' which is a species of pine.
Kéel-kéolba, a place of 'grass-tree.'



K i n t í i r r a b í n, the name of a small extinct volcano on the sea-coast, near Red Head, north-east of Lake Macquarie.

K o i k a l i ġ b a, a place of brambles; from k o i k a l i ġ, a sort of 'bramble,' bearing a berry like a raspberry.

K o i y ó ġ, the site of any native camp.

K o n a - k o n a b a, the name of the place where the stone called k o n a - k o n a is found. There are veins in the stone, which contain a yellow substance used for paint in warlike expeditions. It is the name of a large mountain, at the northern extremity of Lake Macquarie.

K o p u r r a b a, the name of the place from which the blacks obtain the k o p u r r a, a yellowish earth, which they wet, mould up into balls, and then burn in a strong fire; the fire makes it change into a brilliant red, something like red ochre; the men and women paint themselves with it, after mixing it with the kidney fat of the kangaroo; this paint they use always at their dances.

K u r r à - k u r r á n, the name of a place in which there is almost a forest of petrifactions of wood, of various sizes, extremely well defined. It is in a bay at the north-western extremity of Lake Macquarie. The tradition of the aborigines is, that formerly it was one large rock which fell from the heavens and killed a number of blacks who were assembled there; they had gathered themselves together in that spot by command of an immense iguana, which came down from heaven for that purpose; the iguana was angry at their having killed lice by roasting them in the fire; those who had killed the vermin by cracking them, had been previously speared to death by him with a long reed from heaven! At that remote period, the moon was a man named P ó n t o b u ġ; and hence the moon is called *he* to the present day; but the sun, being formerly a woman, retains the feminine pronoun *she*. When the iguana saw all the men were killed by the fall of the stone, he ascended up into heaven, where he is supposed to be now.

K u t t a i, the site of Sydney Light-house; any peninsula.

M u l u b i n b a, the name of the site of Newcastle, from an indigenous 'fern' named m u l u b i n.

M u l l u ġ - b u l a, the name of two upright rocks about nine feet high, springing up from the side of a bluff head on the margin of the Lake. The blacks affirm, from tradition, that they are two women who were transformed into rocks, in consequence of their being beaten to death by a black man. Beneath the mountain on which the two pillars stand, a seam of common coal is seen, many feet thick, from which Reid obtained a cargo of coals when he mistook the entrance of this lake for Newcastle. A portion of a wharf built by him still exists at this place, which is still called Reid's Mistake; [*i.e.*, in 1834].

Munuġ-gurraba, the place to which 'sea-snipe' resort.

Múnukán is the name of a point, under which is a seam of cannel coal, and beneath that is a thick seam of superior common coal, and both jut into the sea betwixt three and four fathoms of water. The government mineral surveyor found, on examination, that the two veins were nearly nine feet in thickness, and the coal of excellent quality; [*i.e.*, in 1834].

Nikkinba, a place of coals, from nikkin, 'coal.' The whole Lake, twenty-one miles long by eight broad, abounds with coal.

Niritiba, the name of the island at the entrance of the lake; from niriti, the 'mutton bird,' which abounds there.

Pitoba, a place of pipe clay; from pito, 'pipe clay,' which is used at a death by the deceased's relatives to paint their whole body, in token of mourning.

Puntei, a 'narrow' place; the name of any narrow point of land.

Purribáġba, the 'ant's-nest place'; from within these nests a yellow dusty substance is collected, and used by the blacks as a paint for their bodies, called purribáġ. The ants gather the substance for some unknown purpose.

Tirabéenba, a tooth-like point of land; from tira, 'a tooth.'

Tulkaba, the soft ti-tree place; from tulka, 'ti-tree.'

Tulkiriba, a place of brambles; from tulkiri, 'a bramble.'

Tumpoaba, a clayey place; from tumpoa, 'clay.'

Wárawàlluġ, the name of a high mountain to the west of Lake Macquarie. This has been partly cleared of timber, by order of the Surveyor-General; as a land-mark it is seen from a considerable distance. The name is derived from wàlluġ, the 'human head,' from its appearance.

Wauwarán, the name of a hole of fresh water in the vicinity of Lake Macquarie, betwixt it and the mountains westerly; said by the blacks to be bottomless, and inhabited by a monster of a fish much larger than a shark, called wauwai; it frequents the contiguous swamp and kills the aborigines! There is another resort for these fish near an island in Lake Macquarie named boroyiróġ, from the cliffs of which if stones be thrown down into the sea beneath, the ti-tree bark floats up, and then the monster is seen gradually arising from the deep; if any natives are at hand, he overturns their canoe, swallows the crew alive, and then the entire canoe, after which he descends to his resort in the depths below!

Yiránnálai, the name of a place near Newcastle on the sea beach, beneath a high cliff; it is said that if any persons speak there, the stones fall down from the high arched rocks above; for the crumbling state of these is such that the concussions of air from the voice cause the pieces of the loose rock to come down; this once occurred to myself when I was in company with some blacks here.



(3) COMMON NOUNS.

B.

Baibai, *m.*,* an axe.
Baiyág-baiyág, *m.*, a butterfly.
Bato, *m.*, water; *cf.* ġapoi
Berabukkán, *m.*, sperm whale; the natives do not eat this; *cf.* torog-gun.
Biġgai, *m.*, an elder brother.
Biutunkin, *m.*, a father.
Birraba, *m.*, a small shell fish.
Biyuġ, *m.*, 'father,' addressive.
Biyuġbai, *m.*, a father.
Boalúġ, *m.*, mangrove seed.
Boarrig, *m.*, misty rain.
Boata, *m.*, the cat-fish.
Boawál, *m.*, the curlew.
Buġkin, *m.*, vermin, as fleas.
Bukkai, *m.*, the bark of a tree; the skin of animals.
Bulbuġ, *m.*, a small species of kangaroo.
Búnkun, *m.*, a red sea-slug which adheres to the rocks, and is known to Europeans as 'kunjewai.'
Búruġ, *m.*, hair on the head.
Wúrun, *m.*, hair on the body.
Kituġ, *m.*, the short hair of animals.
Yirrig, *m.*, the fur of the opossum tribe.
Buttikág, *m.*, any beast.

G.

Gapál, *m.*, a concubine.
Gapoi, ġaiyuwa, ġatóġ, kulliġ, *m.*, names for fresh water; *cf.* kokoin, bato, *and* yarro.
Garawan, *m.*, a plain flat place.
Garóġ-garóġ, *m.*, a rough place.
Garo-ġéen, *m.*, an old woman.
Garo-inbai, *m*, an old man.
Gauwo, *m.*, a sea-gull.
Girrinbai, *m.*, first-born female.
Wúġ-gunbai, youngest „
Golokonuġ, *m.*, a large kind of schnapper.
Gorokán, *m.*, the morning dawn
Guraki, *m.*, one initiated; hence, a wise person.

K.

Kán; kurriwirára; *m.*, a brown diamond snake.
Maiyá, *m.*, the general name for snakes.
Kanin, *m.*, a fresh-water eel.
Karai, *m.*, flesh of any sort, but chiefly of the kangaroo.
Karákal, *m.*, a wizard, doctor, sorcerer.
Karoburra, *m.*, a large whiting.
Karóġ-karóġ, *m.*, a pelican.
Kéarapai, *m.*, the white cockatoo.
Waiila, *m.*, the black cockatoo; its breeding place is unknown to the blacks.
Keilai, *m.*, urine.
Kikoi, *m.*, a native cat; is very destructive to poultry.
Kinnun, *m.*, the women's nets; used as bags.
Kipai, *m.*, fat, grease, &c.
Kira-kira; kúneta; *m.*, the male and the female king-parrot.
Kirika *and* korunnág, *m.*, two kinds of native honey.
Mipparai, *m.*, the honey-comb.
Nukkuġ, *m.*, the small stingless bee of this country.
Mikál, *m.*, the honey in the blossoms of the honeysuckle tree.
Káraka, *m.*, the honey in the blossom of the grass-tree.

* The *m*, throughout, stands for *meaning*; it is inserted merely to divide the native word from its signification.—Ed.

Kirrin, *m.*, pain.
Kógka, *m.*, a reed.
Kógkoróg, *m.*, an emu; from the noise it makes.
Koiwon, *m.*, rain.
Koiyóg, *m.*, a native camp.
Koiyug, *m.*, fire.
Kokabai, *m.*, a wild yam.
Kokei; wimbi; winnug; *m.*, native vessels made of the bark of trees, and used as baskets or bowls.
Kokera, *m.*, a native hut.
Kokoin, *m.*, water; *cf.*, gapoi
Kókug, *m.*, frogs; are so called from the noise they make.
Kómirrá, *m.*, a shadow.
Konug; kintárig; *m.*, dung.
Kónug-gai, *m.*, a fool.
Koreil, *m.*, a shield.
Koropun, *m.*, fog, mist, haze.
Korowa-tálág, *m.*, a cuttle fish; *lit.*, 'wave-tongue.'
Korro, *m.*, the wind-pipe.
Kotara, *m.*, a club, a waddy.
Kotumág, *m.*, the land tortoise.
Kúlai, *m.*, trees, wood, timber.
Kullára, *m.*, a fish-spear.
Kullearig, *m.*, the throat.
Kulliġ, *m.*, a shell.
Kulliġtiella, *m.*, a knife.
Kullo, *m.*, the cheeks.
Kúmára, *m.*, blood.
Kúmba, *m.*, to-morrow.
Kumbál, *m.*, a younger brother.
Kunbul, *m.*, the black swan.
Kúri, *m.*, man, mankind.
Kurratág; murrin; *m.*, the body.
Kurrábun, *m.*, a murderer.
Kurraka, *m.*, the mouth.
Kurrakóg, *m.*, the eldest male.
Taiyól, *m.*, the youngest male.
Kurra-koiyóg, *m.*, a shark.
Kurrug kun; muttaura; *m.*, the schnapper.
Kuttál, *m.*, the smoke of a fire; tobacco; *cf.* poito.
Koun, *m.*, the mangrove bush.

M.

Makoro, *m.*, the general name for fish.
Malama, pirig-gun, pinkun, *and* wóttól, *m.*, lightning.
Marai, *m.*, the soul, the spirit; 'the same as the wind, we cannot see him,' was the definition given by a black.
Meini, *m.*, sand-flies.
Minmai, *m.*, the gigantic lily.
Miroma, *m.*, a saviour.
Moani, *m.*, the kangaroo.
Mokoi, *m.*, mud oysters.
Molakán, *m.*, the season of the wane of the moon.
Móto, *m.*, a black-snake.
Múla, *m.*, a boil.
Mulo, *m.*, thunder.
Múmuya, *m.*, a corpse, a ghost.
Múnbónkán, *m.*, the rock oyster.
Munni, *m.*, sickness.
Murabán, *m.*, blossom, flowers.
Murrakin, *m.*, young maidens.
Murrin, *m.*, the body.
Murri-nauwai, *m.*, a ship, boat.

N.

Nukug, *m.*, a woman, women.
Nulka; anulka; *m.*, iron; this is a kind of iron-stone, which abounds on the sea-coast. There is a vein of iron ore running over coal at the sea entrance of Lake Macquarie.

P.

Paiyabára, *m.*, the large ti-tree.
Pillapai, *m.*, a valley *or* hollow.



Pimpi, *m.*, ashes.
Pippita, *m.*, a small hawk; so called from its cry.
Pirama *and* wommarakán, *m.*, a wild duck and drake.
Piriwál, *m.*, a chief *or* king.
Pirrita, *m.*, an oyster which grows on the mangrove tree.
Pittóġ; talowai; *m.*, two kinds of roots of the arum species; the taro of Tahiti.
Poito, *m.*, the smoke of a fire.
Póno, *m.*, dust.
Poribai, *m.*, a husband.
Porikunbai, *m.*, a wife.
Porowi, *m.*, an eagle.
Porun, *m.*, a dream *or* vision.
Porun-witilliko, *m.*, to dream.
Pukko, *m.*, a stone axe.
Pulli, *m.*, salt.
Pullí, *m.*, voice, language.
Puna, *m.*, sea sand.
Punbuġ, *m.*, sea-slug, blubber.
Punnál, *m.*, the sun.
Púrai, *m.*, earth, land, the world.
Purreáġ, *m.*, day.
Purramai, *m.*, a cockle.
Purramaibán, *m.*, an animal like a ferret, but amphibious; it lives on cockles.
Purrimunkán, *m.*, a sea-salmon.

T.

Taiyol, *m.*, the youngest male.
Tembiribéen, *m.*, a death adder. The aborigines, when bitten, usually suck the wound, as a remedy.
Tibbin, *m.*, a bird.
Tibún, *m*, a bone.
Tiġko, *m.*, a bitch.
Tirál, *m.*, a bough of a tree.
Tirriki, *m.*, the flame of fire; the colour red.
Tirril, *m.*, the tick, a venomous insect in this country that enters the skin of young dogs, pigs, lambs, cats, and is fatal, but not to man; it is exactly similar in size and shape to the English tick, but its effects are soon discovered; for the animal becomes paralyzed in its hind quarters, sickness comes on, and death follows in two or three days after the paralysis has taken place.
Tokoi, *m.*, night.
Topiġ, *m.*, a mosquito.
Toróġ-gun, *m.*, the black whale; this the blacks eat, whilst the sperm whale is not eaten.
Tukkára, *m.*, winter.
Tullokán, *m.*, property, riches.
Tulmun, *m.*, a grave.
Tulun, *m.*, a mouse.
Tunkán, *m.*, a mother, a dam.
Tunuġ, *m.*, a rock, a stone.
Tupea-tarawoġ *and* ninágġ, *m.*, names of the flat-head fish.
Turea, *m.*, a bream-fish.

W.

Wairai, *m.*, the spear for battle, or for hunting.
Motiġ, *m.*, the spear for fish.
Waiyóġ, *m*, a sort of yam.
Wákun, *m.*, a crow; from its cry, wak-wak-wak.
Wárikál, *m.*, a dog; the species.
Wárikál *and* waiyi, *m.*, the male and female tame dog.
Yuki *and* mirri, *m.*, the male and female native dog.
Murroġkai, *m.*, the wild dog species,
Waroi, *m.*, the hornet.
Waropára, *m.*, the honeysuckle.

Willai, *m.*, an opossum.
Wimbi, *m.*, a bowl; generally made from the knot of a tree.
Wippi *or* wibbi, *m.*, the wind.
Wirripág, *m.*, the large eagle-hawk, which devours young kangaroos, lambs, &c.
Woiyo, *m.*, grass.
Wombál, *m.*, the sea-beach.
Wommára, *m.*, the instrument used as a lever for throwing the spear; *cf.* ġorro.
Wonnai, *m.*, a child, children.
Woropil, *m.*, a blanket, clothes.
Worowai, *m.*, a battle, a fight.
Worowán, *m.*, a kangaroo-skin cloak.
Wattawán, *m.*, a large mullet.
Wúġgurrapin, *m.*, young lads.
Wúġgurrabula, *m.*, **ye two lads.**
Wunál, *m.*, **summer.**
Wurunkán, *m.*, **flies.**

Y.

Yapuġ, *m.*, **a path, a broad way.**
Yarca, *m.*, **the evening.**
Yarcil *and* **yurá**, *m.*, **the clouds.**
Yilén, *m.*, bait.
Yinál, *m.*, **a son.**
Yinálkun, *m.*, **a daughter.**
Yirra, *m.*, **a wooden sword.**
Yirriġ, *m.*, **a quill, a pen.**
Yulo, *m.*, **a footstep, a track.**
Yunuġ, *m.*, **a turtle.**
Yuroin, *m.*, **a bream-fish.**

(4) PARTS OF THE BODY.

The Head.

Kittuġ, *m.*, the hair of the head.
Wálluġ, *m.*, the head.
Káppára, *m.*, the skull.
Kúmborokán, *m.*, the brain.
Yintirri; ġolo; *m.*, the forehead.
Tukkál, *m.*, the temples.
Gúréuġ; turrákurri; *m.*, the ear.
Yulkára, *m.*, the eye-brows.
Woipín, *m.*, the eye-lashes.
Gaikuġ; porowuġ; *m.*, the eye.
Tarkin; ġoara; *m.*, the face.
Nukoro, *m.*, the nose.
Kullo, *m.*, **the cheeks.**
Tumbiri; williġ; *m.*, **the lips.**
Kurráka, *m*, **the mouth.**
Gunturra; tirra; *m.*, **the teeth.**
Tálláġ, *m.*, the tongue.
Wattán, *m.*, the chin.
Yarrei, *m.*, **the beard.**
Untág, *m.*, the lower **jaw.**
Kulleuġ, *m.*, the neck; **it is also** called 'wuroka.'
Kullearig, *m*, **the throat.**
Koro, *m.*, the windpipe.

The Trunk.

Kurrabáġ, *m.*, the body.
Murrin, *m.*, the body.
Múmurrákun } *m.*, the collar-
Milka-milka, } bone.
Mirruġ, *m.*, **the shoulder.**
Kopa, *m.*, the upper **arm.**
Turruġ, *m.*, the lower **arm.**
Guna, *m.*, the elbow.

The Hands and Feet.

Máttára, *m.*, the hand.
Tunkánbéen, *m.*, the thumb; *lit.*, the mother *or* dam.
Númba, *m.*, the **first finger.**
Purrokulkun, *m.*, the **second** ,,
Kotán, *m.*, the third ,,



Garákonbi, *m.*, the little finger.
Tirri; tirreil; *m.*, the nails of the fingers and toes.
Warú, *m.*, the palm of the hand; *cf.* warapal, *m.*, level, plain.
Túġ kaġ keri, *m.*, the right hand.
Wúntokeri, *m.*, the left hand.
Bulka, *m.*, the back; either of the hand or of the body.
Paiyil, *m.*, the breasts.
Gapug, *m.*, the nipple.
Waṛára, *m.*, the chest, breasts.
Nara, *m.*, the ribs.
Kuṛiáláġ, *m.*, the side *or* body.
Turoun, *m.*, the right side.
Goraón, m., the left side.
Parrá *or* warra, *m.*, the belly.
Parra, *m*, the bosom.
Winnal, *m.*, the loins.
Gakáġ, *m.* the hips.

The Limbs.

Búloinkoro, *m.*, the thighs.
Wóloma *or* tára, *m.*, the calf of the leg.
Gíri, *m.*, the shins.
Warombuġ, *m.*, the knees.
Papinán, koróg-gai, *and* mokul-mokul, *m.*, the knee-pan.
Wiruġkáġ, *m.*, the ankles.
Mukko; monuġ; *m.*, the heels.
Yúllo, *m.*, the sole of the foot.
Tinna, *m.*, the toes; the foot.

The Intestines.

Búlbúl, *m.*, the heart.
Puṛiámai, *m.*, the kidney; also a cockle, from its shape.
Munuġ, *m.*, the liver.
Yokól, *m.*, the lungs.
Konariġ; konuġ; *m.*, the bowels.
Purríuġ; puttara; *m.*, the flesh.
Meya, *m.*, the sinews.
Turrakil, *m.*, the veins.
Tóġ-tóġ, *m.*, the marrow.
Tibún, *m.*, the bone.
Moika, *m.*, the fatty substance betwixt the joints.
Bukkai, *m.*, the skin.
Wurun, *m.*, the downy hair on the skin.
Goróġ, *m.*, the blood.

(5) VERBS.

B.

Béelmulliko, *m.*, to mock, to deride, to make sport.
Birrikilliko, *m.*, to lie along, to lie down so as to sleep.
Boibulliko, *m.*, to know carnally.
Boinkulliko, *m.*, to kiss.
Bómbilliko, *m.*, to blow with the mouth.
Bouġ-buġ-gulliko, *m.*, to cause another to arise, to compel to arise.
Bouġ-gulliko, *m.*, to raise one's self up, to arise.
Búġ-búġ, *m.*, to salute.
Bukka, *m.*, to be wrathful, to be furious.
Bulpór-buġ-gulliko, *m.*, to cause to be lost property, to lose.
Bum-buġ-gulliko, *m.*, to cause to be loose, to open a door.
Búmmarabunbilliko, *m.*, to permit another to be struck.
Bummilliko, *m.*, to find.
Búmmunbilliko, *m.*, to permit another to strike.
Búnkilliko, *m.*, to strike, smite; to aim a blow with a weapon.
Bunbilliko, *m.*, to permit, to let; this is an auxiliary verb.

Búnmulliko, *m.*, to rob, to take by violence, to snatch.
Bur-buġ-gulliko, *m.*, to cause to be light *or* well, to cure.
Burkulliko, *m.*, to be light as a bird, to fly; to be convalescent.
Buruġ-buġ-gulliko, *m.*, to cause to be loose, to set at liberty.

G

Gakilliko, *m.*, to see, to look, to observe with the eye.
Gakómbilliko, *m.*, to deceive, to cheat.
Gakóntibunbilliko, *m.*, to disregard, not to mind.
Gakoyelliko, *m.*, to lie, to tell a falsehood.
Gamaiġulliko, *m.*, to see, to look, but not to notice.
Garabo, *m.*, to sleep.
Garawatilliko, *m.*, to lose one's self.
Garbuġ-gulliko, *m.*, to convert into, to cause to become.
Gàri-gàri, *m.*, to pant.
Garo-ġaro, *m.*, to fall down.
Garokilliko, *m.*, to stand upon the feet.
Garokínbilliko, *m.*, to stand up.
Gimilliko, *m.*, to know by the eye, as a person or place.
Giratimulliko, *m.*, to feed, to give food.
Girulliko, *m.*, to tie.
Goitiġ, *m.*, to be short.
Goloin, *m.*, to be complete or finished.
Gukilliko, *m.*, to give, to present.
Gumaiġulliko, *m.*, to offer.
Gupaiyiko, *m.*, to give back, to pay, to return in exchange.
Guraki, *m.*, to be wise, skilful.
Gurrà-korien, *m.*, not to hear.
Gurramaġ, *m.*, to be initiated.
Gurramaiġulliko, *m.*, to hear, but not to obey.
Gurrara, *m.*, to pity.
Gurrawatilliko, *m.*, for remembrance to pass away, to forget any place, or road; *cf.* woġúntilliko.
Gurravelliko, *m.*, to hearken, to be obedient, to believe.
Gurrulliko, *m.*, to hear, to obey, to understand with the ear.
Gurrunbórburrilliko, *m.*, to let fall tears, to weep, to shed tears.

K.

Ka-amulliko, *m.*, to cause to be assembled together, to assemble.
Kaipulliko, *m.*, to call out, to cry aloud.
Kaiyu, *m.*, to be able, powerful, mighty.
Kakilli-bán-kora, *m.*, do not be.
Kakilliko, *m.*, to be, to exist in any state.
Kaki-yikora, *m.*, be not.
Kapirri, *m.*, to be hungry.
Kapulliko, *m.*, to do; without the idea of effect upon any object.
Karabulliko, *m.*, to spill.
Karakai, *m.*, to be active, to be quick, to hasten.
Karákàl-umulliko, *m.*, to cure, to make well; a compound of 'karákàl,' a doctor, and 'umulliko,' to do, to make.
Karól, *m.*, to be hot, to perspire from the heat of the sun.
Kauwàl, *m.*, to be large, great.
Kekàl, *m.*, to be sweet, pleasant, nice, delightful.
Kia-kia, *m.*, to be courageous, strong, powerful; to conquer.



Kilbuġ-gulliko, *m.*, to compel to snap.
Kilburrilliko, *m.*, to snap at by means of something, as a hook is snapped at by a fish.
Kilkulliko, *m.*, to snap asunder, as a cord of itself.
Killibinbin, *m.*, to shine, to be bright, to be glorious.
Kimulliko, *m.*, to wring, to squeeze as a sponge, to milk.
Kimmulliko, *m.*, to broil meat on coals of fire.
Kinta, *m.*, to be afraid.
Kintai; kintelliko; *m.*, to laugh.
Kinúkinàri, *m.*, to be wet.
Kirabarawirrilliko, *m.*, to twirl the stem of grass-tree until it ignites.
Kirilliko, *m.*, to lade out water, to bail a canoe or boat.
Kiroapulliko, *m.*, to pour out water, to empty water.
Kirrai-kirrai, *m.*, to revolve, to go round.
Kirrawi, *m.*, to be lengthy, to be long; *cf.* 'ġoitiġ,' *m.*, to be short in length.
Kirrin, *m.*, to pain.
Kiteilliko, *m.*, to chew.
Kiunurìġ, *m.*, to be wet.
Ko, *m.*, to be, to come into existence.
Koakilliko, *m.*, to rebuke, to scold, to quarrel.
Koinomulliko, *m.*, to cough.
Koipulliko, *m.*, to smell.
Koitta, *m.*, to stink.
Koiyubulliko, *m.*, to burn with fire.
Koiyun, *m.*, to be ashamed.
Kolayelliko, *m.*, to keep secret, not to tell, not to disclose.
Kólbi, *m.*, to sound, as the wind or sea in a storm.
Kólbuntilliko, *m.*, to chop with an axe or scythe, to mow.
Kóllabilliko, *m.*, to fish with a line. The line is held in the hand.
Kóllamulliko, *m.*, to make secret, to conceal anything told.
Konéin, *m.*, to be handsome, pretty.
Kóntimulliko, *m.*, to wear as a dress.
Korawalliko, *m*, to watch, to stay by a thing.
Korien, *m.*, not to be; the negative form of 'ko.'
Korokàl, *m.*, to be worn out, threadbare.
Korokón, *m.*, to roar. as the wind or sea; *cf.* kólbi.
Korun, *m.*, to be silent, to be quiet.
Korunpaiyelliko, *m.*, to remain silent.
Kotabunbinla, *m.*, to permit to think, to remember.
Kotelliko, *m.*, to think.
Kóttán, *m.*, to be wet and chilly, from rain.
Kuġun, *m.*, to be muddy.
Kulbilliko, *m.*, to lean, to recline.
Kulbun-kulbun, *m.*, to be very handsome, elegant.
Kulwun, *m.*, to be stiff, clay-cold, as a corpse.
Kum-bàrà-paiyelliko, *m.*, to be troublesome, to give one a headache by noise.
Kumbàro, *m.*, to be giddy, to have a headache from dizziness.
Kunbún, *m.*, to be rotten, as a skin or cloth.
Kunbuntilliko, *m.*, to cut with a knife.
Kunná, *m.*, to be burned.
Kurkulliko, *m.*, to spring up, to jump, to leap.
Kur-kur, *m.*, to be cold.

Kurmúr, *m.*, to be rotten, as wood; *cf.*, kunbún.
Kurrá, *m.*, to be slow.
Kurrágkopilliko, *m*, to spit.
Kurrál, *m.*, to be disabled, to be wounded.
Kurrilliko, *m.*, to carry.
Kuttawaiko, *m.*, to be satisfied with food, satiated, drunk.

M.

Ma, *m.*, to challenge, to dare; to command to do.
Mánkilliko, *m.*, to take, to accept, to take hold of.
Mánmunbilliko, *m.*, to cause to take, to let take, to let have.
Maróġkoiyelliko, *m.*, to proclaim, to make known.
Matelliko, *m.*, to be gluttonous.
Meapulliko, *m.*, to plant.
Mimulliko, *m.*, to detain, to compel to wait.
Minki, *m.*, to sorrow, to sympathize.
Minkilliko, *m.*, to remain, to dwell.
Miromulliko, *m.*, to keep.
Mirrál, *m.*, to be without, to be poor, miserable; a desert place.
Mirrilliko, *m.*, to sharpen into a point, as a spear.
Mirrínupulliko, *m.*, to cause to be sharp.
Mitti, *m.*, to be small.
Mittilliko, *m.*, to wait, to stay, to remain.
Mituġ, *m.*, to be cut, wounded, sore.
Morilliko, *m.*, to wind up as a string.
Morón, *m.*, to be alive.
Moroun, *m.*, to be tame, quiet, docile, patient.
Móttilliko, *m.*, to pound with a stone, like pestle and mortar.
Mulamulliko, *m.*, to vomit.
Múmbilliko, *m.*, to borrow, to lend.
Munni, *m.*, to be sick, ill, *or* to be diseased.
Muntilliko, *m.*, to be benighted, to be overtaken with darkness.
Mupai, *m.*, to fast; to keep the mouth closed; to be silent, dumb.
Mupaikaiyelliko, *m.*, to remain silent, to continue dumb.
Murralliko, *m.*, to run.
Murrà:àġ, *m.*, to be good, excellent, valuable.

N.

Neilpaiyelliko, *m.*, to shout; the noise of war *or* play.
Niġulliko, *m.*, to play, to sport.
Nil'àn-nillán, *m.*, to be smashed into pieces.
Nimulliko, *m.*, to pinch.
Ninmilliko, *m.*, to seize, to snatch.
Niuwara, *m.*, to be angry, displeased.
Nuġ-gurrawolliko, *m.*, to meet.
Núġkilliko, *m.*, to be successful, fortunate; to obtain.
Nunmulliko, *m.*, to press, to force down.
Numulliko, *m.*, to touch with the hand.
Nupulliko, *m.*, to try, to learn, to attempt.
Nurilliko, *m.*, to throw the 'boomerang.'

P.

Paikulliko, *m.*, to act of its own power, to act of itself.
Paikulliko, *m.*, to show one's self spontaneously.
Paipilliko, *m.*, to appear, to become visible.



Paipilliko, *m.*, to act; excluding the idea of cause.
Tál¡ál, *m.*, to vibrate, to swing, as in a swing.
Papai, *m.*, to be close at hand.
Peakulliko, *m.*, to fetch water.
Pillatoro, *m.*, to set; as the sun, moon, and stars.
Pillobuntilliko, *m.*, to be sunk, wrecked.
Pillokulliko, *m.*, to sink.
Pinkurkulliko, *m.*, to burst as a bladder, of itself.
Pinnilliko, *m*, to dig.
Pintakilliko, *m*, to float.
Watpulliko, *m.*, to swim.
Pintilliko, *m.*, to knock down, as with an axe; to shock, as with electricity.
Pipabumbilliko, *m.*, to permit to stride, to let stride.
Pipelliko, *m.*, to stride, straddle.
Pirra, *m.*, to be tired.
Pirral-mulliko, *m.*, to urge.
Pirriko, *m.*, to be deep.
Pirrírál, *m.*, to be hard, strong; *cf.* kunbón, *m.*, to be soft.
Pirun-kakilliko, *m.*, to be glad, to be pleased.
Pitál-kakilliko, *m.*, to be glad, to be pleased, to be happy.
Pitál-mulliko, *m.*, to cause joy, to make happy.
Pittabunbilliko, *m.*, to permit to drink, to let drink.
Pittalliko, *m.*, to drink.
Pittamulliko, *m.*, to make to drink, to cause to drink.
Poaibuġ-gulliko, *m.*, to compel to grow.
Poai-buntilliko, *m.*, to cause to grow.
Poai-kulliko, *m.*, to grow up of itself.
Poiyeakulliko, *m.*, to be suspended, to hang on; to infect.
Poiyelliko, *m.*, to beg, to entreat.
Pónkóġ, *m.*, to be short.
Pór-buġ-gulliko, *m.*, to compel to drop.
Pórburrilliko, *m.*, to cause to drop by means of something.
Porei, *m.*, to be tall.
Pór-kakilliko, *m.*, to be dropped, to be born.
Porobulliko, *m.*, to smooth.
Poróġkál, *m.*, to be globular, to be round.
Porról, *m.*, to be heavy; to be slow.
Pórunwitilliko, *m.*, to dream a dream.
Potobuntilliko, *m.*, to cause a hole, to bleed a person.
Potoburrilliko, *m.*, to burst a hole with something.
Potopaiyáuún-wal *m*, will burst.
Pulluntara, *m.*, to shine, as with ointment.
Puló̇g-kulliko, *m.*, to enter, to go *or* come into.
Púlúl-púlúl, *m.*, to shake with cold, to tremble.
Punta, *m.*, to be mistaken in anything.
Puntimulliko, *m.*, to cause to fall, to throw down.
Purkulliko, *m.*, to fly.
Puromulliko, *m.*, to lift up.
Puto, *m.*, to be black.
Puttilliko, *m.*, to bite.

T.

Ta-killiko, *m.*, to eat.
Taleamulliko, *m.*, to catch any thing thrown.
Taliġ-kakilliko, *m.*, to be across.
Ta-munbilliko, *m.*, to permit to eat, to let eat.
Tanán, *m.*, to approach.
Taróġkamulliko, *m.*, to cause to mix, to mingle.
Tetti, *m.* to be dead.

Tetti-ba-bunbilliko, *m.*, to permit to die, to let die.
Tetti-ba-bun-burrilliko, *m.*, to permit to be put to death by some means.
Tetti-buġ-gulliko, *m.*, to compel to be dead, to kill, to murder.
Tetti-bulliko, *m.*, to die, to be in the act of dying.
Tetti-búnkulliko, *m.*, to smite dead, to strike dead.
Tetti-burrilliko, *m.*, to cause to die by some means, as poison.
Tetti-kakilliko, *m.*, to be dead, to be in that state.
Tiir-buġ-ga-bunbilliko, *m.*, to let break.
Tiir-buġ-gulliko, *m.*, to compel to break.
Tiirburribunbilliko, *m.*, to permit to break by means of
Tiirburrilliko, *m.*, to break by means of something.
Tiirkullibunbilliko, *m.*, to allow to break of itself.
Tiirkulliko, *m.*, to break of its own itself, as wood.
Tiraġ-kakilliko, *m.*, to be awake.
Tirriki, *m.*, to be red hot; the colour red.
Tittilliko, *m.*, to pluck.
Tiwolliko, *m.*, to seek, to search.
Tiyumbilliko, *m.*, to send any kind of property, *cf.*, yukulliko.
Tokól, *m.*, to be true; the truth; this takes 'bo ta' with it.
Tolóġ-tolóġ, *m.*, to separate.
Tolomulliko, *m.*, to shake any thing.
Tororolàl, *m.*, to be slippery, slimy.
Tóttóġ *and* tóttoriġ; *m.*, to be naked. This word must be carefully distinguished from 'tótóġ,' news, intelligence.
Túġ-gunbilliko, *m.*, to show.
Túġkamulliko, *m.*, to find; *lit.*, to make to appear.
Túġkilliko, *m.*, to cry, to bewail.
Tuirkulliko, *m.*, to drag along, to draw.
Tukín-umulliko, *m.*, to preserve, to keep, to take care of.
Tukkára, *m.*, to be cold.
Tulbulliko, *m.*, to run fast, to escape.
Tullamulliko, *m.*, to hold by the hands.
Tulla-tuilai, *m.*, to be in a rage.
Tuloin, *m.*, to be narrow.
Tulutilliko, *m.*, to kick.
Túnbilliko, *m.*, to exchange.
Túnbamabunbilliko, *m.*, to permit to string together.
Túnbamulliko, *m.*, to string together.
Turabunbilliko, *m.*, to permit to pierce.
Turakaiyelliko, *m.*, to convince.
Turinwiyelliko, *m.*, to swear the truth, to adjure to speak the truth.
Turól, *m.*, to be in a state of healing, to be well; as a cut or wound.
Turónpiri, *m.*, to suffer hunger.
Turràl, *m.*, to split.
Turràl-buġ-gulliko, *m.*, to cause to split, to make to split.
Turràmulliko, *m.*, to throw a stone.
Turruġ, *m.*, to be close together.
Turukónbilliko, *m.*, to punish.
Turukilliko, *m.*, to grow up, to shoot up.
Túrulliko, *m.*, to pierce, prick, stab, sting, lance, spear.
Tútóġ, *m.*, to be stunned, insensible, apparently dead.



U.

Umulliko, *m.*, to do, to make, to create.
Unmulliko, *m.*, to make afraid, to affright, to startle.
Úntelliko, *m.*, to dance.
Upulliko, *m.*, to do with, to use, to work with.
Uwolliko, *m.*, to come *or* go; to walk, to pass, &c.

W.

Waipilliko, *m.*, to wrestle.
Waipulliko, *m.*, to hunt.
Waita, *m.*, to depart, to be away.
Wamulliko, *m.*, to bark a tree, to skin.
Wamunbilliko, *m.*, to permit to go, to let go away.
Warakarig̀, *m.*, to be full, to be satiated.
Warekulliko, *m.*, to put away, to cast away; to forgive.
Warin-warin, *m.*, to be crooked.
Wari-wari-kulliko, *m.*, to strew, to scatter about, to sow seed.
Waran, *m.*, to be flat *or* level, to be plain.
Waruwai, *m.*, to battle, to engage in fighting.
Watpulliko, *m.*, to swim, to stretch the hands to swim.
Wattawalliko, *m.*, to tread, to stamp with the foot or feet.
Wauwibunbilliko, *m.*, to permit to float, to let float.
Wauwilliko, *m.*, to float; as a cork or feather.
Weilkorilliko, *m.*, to flog, whip, scourge.
Weir-weir, *m.*, to be lame.
Willug̀, willuntin, *m.*, to be behind, to come after, to be last.
Willug̀bo, willug̀, *m.*, to return.
Winelliko, *m.*, to burn with fire, to scorch.
Wirabakilliko, *m.*, to heat, to be becoming hot.
Wirakakilliko, *m.*, to be hot.
Wirrig̀bakilliko, *m.*, to close up, to shut a door.
Wirrilliko, *m.*, to wind up, as a ball of string.
Wirrobulliko, *m.*, to follow after.
Witelliko, *m.*, to smoke a pipe.
Wittilliko, *m.*, to sing.
Wittimulliko, *m.*, to fall, to be thrown down.
Wiyelliko, *m.*, to speak, to say, to tell, to command, to ask.
Wiyabunbilliko, *m.*, to permit to speak, to let speak.
Wiya-lei-illiko,* *m.*, to talk and walk.
Wiyayelliko, *m.*, to speak in reply, to answer.
Wiyayimulliko, *m.*, to accuse.
Wiyéa, *m.*, to say again, to repeat.
Woatelliko, *m.*, to lick.
Wog̀kàl, *m.*, to be foolish, not clever, stupid.
Wog̀úntilliko, *m.*, to forget any thing told; *cf.*, g̀urrawatil liko.
Woro-woro, *m.*, to swell.
Wotàra, *m.*, to be shallow.
Wúnkilliko, *m.*, to leave.
Wúnmàrabunbilliko, *m.*, to permit to be left, to let be left.
Wuno, *m.*, to stoop or bend in walking.
Wupilliko, *m.*, to put, to place.
Wurunbarig̀, *m.*, to be hairy; as an animal.
Wutilliko, *m.*, to cover, to put on clothes.

* Note.—Other verbs also take this form whenever the act is conjoined with walking; as, ta-tei-illiko, 'to eat and walk.'

Y.

Yarakai, *m.*, to be bad, evil.
Yarálkulliko, *m.*, to move away, as the clouds.
Yarigkulliko, *m.*, to laugh.
Yellawa-bug-gulliko, *m.*, to compel to sit, to force to sit.
Yellawa-bunbilliko, *m.*, to permit to sit down.
Yellawolliko, *m.*, to cross legs down on the ground; to sit, to remain, to rest.
Yemmamulliko, *m.*, to lead; as by the hand, or as a horse by a rope.
Yiirkulliko, *m.*, to tear of itself, as cloth; to break.
Yiirkabunbilliko, *m.*, to permit to tear, to let tear.
Yiirburririlliko, *m.*, to tear, by means of something.
Yiirburri-bun-billiko, *m.*, to permit to tear, by means of something.
Yiirbug-gulliko, *m.*, to compel to tear.
Yiirbug-ga-bunbilliko, *m.*, to permit compulsively to tear.
Yimulliko, *m.*, to make light, as fur is caused to lie lightly before the blacks twist it into cord; to encourage, to cheer up.
Yinbilliko, *m.*, to kindle a fire.
Yiremba, *m.*, to bark; as a dog.
Yitelliko, *m.*, to nibble *or* bite; as a fish the bait.
Yuaipilliko, *m.*, to push away, to thrust out.
Yukulliko, *m.*, to send, as a messenger, to send property; *cf.*, tiyumbilliko.
Yuntilliko, *m.*, to cause pain, to hurt.
Yurig, *m.*, to go away.
Yurógkilliko, *m.*, to dive.
Yuropulliko, *m.*, to conceal from view, to hide
Yurrug-gun, *m.*, to be faint with hunger.
Yutilliko, *m.*, to guide, to show the way by guiding.
Yútpilliko, *m.*, to pulsate, to beat, to throb.

CHAPTER V.

ILLUSTRATIVE SENTENCES.

Aboriginal sentences literally rendered into English.*

1. ON THE SIMPLE-NOMINATIVE CASE.

Gán ke bi? ġatoa, Bonni; *m.*, who are you? it is I, Bonni.
Who be thou? I, ,,

Gán ke unni, unnoa, unnuġ? *m.*, who is this, that,
Who be this? that? there? there?

Kûri unni, nukuġ unnoa, wonnai unnuġ;
Man this, woman that, child there.
m., this is a man; that is a woman; there is a child.

Minariġ ke unni? warai ta unni; *m.*, what is this? it is
What be this? spear it is this. a spear.

Minariġ-ko ke unnoa? turulliko; *m.*, what is that for?
What -for be that? for-to-spear. to spear with.

2. ON THE AGENT-NOMINATIVE CASE.

Gán-to bín wiyá? niuwoa tia wiyá; *m.*, who told you?
Who thee told? he me told. he told me.

Gali-noa, ġali-bountoa, tia wiyá; *m.*, this man, this
This-he this-she, me told; woman, told me.

Gali-noa unni umá; *m.*, this is the man who made this.
This-he this made.

Minariġ-ko bón búnkulla tetti?; *m.*, what smote him
What him struck dead? dead?

Nukuġ-ko, piriwàllo, puntimaito;
The woman —, the king —, the messenger —.
m., the woman —, the king —, the messenger —, *sc*, smote him.

Wakun-to minariġ tatán?; *m.*, what does the crow eat?
Crow what eats?

Minariġ-ko wakun tatán?; *m.*, what eats the crow?
What crow eats?

Naġún-to tia pitàl-mán; *m.*, the song rejoices me.
Song me joy-does.

Kûlai-to tia búnkulla wokka-tin-to;
Stick me struck up-from.
m., the stick fell from above and struck me.

*NOTE.—The line under the native words is a literal translation of them; that which follows the *m* is the equivalent English.—ED.

3. ON THE GENITIVE CASE.

Gán-úmba noa unni yinál? *m.*, whose son is this?
Whom-belonging-to he this son?
Emmoumba ta; ġali-ko-ba bón; *m.*, it is mine; this be-
Mine it is; this-belongs him. longs to him.
Birabán-umba, ġikoumba wonnai; *m.*, Birában's, his
Birabán-belonging-to, his child. child.
Minariġ-ko-ba unni? ġali-ko-ba bón; *m.*, what does this
What-belongs this? this-belongs him. belong to?
Wonta-kàl bara? England-kal bara?
What-place-of *(mas.)* they? England - of they.
m., what country are they of? they are Englishmen.
Wonta-kàlin bara? England-kalin bara?
What-place-of *(fem.)* they? England - of they.
m., what countrywomen are they? they are Englishwomen.
Buġ-gai-kàl; *m.*, to-day; *lit.*, belonging to the present period.
To-day-of.
Makoro-ko-ba ta unni ġórróġ; *m.*, this is the blood of a
Fish-belonging-to it is this blood. fish.
Governor- kai-kàl baġ; *m.*, I belong to the Gover-
Governor - place-belonging-to I. nor's place.
Governor-úmba baġ; *m.*, I am the Governor's, *&c.*, man.
Governor-belonging-to I.
Murràràġ-ko-ba kùri-ko-ba; *m.*, a good man's.
Good-belonging-to man-belonging-to

4. ON THE DATIVE.

Makoro bi ġuwa; ġán-nuġ? give the fish; to whom?
Fish thou give; whom-for?
Piriwàl-ko? Keawai; ġirouġ bo; *m.*, to the chief? no;
Chief-for? no, for-thee self. for yourself.
Karai tia ġuwa emmouġ takilliko; *m.*, give me flesh to
Flesh me give for-me for-to-eat. eat.
Yuriġ bi wolla; ġikouġ-kin-ko; *m.*, be off; go to him.
Away thou go him-to.
Gán-kin-ko? piriwàl-la-ko; kokerá-ko;
Whom-to? chief-to; house-to.
m., to whom? to the chief; to the house.
Wontariġ? untariġ; untoariġ;
To-what-place? that-place; that-place-there.
m., to what place? to that place; to that place there.
Mulubinba-ka-ko; England-ka-ko; *m.*, to Newcastle; to
To Newcastle; England to. England.

5. ON THE ACCUSATIVE.

Gán-to bón búnkulla tetti kulwun? *m.*, who smote him
Who him smote dead stiff. dead?
Gánnuġ? Birabannuġ; *m.*, whom? Biraban.
Whom? Biraban.



Gatoa bón turá; turá bón baġ; *m.*, it is I who speared
I him speared; speared him I. him; I speared him.

Kaibulla bounnoun; ġánnuġ? *m.*, call her; which?
Call her; which?

Unnuġ-yóġ unnoanuġ nukuġ; *m.*, that woman there.
There-there that woman.

Mánki yikora unnoanuġ; *m.*, do not take that.
Take not that.

Mára bi unnoanuġ; *m.*, take that; take it.
Take thou that.

Mára bi unti-kàl, untoa-kàl, *m.*, take some of this, of that.
Take thou hereof, there-of.

Makoro tia ġuwa; ġúnùn banuġ; *m.*, give me a fish; I
Fish me give. give-will I-thee will give thee.

Puntimán tia barán; *m.*, I am thrown down.
Throws me down.

Makoro bi turulla warai-to; *m.*, spear the fish with the
Fish thou pierce spear-with. spear.

Tibbin bi buwa musketto; *m.*, shoot the bird with the
Bird thou smite musket-with. musket.

Wiyella bón; wiyella binuġ; *m.*, tell him; you tell him.
Tell him; tell thou-him.

Búnkulla tia; wonné?; *m.*, I am struck; where?
Smote me; where?

Wàlluġ tia noa wiréa; *m.*, he hit me on the head.
Head me he struck.

Minariġ bo bali wiyellá? *m.*, what shall you and I say?
What self thou-I say.

Gán-to bounnoun turánún? *m.*, who will spear her?
Who her pierce-will?

Gánto unnoanuġ umà-nún? *m.*, who will make it?
Who that-there make-will?

6. ON THE VOCATIVE.

Ela! kaai, tanán unti-ko; *m.*, I say, come hither.
Hallo! come, approach this-place-for.

Wau! kaai, kaai, karakai; *m.*, I say, come, make haste.
Hallo! come, come, be quick.

Bouġkalinún-wal baġ waita biyuġbai-tako
Arise-self-will I depart Father-to

emmouġ-ka-ta-ko, ġatun wiyà-nún-wal, Biyuġ,
my-to and say-will, Father,

yarakai baġ umá mikán ta morokoka ġatun
evil I made, presence-at heaven-at and

ġirouġ-kin;
thee.

m., I will arise and go to my father, and will say unto him, Father I have sinned against heaven, and before thee.

7. ON THE ABLATIVE.

Koakillán bara; ġán-kai? ġán-kai-kán;
Quarrelling-now they; whom-from? whom-from-being?
m., they are now quarrelling; about whom?

Bounnoun-kai; Taipamearin; *m.*, about her; about T—.
Her-from, Taipamear-from.

Minariġ-tin? minariġ-tin-kán; *m.*, about what? don't
What-from? what-from-being. know.

Makorrin ġatun kûri-tin; *m.*, about the fish and the men.
Fish-from and men-from.

Gán-kin-biruġ unni puntimai? *m.*, from whom came
Whom-from this messenger? this messenger?

Jehova-ka-biruġ Piriwâl-la-biruġ, *m.*, from Jehovah the
Jehovah-from King-from. King.

Wonta-ka-biruġ noa? *m*, from what place did he come?
What-place-from he?

Wokka-ka-biruġ moroko-ka-biruġ; *m.*, from heaven above.
Up-from heaven-from.

Sydney-ka-biruġ; Mulu-binba-ka-biruġ; *m.*, from Sydney;
Sydney-from; Newcastle-from. from Newcastle.

Minariġ-biruġ unnoa umá? *m.*, what is that made of?
What-from that made?

Kûlai-biruġ; brass-biruġ; *m.*, of wood; of brass.
Wood-from; brass-from.

Copper-biruġ ġárabuġ-ga brass; *m.*, brass is made
Copper-from converted brass. of copper.

Yuriġ bi wolla emmouġ-kin-biruġ; *m.*, go away from me.
Away thou move me-from.

Yellawolla bi emmouġ-katoa; *m.*, sit with me.
Sit thou me-with.

Gán-katoa bountoa? Tibbin-katoa ba;
Whom-with she? Tibbin-with.
m., with whom is she? with Tibbin.

Minariġ-koa noa uwá? *m.*, how did he go?
What-by he go?

Murrinowai-toa; purrai-koa; *m.*, on board a ship; by land.
Large-canoe by; land-by.

Wonta-kâl-loa? koruġ-koa; *m.*, which way? through the
What-place-by? bush-by. bush.

Kokeróa baġ uwa; *m.*, I came by the house.
House-by I came.

Wonnuġ ko wurubil? Biraban-kin-ba;
Where-at be skin-cloak? Biraban-at
m., where is the blanket? at Biraban's.

Wonnouġ ke noa? Sydney-ka-ba noa;
Where-at be he? Sydney-at he.
m., where is he? he is at Sydney.

Wonta-wontá-ka-ba kokera? *m.*, whereabouts is the house?
Where-where-at house?



Papai-ta-ba Mulubinba-ka-ba; *m.*, close to Newcastle.
Close-at Newcastle-at

Broken-bay-tin-to* natán Sydney-heads;
Broken-Bay-from see Sydney-heads.
m., at Broken Bay is seen Sydney Heads.

Wonta-tin-to? unti-tin-to; unta-tin-to;
What-place-from? this-place-from; that-place-from.
m., at what place? at this place; at that place.

8. ON THE ARTICLE.

Minnán kûri tanán-ba? *m.*, how many men are now coming?
What men approach?

Wakâl-bo ta noa tanán-ba; *m.*, one man only is coming.
One-self it is he approaches.

Buloara-bo ta bula tanán uwá; *m.*, only the two came.
Two-self it is two approach came.

Kólbirán-bo ta bara nukuġ; *m.*, only a few women.
Few-self it is they women.

Tibbin-to noa tatán; *m.*, the bird eats.
Bird he eats.

Gali-noa tibbin-to pittán; *m.*, this is the bird which drinks.
This-he bird drinks.

Tibbin-to noa unnuġ; *m.*, that is a bird.
Bird he there.

Unni-tara tibbin bi búnkulla tetti; *m.*, these are the birds you killed.
These birds thou smotest dead.

Gintoa-bo ta unnoa kûri; *m.*, thou art the man.
Thou-self it is that man.

Maiya-ko putti-nûn tetti koa kauwil kûri;
Snake bite-will dead *ut*† may-be man.
m., the snake will bite in order to kill the man.

Tira-ko ġikoumba-ko; *m.*, with his teeth.
Teeth his-with.

Tetti bón horse-ko witti-má; *m.*, the horse threw him, and killed him.
Dead him horse violence-made.

9. CONJUGATION OF THE NEUTER VERB.

Wibbi unni kauwâl kâtán; *m.*, this is a high wind.
Wind this great it exists.

Kauwau, kauwâl lâġ unni; *m.*, yes, very powerful.
So it is, great acts this.

Kapirra baġ kakilliela, kâtán; *m.*, I was, I am, hungry.
Hungry I was-being, am.

Gán unti kâtán? *m.*, who lives here?
Who this-place exists?

Bara-bo unti kâtán; *m.*, they themselves dwell here.
They-self this-place exist.

* NOTE—Here Broken Bay is spoken of both as the cause and the agent, so that the meaning is—on account of Broken Bay being the agent, you see Sydney Heads. The particle *tin*, 'from,' 'on account of,' denotes the cause, and *to* (*ko*) marks the agency.

† The English expression 'in order that' is too long to stand under and correspond with 'koa' in the above. I have, therefore, substituted for it, throughout, the Latin 'ut.

Kiakia baġ kakéún unni ġorokán; *m.*, I was conqueror this morning.
Conqueror I was this morning

Bukka baġ kakulla; *m.*, I was very angry.
Rage I was.

Búntoara noa tetti kakulla; *m.*, he is the man who was killed.
That-which-is-smote he dead was.

Kakulla-ta baġ Sydney-ka táġa bi ba kakulla unta;
Was I Sydney-at before thou wast at-that-place
m., I was at Sydney before ever you were there.

Kúmba baġ kakéún Sydney-ka; *m.*, to-morrow I shall be in Sydney.
To-morrow I shall-be Sydney-in.

Kánún-ta unni murráráġ; *m.*, it will be good, this.
Be-will this good.

Mirka noa tetti kánún; *m.*, perhaps he will be dead.
Perhaps he dead be-will.

Gán-ke kiakia kánún? *m.*, who will be the victor?
Who conqueror be-will?

Piriwal kánún-wal bi; *m.*, you will certainly be king.
Chief be-wilt thou.

Kabo baġ kánún Sydney-ka; *m.*, by and by I shall be at Sydney.
By and by I be-will Sydney-at.

Kánún baġ tarai ta yellenna-ka; *m.*, in another month I shall.
Be-will I another it is moon-at.

Kaiyu kán baġ; kaiyu korien baġ;
Able being I; able not I.
m., I am powerful; I am not powerful.

Wirrobulli-kán bara ġikoumba; *m.*, they are his followers.
Followers they his.

Tulbulléun baġ kinta kán; *m.*, I escaped, being afraid.
Escaped I fear being.

Pirra-pirrá bara kakillín úntelli-tin; *m.*, the dancing is tiring them.
Fatigued they becoming dance-from.

Wunál unni kakillín; *m.*, the summer is coming on.
Hot-season this becoming.

Store-ba kakillín bountoa; *m.*, she is now living near the store.
Store existing she.

Store-ka-ba kakillín bountoa; *m.*, she is now living at the store.
Store at existing she.

Musket tia katala Awaba-ka; *m.*, I had a musket at Lake Macquarie.
Musket me existed Awaba-at.

Kinta baġ katala, yakita keawai; *m.*, I used to be afraid, but now I am not.
Afraid I existed, now not.

Katala baġ Raiatea-ka; *m.*, I used to live at Raiatea.
Existed I Raiatea-at.

Unta baġ katala yuraki M—ka; *m.*, I lived formerly at M—.
There I existed formerly M— at.

Piriwál baġ kakilli-kolaġ; *m.*, I am now going to be king.
Chief I to-be-towards

Korien kakilli-nún yanti katai; *m.*, I will not be so for ever.
Not be-will so for ever.



Morón noa kakilli-nùn tetti korien;
Live he be-will dead not.
m., he is going to live for ever and never die.

Wibbi kakillilin waréa; *m.*, the wind is lessening.
Wind now-continuing-to-be less.

Gatoa-bo, yaki-ta-bo, unti-bo;
I myself, instantly, this self same place.
m., I myself, at this very place and instant.

Kakillán bali-bountoa; *m.*, she and I live together.
Live-together we two-she.

Gintoa-bo ka-pa piriwàl kakilliko; *m.*, you ought to
Thou-thyself oughtest chief to be. be chief.

Yàkoai bag̀ tetti kàmùnbin-nùn bón?;
In-what-manner I dead let-be-will him?
m., how shall I cause his death?

Kakillai koa bali muroi; *m.*, I wish you and me to
To-continue-to-be *ut* we two quiet; continue at peace.

Kauwil-koa-poré ġoro yards; *m.*, I want it three yards long.
That-may-be long three ,, ;

Munni noa katéa kan; *m.*, he is sick again.
Sick he is-become again.

Yanoa; munni koa noa katéa-kùn; *m.*, do not; lest he be
Do-not; sick lest he should-be. sick.

Munni kànùn bag̀ ba; *m.*, if I should be sick.
Sick be-will I if.

Gán-ke tetti kàmai-ġa? *m.*, who had almost been dead?
Who dead like-to-have-become?

Tetti bag̀ kàmai-ġa; *m.*, I was almost dead.
Dead I had-like-to-have-been.

Piriwàl bi ba-ka-pa pitàl ġaiya bag̀ ka-pa;
Chief thou if-hadst-been joy then I had-had.
m., if you had been king, I should have been glad.

Ka-pa bi ba unta ġorokán-ta, na pa ġaiya banuġ;
Hadst-been thou if there this-morning, seen had then I-thee.
m., if you had been there this morning, I should have seen you.

Korun kauwa, túnki yikora; *m.*, be still, do not cry.
Quiet be wail not.

Kauwa, bi tetti kakilliko; *m.*, yes, you are to die.
Yes, thou dead for-to-be.

Kakillá nura pitàl kakilliko; *m.*, be at peace one with
Be ye peace for-to-be. the other.

Morón bón kà-mùnbilla; *m.*, let him live.
Alive him permit-to-be.

Kà-mùnbi-nùn banuġ piriwàl kakilliko;
Permit-will I-thee chief for-to-be.
m., I will let you be king.

Piriwàl bi katéa-ka; *m.*, be king again.
Chief thou be-again.

Piriwàl bón kà-mùn bi yikora; *m.*, prevent his being
Chief him permit-to-be thou not. chief.

10. THE CONJUGATION OF THE ACTIVE VERB.

Gánnuġ búnkulla? unni bón ye; *m.*, who was beaten?
Whom struck? this him be. this is he.

Minariġ-tin biloa ġala búnkulla?; *m.*, why did that
What-from he-thee that struck? person beat you?

Unni bulun búnkulla noa; *m.*, these are the two he struck.
These them-two struck he.

Tanán tia, wolla-wolla; búntán tia butti kirrín-kirrín!
Approach me, move-move, beats me more pain pain.
m., come to me, make haste; I am beaten more and in pain.

Gan-to bin búnkulla? wiyella bi tia; mupai yikora;
Who thee struck? tell thou me; secret not.
m., who beat you? tell me; do not conceal it.

Gali-noa tia búnkulla; *m.*, this is he who struck me.
This-he me struck.

Minariġ-ko biloa búnkulla? *m.*, with what did he strike
What-with he-thee struck? you?

Màttàrró ġikoumba-ko; *m.*, with his hand.
Hand-with his-with.

Kotàrró noa tia búnkulla; *m.*, he struck me with a cudgel.
Cudgel-with he me struck.

Kora koa binuġ búm-ba? *m.*, you ought to have beaten him.
Not *ut* thou-him struck had.

Búwil koa bón, kaiyu korien baġ;
That-might-strike *ut* him, able not I.
m., I wish to beat him, but am unable.

Kotàra bi tia ġuwa buwil koa bón baġ;
Cudgel thou me give to-strike *ut* him I.
m., give me a cudgel that I may beat him.

Búm-ba bo ta bón baġ, wonto baġ-ba kinta kán kakulla;
Struck-had surely him I, but I fear being was.
m., I should certainly have struck him, but I was afraid.

Búnkéun bón baġ; *m.*, I have beaten him, *sc.*, this morning.
Struck-have him I.

Búnnún bón baġ ka-bo; *m.*, I will beat him by-and-by.
Strike-will him I by-and-by.

Búnkillaibán kora nura; *m.*, do not be striking one
Striking-be not ye. another.

Búnkillín bón bara yakita; *m.*, they are striking him now.
Are-striking him they now.

Búnkilliela bón baġ, tanán bi ba uwá;
Was-striking him I, approach thou came.
m., I was striking him when you came.

Búntala tia bara wonnai baġba;
Struck me they child I
m., they beat me when I was a child.

Waita-kolaġ noa búnkilli-kolaġ; *m.*, he is gone a-
Depart-towards he to-strike-towards. fighting.

Búnkillilín noa wheat; *m.*, he is thrashing wheat.
Is-continuing-to-strike he wheat.



Búnkillilía binuġ; *m.*, beat him; thrash it.
Continue-to-strike thou-him.
Gán-bo nura búnkillán? *m.*, who are fighting with you?
Who-self ye strike-reciprocally?
Búnkillala bara-bo bara-bo; *m.*, they fought amongst
Fought they-self they-self. themselves.
Búnkillala bali-noa Bulai wonnai bali-noa ba;
Struck-reciprocally we-two-he Bulai children we-two-he when.
m., when Bulai and I were children, we fought with one another.
Búnkillà-nùn bula; *m.*, the two are going to fight.
Strike-reciprocally-will the-two.
Yanoa; búnkillai bán kora; cease fighting.
Let be; striking-reciprocally be not.
Yanoa; búnki yikora; *m.*, do not strike.
Let be; strike not.
Búnkillai-kín bali-noa kúmba; *m.*, to-morrow he and I
Strike-each-will we-two-he to-morrow will fight a duel.
Yakounta-ke bara búnkillà-nùn? *m.*, when will they fight?
At-what-time they fight-will?
kúmba-kén-ta; *m.*, the day after to-morrow.
Waita-kolaġ baġ búnkilliko musket-to;
Depart-towards I for-to-strike musket-with.
m., I am now going to shoot with a musket.
Yakoai tia buwil koa bón baġ; *m.*, take care that I
How me may-strike *ut* him I. may beat him.
Wiyella bón buwil koa bón; *m.*, command him to beat
Tell him strike *ut* him. him.
Buwil baġ Pattynuġ; *m.*, I wish to beat Patty.
May-beat I Patty.
Yari bi núti-nùn, búntéa-kùn koa bin;
Do-not thou wait-will, should-strike lest thee.
m., do not wait lest you be struck.
Bún-nùn noa tia ba turulla ġaiya binuġ;
Strike-will he me if pierce then thou-him.
m., when he strikes me, then spear him; *or*, if he, &c.
Búmmai-ġa tia, wonto baġ ba murra;
Struck-has-nigh me, but I ran.
m., I should have been struck, but I ran away.
Keawarán tia búm-ba-ka-pa baġ-ba unti bo;
Not me struck-had-been I-if at this self same place.
m., I should not have been struck, had I remained here.
Gali-ta tia tetti búm-ba; *m.*, this might have killed me.
This me dead struck-had.
Yuriġ, binuġ búnkéa yakita; *m.*, go, strike him again now.
Away thou-him strike-again now.
Wiya, bón baġ búm-ba, búm-ba ġaiya bi-tia;
Say him I struck-had, struck-had then thou-me;
m., if I had struck him, then you would have struck me.
Yari bón búntéa kànùn, *m.*, prevent his being beaten again.
Prevent him strike-again be-will.

Búmmùnbia bi-tia; *m.*, you permitted me to be beaten.
Permitted-to-strike thou-me.
Búmmùnbillín bón baġ; *m.*, I am permitting him to strike.
To-strike-permitting him I.
Búmmùnbi yikora bón; *m.*, do not permit him to strike.
To-strike-permit not him.
Búmmùnbilla bi-tia bón; *m.*, let me strike him.
To-strike-permit thou-me him.
Kamulla bi-tia búmmarabùnbia-kùn koa tia;
To-be-cause thou-me some-one-should-strike lest me;
m., protect me, lest anyone should beat me.
Búnkillá nura; *m.*, fight on.
Continue-to-strike ye.
Wakàllo binuġ buwa, ma búntéa-ka tia;
Once thou-him strike, do strike-again me.
m., smite him once, smite me again.
Búmmùnbilla binuġ, buwil koa noa tia,
Permit-to-strike thou-him, may-strike *ut* he me.
m., permit him to strike, that I may be beaten by him.
Yakoai, búwil koa barun baġ; *m.*, take care that I beat
Mind, may-strike *ut* them I. them.
Kinta kora bi; keawarán bin bún-nùn;
Fear not thou; not thee strike-will.
m., fear not; thou shalt not be beaten.
Kora koa bi-tia búntán? *m.*, why do not you beat me?
Not *ut* thou-me strike?
Ma, búwa bi-tia, binuġ (a challenge); *m.*, do strike me, him.
Do, strike thou-me, thou-him.
Búnkia binuġ; *m.*, strike him, *sc.*, to-morrow morning.
Strike thou-him.
Búnkilli-tin noa murrá; *m.*, he ran away because of the
Striking-from he ran. fighting.
Búnkillai bara yanti katai; *m.*, they are always fighting
Striking they then for ever. amongst themselves.
Kauwàl unnoa búnkilli-kan-né; *m.*, that is a great thing
Great that striking-thing. to strike with.
Unnoa-ta noa búnkilli-kán; *m.*, that is the striker.
That he striking-being.
Gali-noa búnkilli-kán-to tia búnkulla;
This - he striking-being me struck.
m., this is the striker who struck me.
Búnki-yc bara unnoa kùri; *m.*, they are the fighters.
Fighter they those men.
Waita-kolaġ baġ búnkillai-ġél-kolaġ;
Depart about I striking-place-towards.
m., I am going to the field of battle.
Búntoara baġ ġali-biruġ bón; *m.*, I was struck by
That-which-is-struck I this-from him. him.
Búnkilli-tin baġ kàtán unti; *m.*, I remain here because
Striking-from I remain here. of the fight.



Munni ġéen kapaiyin búnkilli-biruġ;
Sick we suffering striking-from.
m., we are ill through fighting.

Gali tia noa búntoaró búnkulla; *m.*, this is the wounded
This me he the-wounded struck. man who struck me.

Wonnuġ-ke bara búntoara? *m.*, where are those who
Where they that-be-struck. were struck?

Búntoarin bara tetti kakulla; *m.*, they died of their
Wounded-from they dead were. wounds.

11. CONJUGATION OF SOME OTHER VERBS.

Minariġ bi umán? warai? *m.*, what thing do you make?
What thou makest? spear. a spear?

Gán-to unni umá? ġali; *m.*, who made this? this person
Who this made? this. did

Gán-to tia morón umà-nùn? *m.*, who will save me alive?
Who me alive make-will?

Gán-to unnoa punnàl umá? Jehova-ko;
Who that sun made? Jehovah.
m., who made the sun? Jehovah did.

Mumin winta kakulla, uma noa barun nakilli-kán;
Blind some were, made he them seers;
m., some were blind, he made them to see.

Umabùnbi yikora, tetti koa noa katéa-kùn;
Permit-to-do not, dead lest he become;
m., do not let him do it, lest he die.

Umai-ġa-ta baġ unni yarakai; *m.*, I had almost spoiled
Like-to-have-done I this bad. this.

Wiyella bón uma-uwil koa unnoa; *m.*, tell him to make it.
Tell him may-do *ut* that.

Wiyella bón upa-uwil koa unnoa;
Tell him to-do *ut* that;
m., tell him to use it; or, to make it act.

Soap umatoara kipai-biruġ; *m.*, soap is made of fat.
Soap made fat-from.

Upulli-ġél kùlai-ta-biruġ; *m.*, the acting place of wood;
Doing-place wood-from. a wooden table.

Warai baġ umullin; *m.*, I am making a spear.
Spear I am-now-making.

Mirrin baġ upullin; *m.*, I am sharpening *or* putting a
Point I am-now-doing. point.

Wonnuġ-ke mirrin wirritoara? *m.*, where is that which
Where be point that-which-is-done? is pointed.

Umatoara kúmba-biruġ; *m.*, that which was made
That-which-is-done yesterday-from. yesterday.

12. CONJUGATION OF THE VERB 'TO GO.'

Wonta-kolaġ bi uwán? Sydney-kolaġ.
Whither-towards thou movest? Sydney-towards.
m., where are you going? to Sydney.

Wontariġ bi uwán? untariġ; Sydney-ka-ko.
To-what-place thou movest? to that place; Sydney-for
m., to what place do you go? to that place; to Sydney.

Wonta birugġ bi uwá? *m.*, from what place did you come?
What-place from thou movedst?

Koiyóġ-tin baġ uwá; *m.*, I started from the camp.
Camp-from I moved.

Kaiyóġ-birugġ baġ uwá, *m.*, I came out from the camp.
Camp-from I moved.

Wiya, baġ uwà-nùn? *m.*, may I go?
Say, I move-will?

Keawarán wal bi uwà-nùn; *m.*, you shall not go.
Not shalt thou move-wilt.

Yanoa, uwa yikora; *m.*, do not go.
Let be, move not.

Wiya, bi tanán uwà-nùn? *m.*, will you come?
Say, thou approach move-will?

Wiya, bi waita uwà-nùn? *m.*, will you go?
Say, thou depart move-will?

Wiya, bi waita uwolla? *m.*, do you wish to go?
Say, thou depart move?

Wiya, bi tanán uwolla? *m.*, do you wish to come?
Say, thou approach move?

Wiya, bali uwolla; *m.*, let us, you and me, go.
Say, thou-I move?

Waita ġéen uwolla wittimulli-kolaġ; *m.*, let us go a
Depart we move to-hunt-about. hunting.

Wonnén ġéen uwolla? ġiakai; *m.*, which way shall we
Which-way we move? this way. go? this way.

Wonnén kán? *m.*, don't know; *or*, which way can it be?
Which-way being?

Wa-uwil bali Pakai kabo; *m.*, I want you to go with
Move-may I-thou Pakai by-and-by. me to Pakai by-and-by.

Yanoa; uwà-nùn bo-ta baġ; *m.*, no; I will go by myself.
Let be; move-will self I

Wiya, bali-baġ wa-uwil; *m.*, I wish you to go with me.
Say, we-two-I move-may.

E-e, waita bali; waitá-láġ bara;
Yes, depart we-two-I; departed they.
m., yes, I will go with you; they are gone.

Yuriġ bula uwollá, ġarabo ka-ko baġ waita;
Away ye-two move, sleep for-to-be I depart;
m., go away you two; I am going to sleep.

Waitá ka-ba bountoa parkai; *m.*, she is gone to the
Departed is she southward. southward.



Waita-wal baġ uwà-nùn; *m.*, I am determined I will go.
Depart-shall I move-will.

Waita koa baġ; mimai yikora; *m.*, I must go; do not
Depart *ut* I; detain not. detain me.

Winta bara waita uwà-nùn; *m.*, some of them will go.
Part they depart move-will.

Waita *wà-nùn noa ba, waita ġaiya ġéen;
Depart move-will he if, depart then we.
m., when he goes, we will go.

Wonta punnàl kakulla, uwá ġaiya nura ba?
Where sun was come then ye?
m., what time was it when you came?

Uwolliela noa ba, nuġurrurwá ġaiya bón noa;
Moving-was he met then him he.
m., while he was walking, he met him.

Wiya, bi uwa-kéùn koiyóġ-kolag? *m.*, have you been
Say, thou moved-hast camp-towards? to the camp?

Keawai, kúmba baġ waita wokkín; *m.*, I have not, but
No, to-morrow I depart move. to-morrow I shall.

Kabo, waita wà-nùn baġ; *m.*, by-and-by I shall go.
By-and-by, depart move-will I.

Kurrikai-kurrikai-ta kàtán uwolliko gaol-
Quick it is for-to-move gaol-
kolaġ, keawarán willuġ-ko;
towards not for-to-return.
m., it is very easy to go to goal, but not so easy to get out again.

Waita baġ uwà-nùn tóttóġ ġurrulliko.
To-depart I move-will news for-to-hear.
m., I will go and hear the news.

Pitàl má-pa bi-tia ba, keawai ġaiya baġ wa-pa;
Joy done-had thou-me, not then I moved-had.
m., if you had loved me, I would not have gone.

Wà-mùnbilla tia Sydney-kolaġ; *m*, permit me to go to
Permit-to-move me Sydney-towards. Sydney.

Wà-mùnbi-nùn banuġ; *m.*, I will let you go.
Permit-to-move-will I-thee.

Yari bi wà-nùn, turea-kùn-koa bin kùri-ko bara;
Do-not thou move-wilt, pierce-should-lest thee men they.
m., do not go, lest you should be speared by the men.

Keawai banuġ wà-mùnbi-nùn; *m.*, I will not permit
Not I-thee permit-to-move-will. you to go.

Uwa-ta noa yanti-ta punnàl ba polóġ-kàlléùn;
Came he at-the-time sun sinking-was.
m., he came just as the sun was setting.

* NOTE.—The *u* is often omitted when another verb takes the government, forming it into an auxiliary; but as a principal verb the *u* is generally retained.

Keawáran noa wa-pa yanti-ta punnàl-ba póloġ-
Not he moved-had at-the-time sun sinking-
kàlléùn;
was.
m., he had not come, when the sun was setting.

Tanán bi wolla yanti-ta punnàl-ba polóġ-kàllinùn;
Approach thou move at-the-time sun sinking will-be.
m., come at sunset.

13. CONJUGATION OF OTHER VERBS.

Kurrawán unni yiirkullin; *m.*, the weather is
Clear this breaking (as the clouds). clearing up.

Pór-kàlléùn tia wonnai emmoumba; *m.*, unto me my
Dropped-has me child mine. child is born.

Tiirrán unni; minnuġ? *m.*, that is broken; what is?
Broken this; what.

Tiir-buġ-ga unni; ġanto unni tiir-buġ-gá?
Broken this; who this broken?
m., this is broken by some person; who broke it?

Tiirburréa unni; yakoai? wibbi-ko;
Broken this; how? wind-for.
m., this is broken; how? by the wind.

Wibbi-ko tia pórburréa hat emmoumba;
Wind me dropped hat my.
m., the wind has blown off my hat.

Wiwi, tiirkulléa-kùn-koa spade; *m.*, mind, lest the
Mind, break-should-lest spade. spade break.

Wiwi, tiir-buġ-géa-kùn-koa bi unnoa spade;
Mind, break-shouldst-lest thou that spade.
m., mind, lest you break that spade.

Wiwi, tiirburréa-kùn-koa bi unnoa spade ġali
Mind, break-shouldst-lest thou that spade that
kùlai-to; *m.*, mind, lest you break the spade with that stick.
stick-with.

Tiir-buġ-ga-pa baġ ba, minnuġ bànùn ġaiya bara-tia?
Broken-had I, what act-will then they-me?
m., had I broken it, what would they have done to me?

Minnuġ bàllín bi? wiyellín baġ;
What about-doing thou? talking I.
m., what are you doing? I am talking.

Minnuġ ba bin? *m.*, what is the matter with you?
What do-to thee?

Minnuġ bànùn ġaiya biloa? *m.*, what will he do to you?
What do-will then he-thee?

Minnuġ bànùn bi buġ-gai? *m.*, what will you do to-day?
What do-will thou to-day?

Minnuġ bànùn? ġatóġ; *m.*, I don't know; nothing (an idiom).
What do-will? nothing.

Pitàl bali kakillán; *m.*, we two rejoice together.
Joy we-two are-being.



Minnuġ bàlli-ka-ke? *m.*, of what use is it? of what profit?
What do-for-to-be?

Minnuġ bàlli-kolaġ noa uwà-nùn? *m.*, what is he going about?
What to-be-about-to-do she move-will?

Na-nùn bountoa biyuġbai bounnounba; *m.*, to see her father.
See-will she father her.

Kàti! kàtiá! tetti-ba-bunbéa tia; *m.*, alas! alas! I am left to die.
Alas! alas! to-die-permitted me.

Tetti ba bùnbilla bón; *m.*, let him die; (*trans. verb*).
Dead permit him.

Tetti bùġ-gulla bón; ġán-to? *m.*, kill him; who shall?
Dead force him; who?

Tetti ba bunbi-nùn banuġ; *m.* I will let you die.
Dead permit-will I-thee.

Tetti burri-nùn banuġ *m.*, I will cause you to die, as by poison, &c.
Dead cause-will I-thee.

Tetti buġ-gànùn banuġ; *m.*, I will compel you to die; murder you.
Dead force-will I-thee.

Minnuġ ba-uwil koa bali bón? *m.*, what shall you and I do to him?
What may-do *ut* thou-I him?

Yanoa, tetti-béa-kùn-koa noa, *m.*, let alone, lest he die.
Let be, die-should lest he.

Birrikillía noa untoa tetti bauwil koa noa;
Lie he at-that-place dead may-be *ut* he.
m., he may (I wish him to) lie there until he dies.

Tetti burrilléùn baġ; *m.*, I have destroyed myself; I have killed myself.
Dead cause-self I.

14. CONJUGATION OF THE VERB 'TO SPEAK.'

Gánto wiyán? ġaliko, ġali-taró; *m.*, who speaks? this man does; these.
Who speaks? this, these.

Wiyán ġali clock-ko; *m.*, the clock strikes.
Speaks this clock.

Wiyán kùri-ko; wiyán tibbin-to; *m.*, the man speaks; the bird sings.
Speaks man; speaks bird.

Wiyán bullock-ko; *m.*, the bullock roars.
Speaks bullock.

Wiya-uwil bitia yakoai bara-ba wiyá bin;
Tell-may thou-me how they told thee.
m., I wish you to tell me how they spoke to you.

Wiyá ġaiya ġearun bara yanti; ma; *m.*, they spoke to us in bravado.
Told then them they so; do.

Ga binuġ wiyá? wiyá bón baġ; *m.*, did you tell him? I told him.
Is it thou-him told? told him I.

Ganto bin wiyá? yitàrabúllo tia wiya;
Who thee told? such-a-one me told.
m., who told you? that man did.

Gán unnuġ wiyellín yóġ? *m.*, who is talking out there?
Who there talking there?
Gánnuġ bi wiyán? *m.*, whom do you tell? to whom do you
Whom thou speakest? speak?
Emmouġ? ġalín? barun? *m.*, me? us two? them?
Me? us-two? them?
Kûri-ko-ba wiyella bitia; *m.*, speak to me in the black's
Man-belonging-to speak thou-me. language.
Wiyéa-ka bitia; kárá tia wiyella; *m.*, tell me again;
Speak-again thou-me; slowly me tell. speak distinctly.
Wonnuġ borin bali wiyella? *m.*, what shall we two
Where first thou-I speak? first talk about?
Kabo-kabo, wiya-wiyelli koa baġ; *m.*, stay, stay, that I
Presently, talk-talk-may *ut* I. may have some talk.
Wonnén baġ wiyánún unni yitára? *m.*, how am I to
Which-way I speak-will this name? call this?
Yakounta biloa wiya? *m.*, when did he tell you?
At-what-time he-thee told?
Wiyán banuġ ġarokilli-ko; *m.*, I command thee to arise.
Tell I-thee for-to-arise.
Unta bali-bi wiyellala yuraki; *m.*, this is where we
There thou-I conversed formerly. conversed together.
Kaiyalléun ġaliclock wiyelli-biruġ; *m.*, the clock has
Ceased-has this clock talking-from. done striking.
Yakoun-ta ke binuġ wiyá-nún; when will you tell
At-what-time be thou-him tell-will? him?
Wiyá-nún binuġ ba, wiyá-nún ġaiya tia;
Tell-will thou-him when, tell-will then me.
m., when you tell him, let me know.

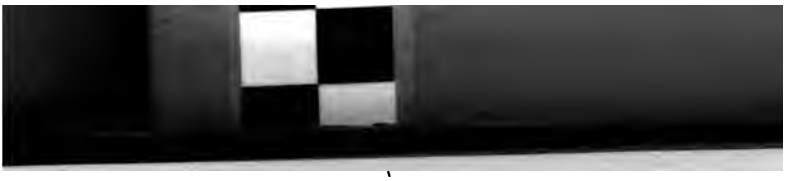
15. PROMISCUOUS SELECTIONS.

Patin ġali koiwon-to; *m.*, it is raining.
Drop this rain.
Kabo-ka-ta turá-nún ġaiya bin; *m.*, by-and-by you will
By-and-by pierce-will then thee be speared.
Bulka-ka ba noa buttikán-ka-ba; *m.*, he is on horseback.
Back he beast - at.
Keawai kolaġ baġ ġután; *m.*, I am not going to give.
Not towards I give.
Gukillá bali unnoa; *m.*, let you and me give one
Give-reciprocally thou-I that another, *i.e.*, exchange.
Kora koa napál uwán kûri-katoa? *m.*, why do not women
Not *ut* women move men - with? go with the men?
Yanoa, yirriyirri ka-ke; *m.*, because it is a sacred concern.
Let-be, sacred is.
Pitál korien baġ shoe-tin; *m.*, I am displeased with the
Joy not I shoe-from. shoe.
Pulli ġowi-ko-ba; *m.*, a strange language; a foreign tongue.
Voice strange-belonging-to.

Minariġ-tin bi kóttán untoa-tin? *m.*, what think you
What-from thou thinkest that-from? of that?
Kóttalliela baġ tokoi-ta tetti baġ ba ka-pa;
Thinking-was I last-night dead I should-have-been.
m., I thought I should have died last night.
Tiráġ baġ kàtán; *m.*, I am awake.
Awake I remain.
Tiráġ buġ-gulla bón bougkulli koa noa;
Awake compel him to-arise *ut* he.
m., make him awake and get up.
Konéin-ta unni nakilli-ko, *m.*, this is pretty to look at.
Pretty this for-to-see.
Turi wiyelli-ko; *m.*, to swear the truth; to speak convincingly.
Truth for-to-speak.
Yuna bo ta baġ wiyànùn tuloa; *m.*, I will certainly speak
Certain I speak-will straight. the truth.
Minariġ-tin nura tia bukka buġgán? *m.*, why do ye
What-from ye me to-rage compel? enrage me?
Minariġ-tin nura tia bukka kàtán? *m.*, why are ye en-
What-from ye me to-rage remain? raged at me?
Kamullala noa yantin-biruġ umulli-biruġ;
Ceased he all-from doing-from
m., he rested from all his work.
Kauwa, wiyallèùn baġ ġatoa-bo; *m.*, yes, I was talking
Yes, talked-reflexively I I-self. to myself.
Gintoa-bo ba; *m.*, do as you like; (an idiom).
Thou-thyself act.
Nauwa wirrobán bountoa-tia ba; *m.*, look while she fol
Look follows she-me. lows me.
Nakillán bali; *m.*, we two are looking one at the other.
Look-reciprocally thou-I.
Nakillèùn baġ ġatoa-bo nakalli-ġél-la;
Saw-reciprocally I my-self looking-place-at.
m., I saw myself in the looking-glass.
Minariġ-tin bón búnkulla? kulla noa bukka bariġ;
What-from him struck? because he angry always.
m., why was he beaten? because he is always angry.
Yanti, bán kora; *m.*, do not do so.
Just so, act not.
Múmbilla tia ġaloa; múmbitoara unni;
Lend me that; that-which-is-lent this.
m., lend me that; it is lent.
Múmbéa baġ tarai-kán; *m.*, I have lent it to another.
Lent-have I another-being.
Gumai-ġa bin unni wonto bi ba keawai mán-ba*;
Given-had thee this where thou not taken-hadst.
m., it would have been given you, but you would not have it.

* NOTE.—It is extremely difficult to ascertain whether this particle should be spelt Pa or Ba; in the conjugations of the verb it is spelled Pa. But many natives say it should be Ba, whilst others affirm that it ought to be Pa.

Tunuġ unni Turkey-ko-ba; *m.*, this is a Turkey stone.
Stone this Turkey-belonging-to.
Kûri unni Turkey-kâl; *m.*, this is a Turkish man, a Turk.
Man this Turkey-of.
Tirriki-ko tia winná; *m.*, the flame burns me.
Red me burns.
Makoro ġuwa, ġatun karai, ġatun tibbin, ġatun kokoin, ta-uwil koa baġ pitta-uwil koa baġ;
Fish give and flesh, and fowl, and water eat-may *ut* I drink-may *ut* I.
m., give fish, flesh, fowl, and water, that I may eat and drink.



(B.)

THE KEY.



[*THE ORIGINAL TITLE-PAGE.*]

A KEY

TO THE STRUCTURE OF THE

ABORIGINAL LANGUAGE;

BEING AN ANALYSIS OF THE

PARTICLES USED AS AFFIXES, TO FORM

THE VARIOUS MODIFICATIONS OF THE VERBS;

SHEWING THE

ESSENTIAL POWERS, ABSTRACT ROOTS, AND OTHER PECULIARITIES OF THE LANGUAGE

SPOKEN BY THE ABORIGINES

IN THE VICINITY OF HUNTER RIVER, LAKE MACQUARIE, ETC.,

NEW SOUTH WALES:

TOGETHER WITH COMPARISONS OF POLYNESIAN AND OTHER DIALECTS.

By L. E. THRELKELD.

SYDNEY:

THE BOOK FOR PRESENTATION AT THE ROYAL NATIONAL EXHIBITION, LONDON, 1851, UNDER THE AUSPICES OF HIS ROYAL HIGHNESS PRINCE ALBERT.

PRINTED WITH COLONIAL TYPE CAST BY A. THOMPSON, AND BOUND WITH COLONIAL MATERIAL.

PRINTED BY KEMP AND FAIRFAX,
LOWER GEORGE-STREET.

1850.



THE AUTHOR'S PREFACE.

THIS work was intended to be a paper for the Ethnological Society of London, to accompany some very interesting researches and observations made by a friend, relative to the customs and language of the aborigines of this colony. Through his making an inquiry respecting the meaning and difference of the words *ba* and *ka*, either of which can only be rendered into our language by the verb *to be* in some one or other of its modifications, I was led to the tracing out of the various meanings of many particles of a similar description, so that the work swelled to a size much larger than was anticipated. It was, therefore, thought advisable to print the work in its present form, especially as a public announcement asks for "A book, printed with colonial type, filled with colonial matter, and bound and ornamented with colonial materials," for presentation at the Royal National Exhibition, London, 1851.

The subject is purely colonial matter, namely, the language of the aborigines, now all but extinct; and the other conditions have been strictly attended to, as far as the circumstances of the colony would allow, the paper alone being of English manufacture. The author was the first to trace out the language of the aborigines, and to ascertain its natural rules; his "Australian Grammar" was published here in the year 1834, under the auspices of his late Majesty's Government, by the Society for Promoting Christian Knowledge, which generously carried the work through the press free of expense. His late Majesty King William IV. was graciously pleased to accept a copy of the book, and direct it to be placed in his library. Copies were likewise forwarded to several public institutions in England and elsewhere, where, it is presumed, they may still be found,—a testimony against the contemptible notion entertained by too many, who flatter themselves that they are of a higher order of created beings than the aborigines of this land, whom they represent as "mere baboons, having no language but that in common with the brutes!"; and who say, further, that the blacks have "an innate deficiency of intellect, and consequently are incapable of instruction." But if the glorious light of the blessed Gospel of God our Saviour had never shed its divine lustre around the British Crown, or never penetrated the hearts of the people with its vivifying power, the aborigines of Albion's shores might still have remained in the state described by the eloquent Cicero, in one of his epistles to his friend Atticus, the Roman orator; for he says, "Do not obtain your *slaves* from *Britain*, because they are *so stupid* and *utterly incapable of being taught* that they are *not fit* to form a part of the household of Atticus!"

Reminiscences of Biraban.

AN aboriginal of this part of the colony was my almost daily companion for many years, and to his intelligence I am principally indebted for much of my knowledge respecting the structure of the language. Biraban was his native name, meaning 'an eagle-hawk,' but the English called him M'Gill. His likeness was taken at my residence, Lake Macquarie, in 1839, by Mr. Agate, and will be found in the "Narrative of the United States' Exploring Expedition," commanded by Charles Wilkes, U.S.N. The "Narrative," vol. II, page 253, says :—"At Mr. Threlkeld's, Mr. Hale saw M'Gill, who was reputed to be one of the most intelligent natives; and his portrait was taken by Mr. Agate. His physiognomy was more agreeable than that of the other blacks, being less strongly marked with the peculiarities of his race; he was about the middle size, of a dark-chocolate colour, with fine glossy black hair and whiskers, a good forehead, eyes not deeply set, a nose that might be described as aquiline, although depressed and broad at the base. It was very evident that M'Gill was accustomed to teach his native language, for when he was asked the name of anything he pronounced the word very distinctly, syllable by syllable, so that it was impossible to mistake it. Though he is acquainted with the doctrines of Christianity and all the comforts and advantages of civilization, it was impossible for him to overcome his attachment to the customs of his people, and he is always a leader in the corrobborees and other assemblies."

Both himself and Patty, his wife, were living evidences that there was no "innate deficiency of intellect" in either of them. He had been brought up from his childhood in the Military Barracks, Sydney, and he understood and spoke the English language well. He was much attached to us, and faithful to a chivalrous extreme. We never were under apprehensions of hostile attacks when M'Gill and his tribe encamped nigh our dwelling. A murderous black, named 'Bumble-foot,' from his infirmity, and 'Devil-devil,' from his propensities, had attempted to murder a European by chopping off the man's head with a tomahawk, and had nearly effected this; but the man recovered, and I had to appear at a Court of Justice as a witness; this displeased 'Bumble-foot,' and he avowed openly, in the usual manner, that he would slay me in the bush at the first opportunity; this came to the ears of M'Gill, who immediately applied to me for the loan of a fowling-piece 'to go and shoot that fellow for his threat'; this was, of course, refused. M'Gill was once present with me at the Criminal Court, Sydney, assisting as interpreter, when he was closely examined by Judges Burton and Willis, in open Court, on the trial of an aboriginal for murder, 1834, in order that M'Gill might be sworn as interpreter in the case; but, though his answers were satisfactory to the general questions proposed to him by the Judges, yet, not understanding the nature of our oath in a Court of Justice, he could not be sworn. Patty, his wife, was pleasing in her person, "black but comely," kind and affectionate in her disposition, and evidenced as strong a faculty of shrewdness in the exercise of her intellectual powers over M'Gill as many of the fairer daughters of Eve, who, without appearing to trespass on the high prerogative of their acknowledged lords, manage their husbands according to their own sovereign will; this might perhaps have arisen from the circumstance that M'Gill, once, when intoxicated, had shot at his wife, although he deeply deplored this when he became sober; the injury sustained was not much, but ever afterwards he treated her with much affection, which appeared to be reciprocal. It was a romantic scene to behold the happy pair, together



BIRABAN

(McGILL).

THIS PORTRAIT OF McGILL WAS TAKEN IN PENCIL BY MR. AGATE OF THE U. S. EXPLORING EXPEDITION IN 1839.

REPRODUCED BY HELIOTYPE.



with many others, on a moonlight night, under the blue canopy of heaven, preparing for the midnight ball to be held on the green sward, with no other covert than a growing bush, with none other blaze than that from the numerous fires kindled around the mystic ring in which to trip the light fantastic toe. Then they might be seen reciprocally rouging each other's cheek with pigment of their own preparing, and imparting fairness to their sable skin on the neck and forehead with the purest pipeclay, until their countenances beamed with rapturous delight at each other's charms. The cumbrous garments of the day were laid aside, and in all the majesty of nature they danced as Britons did in days of old.

On points of aboriginal honor M'Gill was exceedingly sensitive. "I must go," said he one day, "to stand my punishment as a man of honor, though I have done no wrong." The hostile message had been duly sent, and faithfully delivered by the seconds; one of these was an elderly female, who made her verbal communication with all the accustomed vituperation of daring challenge to the offended party; it was duly accepted; the weapons named, the cudgel, shield, and spear; the time was appointed, a certain day when the sun was one quarter high; the place, a plain in a certain well-known vicinity attached to our dwelling. Messengers were despatched to gather in the distant tribes, and on the mountain-tops were seen the signal-fires announcing their approach to witness the affair of honor. When the tribes had assembled, a mutual explanation ensued betwixt the parties, and the evening dance and supper of game peacefully terminated the business of the day. The course usually pursued when matters take a hostile form is this: the offending party is the first to stoop and offer his head for his antagonist to strike with his weapon; and, if not disabled or killed by the blow, he rises from his bending posture, shaking the streaming blood from his bushy hair, and then his opponent fairly and honorably bends forward his head, and presents it in return to receive his blow; and so this reciprocally continues until the assembled parties and the combatants themselves are satisfied. But should either strike dishonorably on the temple, thus showing an intention to kill, or in any other way than on the fairly offered cranium of his antagonist, a shower of well-directed spears would instantly be sent against the cowardly assailant, who should dare to be guilty of such a breach of the laws of honor. M'Gill informed me that formerly it was a custom amongst certain of the northern tribes that, when the first blow actually killed the person, the spectators would roast and eat the body of him who so nobly fell in the cause of honor, if he were a young man in good condition of body; as a matter of taste, M'Gill expressed himself dissatisfied with the custom, and stated that he thought it had fallen into desuetude, as it tended to no good purpose but to check the spirit of duelling.

Picturesque or alarming as in many instances these scenes were, all have for ever passed away, and the once numerous actors, who used to cause the woods to echo with their din, now lie mingled with the dust, save some few solitary beings who here and there still stalk abroad, soon, like their ancestors, to become as "a tale that is told."

THE KEY:

BEING

An Analysis of the Particles used as Affixes.

At the time when my "Australian Grammar" was published in Sydney, in the year 1834, circumstances did not allow me a sufficient opportunity to test the accuracy of the supposition that *every sound forms a root*, and, consequently, that every character which represents those sounds becomes, likewise, a *visible root*, so that every letter of the alphabet of the language is in reality *a root*, conveying an abstract idea of certain prominent powers which are essential to it.*

My present object is, therefore, to demonstrate the correctness of this supposition by explanation and illustration, and to place on record, along with the first attempt to form the aboriginal tongue into a written language, my last remarks on the speech of tribes, which, in this portion of Australia, will soon become extinct! Death has triumphed over these aborigines; for no rising generation remains to succeed them in their place, save that generation of whom it is written, "God shall enlarge Japheth, and he shall dwell in the tents of Shem."

In attempting to show the natural structure and peculiarities of the language, I hope that the philologist may here find some assistance in his researches, as well as any others who may be endeavouring to acquire a knowledge of barbarous languages, in which there are difficulties unsuspected, because they are not commonly found in the languages of Europe.

I cannot too strongly recommend to those who are endeavouring to attain a knowledge of the language of savage nations, the necessity of dismissing from the mind the trammels of European schools, and simply to follow out the natural rules of languages which have not been sophisticated by art. The almost sovereign contempt with which the aboriginal language of New South Wales has been treated in this colony, and the indifference shown toward the attempts to gain information on the subject, are not highly indicative of the love of science in this part of the globe; for this it is difficult to account, except on the ground of that universal engagement in so many various employments incidental to a new colony, where every individual must be dependent on his own exertions for the necessaries and the comforts of life.

* I hope that, in reprinting "The Key," I shall not be held as supporting this theory.—Ed.

In tracing analogies with this aboriginal language, I find that the Indians of North America have a 'transitive conjugation,' which expresses the conjoined idea both of the persons acting and acted upon; 'the form has excited much astonishment and attracted the attention of the learned in different parts of the world.' The aborigines of this colony have a similar form of expression, as is explained fully in my "Australian Grammar";* this I have denominated therein 'active-transitive-reciprocal'; with the dual and the plural number, it constitutes 'the reciprocal modification'; as, bún-kil-lán bali, 'thou and I strike one another' reciprocally, *or* 'we-two fight'; which phrase would be thus analysed:—bún, the root, 'to strike'; -kil, the sign of the infinitive, 'to be, to exist'; -lán denotes the present time and that the action is reciprocal; bali is the dual pronoun 'we-two.' 'I fight with him' would be expressed by bún-kil-lán bali-noa, in which the noa means 'he'; *v.* page 17; but to say 'he and I fight another' would be bún-tan bali-noa.

The Cherokees use no distinct word for the articles *a* and *the*; but, when required, they use a word equivalent to the numeral *one*, and the demonstrative pronouns *this* and *that*, agreeably to the original use and nature of the words which we call articles; so likewise the aborigines of this colony; they too use wakál for *a*, and for *the* the pronoun demonstrative both of thing and of place; as, unni, 'this here'; unnuġ, 'that there.' The Delaware dialect, according to Mr. Du Ponceau's notes in Elliot's Grammar, possesses an article wo *or* m', which is used for *a* and *the*, but not frequently, because these words are sufficiently understood without it. The Tahitians possess a definite article te, used for our *the*; but they express *a* by tehoe, 'one.' The American Indians have, in common with the Tahitians, an extra plural denoting *we*, including the party addressed. But this peculiarity the aborigines of New South Wales have not in their language, though they have, in common with the American Indians and the Tahitians, a dual of that kind; beside which, they have an extra dual denoting the object and the agent conjoined.

The Use of the Personal Pronouns.

The following are examples of the way in which these pronouns are used in our aboriginal dialect:—

Examples:—1. Pitál balinoa kakillán, 'we-two love one another'; *lit.*, 'he and I are joyful (*i.e.*, live peaceably) with one another.' 2. Búnnún binuġ, 'thou wilt beat him'; búnnún binoun, 'thou wilt beat her'; búnnún banuġ, 'I shall beat thee.'

* See pages 23 and 32 of this volume.—ED.

Analysis.—1. Pitàl* is 'joy, peace, delight'; bali is the dual pronoun, 'we two'; kakillán, which is the verb 'to be' in state of continuation, consists of three parts—ka, the root of the verb 'to be, to exist'; -ki, the sign of the infinitive, -lán, the sign of continuation at the present time.

The negative form of this example would be keawaran bal: pitàl korièn, 'we do not love one another,' *or* 'we do not agree the one with the other.' Here keawaran is the denial in the present tense, from keawai, the negative infinitive; the imperative negative is kora; as, pitàl bán kora, 'do not be peaceable', where bán is the present tense of the verb 'to be doing'; the last word, korien, in the aboriginal sentence, is the negative adverb 'not'; thus, in this sentence there are *two* negatives, both of which are essential to express the negation.

2. The aboriginal phrase búnnùnbanuġ, 'I shall smite thee,' shows at once the similarity of construction of this Australian language with that of the Indians of America; for, though I may write it separately, as búnnùn banuġ, because I know the words to be the verb and the conjoined dual pronoun, yet it is pronounced as one word, and would be so considered by a stranger. If 'determination' is to be expressed, the particle wal must be inserted; as, búnnùn wal banuġ, 'I shall and will smite thee'; this would be thus analysed:—bún, the root of the verb 'to smite'; -nùn, the particle denoting futurity; wal denotes determination; ba, is part of the *verbal* pronoun baġ, 'I', while the *personal* pronoun is ġatoa, 'I'; bi is the *verbal* pronoun 'thou'; -nuġ is the pronoun 'him' in the objective case; and the termination -noun in the next example is part of bounnoun, the feminine pronoun 'her,' in the objective case. Thus, our blacks carry out the dual beyond any known language in the world, whether ancient or modern; and they also complete their dual by carrying it out to the feminine in the conjoined dual case, which the American Indians do not in the "second personal form."

Nuġ is pronounced núġ when applied to a person, but nùġ when applied to a thing. So likewise, bún, 'to smite,' is accented, and is pronounced like the English word boon, 'a gift'; but bùn, 'to permit to be,' is unaccented, and rhymes with the English word bun, 'a little cake.'

Our blacks say waita bali for 'I go with thee,' *or* 'we two go now together'; but waita baġ would mean 'I go by myself'; waita bali noa, 'he and I go together'; waita bali bountoa, 'she and I go together'; to say 'I go,' emphatically, meaning no other but myself, would be ġatoa waita uwànùn; which would be construed thus:—ġatoa is the personal pronoun 'I'; waita

* *Pital* in this language is the nearest word to express *love*.



is 'to go *or* depart'; uwànùn is the future tense of the verb of motion, 'to come' *or* 'to go,' according as the word waita, 'to go,' *or* tanan, 'to come,' is attached to it. The Tahitians have a similarity of form in the expression haere, 'to come' *or* 'to go,' according as the particle mai *or* atu is attached; thus, haere mai, 'come,' haere atu, 'go.'

Mr. Elliot, in his Grammar, shows that the Massachusetts dialect has numerous conjugations of its verbs; and Mr. Reisberger has divided the Delaware language into eight conjugations of verbs. In my Grammar, also, I have traced out eight modifications of the Australian verb as spoken at Lake Macquarie; and its tenses are not confined simply to the past, present, and future, but have various modifications of each time; for instance, they have a present with the termination -á n for the verb, and -lin for the participle; as, wiy-án baġ, 'I speak' now; wiyel-lin, 'speaking' now; a definite past tense has the particle -kéùn; as, wiya-kéùn, 'have spoken' this morning; wiy-elli-kéùn, 'have been speaking' this morning; and an indefinite past is wiya, 'told *or* spoke', and wiyelli-ela, 'spake,' both terminating in *a*. There are three varieties of the future; as, wiyelli kolaġ, 'to be about to speak'; where wiyelli is the bare form of the infinitive wiyelliko, 'to speak,' and kolaġ is 'towards'; then there is also a definite future; as, wiya-kin, 'shall *or* will speak' to-morrow morning; and besides, an indefinite future, wiyánùn, 'shall *or* will speak' some time or other. These peculiar tenses are not noticed in the Indian Grammars, and, therefore, it is presumed that they are peculiar to the languages of the aborigines of this land.

The South Sea Islanders make no change in the endings of the verb; neither do the aborigines of Australia; for each tense-form of the verb may be made available to any person, according to the pronoun substituted. The change of person is seen only in the English translation, and not in the Australian word; thus, from wiyelliko, 'to speak,' 'to communicate by speech or sound'—applied to the speech of man, the crowing of a cock, or the striking of a clock—come wiyán baġ, 'I speak'; wiyán bi, 'thou speakest'; wiyán noa, 'he speaks'; wiyán bountoa, 'she speaks'; wiyán ġali, 'this speaks'; wiyán ġéen, 'we speak'; wiyán banuġ, 'I speak to thee'; wiyán bali bulun, 'we two speak to you two'; wiyellin baġ, 'I am speaking'; wiyellin banuġ, 'I am speaking to thee'; wiyellán baġ, 'I speak and continue to speak,' 'I tell'; wiyellán banuġ, 'I tell thee'; wiyellán bali, 'we two tell one another,' 'we converse'; wiyellilin baġ, 'I am speaking and continue to speak,' 'I am talking'; wiyán gali-ko clock-ko, 'the clock strikes.' Muk-kă-ká tibbin-to wiyán, 'the cock crows'; here mukkăká is the nearest sound to express the cackling of fowls; literally the sentence is, 'the bird says mukkăká.'

The affixes used in the language of the aborigines of this colony show the nature of the verb, whether causative, declarative, or active; whether personal, instrumental, self-active, or locomotive; and whether negative, affirmative, privative, apparent, or actual. It is only by a strict attention to the root-meaning of the affixes, that they can be properly applied to express the modified uses of the principal word to which they are joined, whether that principal be a verb, a proper name of a person or place, or a common substantive.

*Illustrative Sentences,**

to show the force of the variations of the consonants in the suffix-forms of the verb.

SUFFIXES.

1. **-b-***illi-ko;* m., *for the purpose of—the root-meaning of the verb.*

Examples:—1. Gatun tunbilliela noa barun talokan, and he divided unto them the property.' 2. Túġun-billia nura, 'show yourselves.' 3. Kapirró wirri ban-billin, 'I am perishing with hunger.'

Analysis:—1. Gatun, 'and'; tun, the root of the verb 'to apportion, divide, separate, count'; -billiela, the past participle of billiko; noa, 'he,' the verbal-nominative form of the pronoun; barun, 'them'; talokan, 'property, goods.'

2. Túġun, as a verb, 'to show'; as a noun, 'a mark for a sign,' 'a chop on a tree to show the road.'

3. Kapirri, 'hunger'; the *o* makes the word an instrumental case; wirri is the root of the verb wirrilliko, 'for motion to act,' as an instrument; ban, 'doing, acting'; -billin is the form of the present participle of that verb.

2. **-b-***ulli-ko;* m., *to be doing effectively what the verb implies.*

Ex.:—Minnuġ ballin bi? 'what object art thou effecting? what are you doing? what are you about'? Tetti ballin baġ, 'I am dying.'

* I have here omitted twelve pages of "The Key"; in them our author sets forth his theory that the vowels and consonants of the suffix-forms of verbs and pronouns have each of them a determinate and essential meaning; a portion of this theory appears in the headings of the twenty sections of "Illustrative Sentences" which now follow. These Illustrative Sentences I print for the sake of the examples of analysis which they contain; and yet I do not think that that analysis is in every instance correct.—ED.



-p-*ulli-ko;* m., *to be doing what the verb implies, without the idea of effect.*

Ex.:—Up-ullin baġ yirriġko wiyelliko, 'I am writing'; *lit.*, 'I am using the quill for-to * communicate, speak, say.'

Anal.:—Yirriġ, 'a quill'; yirriġko, 'the quill as an agent'; um-ullin baġ yirriġko pen kakilliko, 'I am making a pen'; *lit.*, 'I am causing the quill to become a pen.'

3. **-k-***illi-ko;* m., *to become, to come to be in some state.*

Ex.:—1. Tetti kakulla noa, wonto ba yakita moron noa katéa kan, 'he was dead, whereas now he is alive again.' 2. Wunàl unni kakillin, 'this is summer season,' *or* 'this is-becoming (now) warm.'

Anal.:—1. Tetti, 'dead, *or* death'; kakulla, 'was' in that state; noa, the inseparable verbal pronoun 'he'; wonto ba, 'whereas it is'; yakita, 'at this time'; moron, 'alive'; katéa-kan, 'one who exists again'; tetti kaba noa, 'he is actually dead'; *lit.*, 'he (died and so he) is in a state of death.'

2. Wunàl means 'warm'; the aborigines have no word for time in the abstract; unni, 'this'; kakillin, 'a state of being,' the present participle form of the verb kakilliko, *q.v.* Wunàl unni kakullin, 'the summer is now coming'; *lit.*, 'the warmth is of its own power becoming to be in the present state'; a reduplicate form of the participle kakullin, 'becoming,' is kakullilin, 'becoming and continuing to become'; *cf.* next paragraph for the difference in meaning between kakillan and kakullin.

4. **-k-***ulli-ko;* m., *to bring into being any act done by one's own power.*

Ex.:—1. Bouġ-kulléün yuna bo ta Piriwàl to, ġatun pai-kulléün Thimon-kin, 'the Lord hath risen indeed, and hath appeared unto Simon.' Each of these acts is of the Lord's own power. 2. Punnàl ba polog-kulli-ġél, is 'the west'. 3. Por-kullitoara means 'that which is born'; *lit.*, 'that which has dropped itself of its own power,' 'that which has fallen of itself.' 4. Poai-kulléün ba, 'as soon as it sprung up.' 5. Pai-kul-linún bara ba, 'when they will shoot forth.'

Anal.:—2. Punnàl, 'the sun'; ba, 'is being', a verbal particle; polog, 'to sink'; -kulli, 'of his own power'; -ġél, 'the place of the action.' This phrase then means 'the place of the sun's sinking of his own power.'

4. Poai, 'to shoot up, to grow up, to spring up as grass'; -kulléün, 'has... of its own power'; ba, equivalent to 'when.'

5. Pai, 'appear'; -kullinún, 'will of their own power'; bara, 'they'; ba, equivalent to 'when.'

* Occasionally I still allow this phrase to stand.—See note, page 24.—ED.

5. **-l-*iko*** ; m., *for the purpose of initiating the action of the verb.*

Ex. :—Tetti kolaġ baġ, 'I am about to die'; **waita kolaġ** baġ, 'I am about to depart'; piriwàl **kolaġ noa**, 'he is about to be king'; worowai kolaġ bara, 'they are about to fight'; tanan baġ wiyelliko, 'I come to speak,' 'I am come for the purpose of speaking'; tanan baġ wiya-uwil **koa** banuġ, 'I am come in order to speak to thee,' 'I am come that I may speak to thee'; wiya-uwil koa banuġ, 'I wish to speak to thee'; ġurrulli ta, 'it is the act of hearing'; **ġurrulliko**, 'for the purpose of the act of hearing'; 'to hear, to hearken.'

6. **-m-*illi-ko*** ; m., *for the purpose of the initiation of the act of causation.*

Ex. :—Kai, umillia tia, 'come and help me'; *lit.*, 'come exercise causative power on me'; umillia bi tia, 'help thou me, assist me'; *i.e.*, 'cause the exercise of power to me.'

7. **-m-*ulli-ko*** ; m., *for causation and effective power.*

Ex. :—Tariġ ka-mulliko, 'to mix'; *lit.*, 'for-to cause to be across and across'; ġurra-mulla bon, 'cause him to hear *or* know'; ka-mullala noa yantin-biruġ umulli-**biruġ**, 'he rested from all the work'; *lit.*, 'he caused himself to be from all, from the act of causation and effective power.'

Uma noa yantin tara, 'he made all things'; **umán baġ** unni, 'I make this'; nu-mulliko, 'to make a personal effort, to try, to attempt'; pirral-mulla bon, 'urge him, constrain him'; *lit.*, 'be hard at him'; pirral umulla bon, 'make him hard, cause him to be hard'; pirriral-mullin bon, 'strengthening him'; na-mùnbilliko tia umulla, 'cause me to be permitted to see'; kàmùnbilla bin nakilliko, 'let it be permitted to cause thee to see'; equivalent to, 'receive thy sight.'

8. **-n** ; m., *present time.*

Ex.—Unni, 'this' present; unnoa, 'that' present; **untoa**, 'that other' present; unnuġ, 'that,' as an object, present there; unti, 'this present place' here; unta, 'that place' spoken of; pitàl kànùn bi, 'thou wilt be joyful'; pitàl banùn bi, 'thou wilt rejoice.'

9. **-g-*ulli-ko*** ; m., *for one to act with effective power.*

Ex.—Buġ-buġ-gulla, 'kiss,' that is, 'effect a kiss'; **buġ**-buġ-kàmùnbilla bon, 'let him kiss'; buġ-buġ ġatoa,' it is I who kiss'; buġ-buġ-gan baġ, 'I kiss'; buġ-buġ-**gatoara**, 'that which is kissed'; tetti buġ-gulliko, 'to effect death by personal power'; 'to kill'; tetti buġ-ga bon, 'he is killed'; *lit.*, 'some person hath killed him'; tetti buġ-ga bon baġ, 'I have killed him.'



10. **-p-*illi-ko*;** m., *to act, excluding the idea of causation.*

Ex.—Up-illiko, 'to exercise personal power,' without causation; up-ai-ġa, 'to exercise personal power,' without completion; pai-pilliko, 'to seem,' 'to appear'; pai-pilliko marai-to, 'for the spirit to appear'; pai-péa noa Eliath, 'Elias he appeared'; pai-péa bon aġelo, 'an angel appeared to him.'

11. **-p-*ulli-ko*;** m., *to exercise power, but excluding the idea of effect.*

Ex.—1. Up-ulliko, 'to exercise personal power,' exclusive of effect; upán baġ unni, 'I do this'; upán baġ ġali-ko, 'I use this'; upullin baġ ġali-ko broom-ko, 'I am sweeping with the broom'; *lit.*, 'I am exercising personal power with the broom,' exclusive of effect; in ġali-ko broom-ko upullin murràràġ, 'the broom is sweeping well,' the broom is the instrumental agent; upullin baġ ġatoa-bo kipai-to, 'I am anointing myself with ointment'; *lit.*, 'I am doing myself with grease,' *or* 'I am greasing myself.' 2. Upulla binoun kopurró konéin kakilliko, 'paint her with red to be pretty.' 3. Konéin ta upatoara bountoa, 'she is prettily done'; *lit.*, 'she is pretty that which is done.' 4. Kabo-kabo ġalitin upatoarin kopurrin, 'stay, stay, on account of the painting red.'

Anal.:—2. Upulla, the imperative, 'do'; binoun, the conjoined dual pronoun, 'thou-her'; kopurró, 'red,' with the instrumental sign *o* affixed; konéin, 'pretty'; kakilliko, the verb 'to be,' 'for the purpose of being.' The sentence then means, 'do thou her with red, that she may be pretty.'

3. Konéin ta, 'it is pretty'; upatoara is a compound of the verb, and means 'that which is done'; bountoa, the emphatic personal pronoun, 'she it is who,' 'she who' is emphatically so.

4. Kabo-kabo, equivalent to 'stay'; ġali-tin and the two words following it are all in the ablative case and mean, 'on account of this, on account of the doing, on account of the red.'

12. **-r;** m., *negation.*

Ex.—Murràràġ ta unni, 'this is good'; keawai, murràràġ korien, 'no, it is not good'; kipai ta unni, 'this is actually fat'; tararan, 'it is not'; this is used as the negation of a thing, but not of a quality. Keawaran baġ murràràġ korien, 'I am not comfortable.'

Anal.:—Keawaran, the present tense of the verb 'to be,' in the state of negation; baġ, the verbal pronoun 'I'; murràràġ 'good'; korien, the aorist of negation of the verb 'to be not.' The sentence thus means, 'I am not in a state of being good.' The two negatives here are essential and govern one another; they do not destroy each other, as in English; this arises from the very nature of the language, which can express actuality, negation of actuality, and negation absolutely;

hence the variety of the forms of verbs 'to be'; for instance, natán baġ means 'I see'; na korien baġ, 'I see not'; nakulla baġ, 'I saw'; na pa korien baġ, 'I saw not.' This last cannot be written nakulla korien baġ, 'I saw not,' because the -kulla would affirm that the agent actually of his own power did whatsoever the root affirms; and the root-form na implies that the thing is actually seen, while the -kulla added makes the meaning to be that it presents itself before you, and you must see it, unless you are blind or do not exercise the faculty of sight; hence the privative affix, pa, must be used instead, to show that, although the object spoken of was there, I could not see it, because it was not presented to my sight.

Ex.—Yanoa, na-mai-ġa yikora. This is a peculiar but common phraseology throughout all verbs, and is hardly translateable into English; the nearest phrase would be 'do not be seeing and yet perceive not,' *or* 'do not in your manner be looking without causing yourself to exercise your faculty of sight.' In this there is an affirmation of the abstract action performed by the agent, but a suspension of effect; the whole is something similar to the phrase 'you look but you will not see', that is, 'you are determined not to see.' But, on the other hand, yanoa, naki yikora means 'do not look'; yanoa, nakilli-ban yikora, 'do not thou be looking'; and yari bi nanûn, 'thou must not look'; -nûn is the sign of the future tense, for prohibition requires the future.

Ġan ke unnoa kûri? 'who is that man'? to this, ġannug? is the answer, if you do not know the person; *lit.*, 'whom'? a question in reply. To express 'I do not know,' would be ġurra korien baġ; but this would really mean 'I do not know what is said,' *or* 'I do not perceive by the ear what is spoken.' To know personally anyone is ġimilli; thus, ġimilli bon baġ, 'I know him personally'; keawaran baġ nurun ġimilli korien, 'I personally know you not.' To deny that you have the knowledge of a person whom you really do know is expressed by the peculiar form ġan? 'who'? thus ġan-bulliko means 'to be who-ing' interrogatively, that is, asking who the person is when he is already known, with the intention of denying a knowledge of the person. Wonto ba niuwoa ġan-bullinûn tia emmouġ mikan-ta kûri-ka, ġan-bullinûn wal bon mikan-ta aġelo-ka Eloi-koba-ka; 'whereas he who will be 'who-ing' of me in the presence of men, certainly I will be 'who-ing' of him in the presence of angels belonging to Eloi,' *i.e.*, God; this is an aboriginal translation of the words "But he that denieth me before men, shall be denied before the angels of God." Emmouġ means 'concerning me,' whilst tia means 'me,' the object; the passive form of the English verb is always expressed by the active form of the Australian.



13. **-r-*illi-ko;*** m., *for instrumentality to be in some act.*

Ex.—Gatun wélkorinûn wal bara bon, ġatun tetti wal bon wirrinûn, 'and they shall scourge him and put him to death.'

Anal.—Gatun, 'and'; wélkorinûn, 'will instrumentally wale' him. The wél is from the English word wale, 'a mark in the flesh'; -ko is the usual affix of agency; -ri-nûn is the future tense of instrumental action; wal is the certainty thereof; bara, 'they'; bon, 'him'; tetti, 'death'; wirrinûn, the future tense of instrumental violence; *cf.* wirrin wibbi-ko, the 'wind moves,' *sc.*, it.

14. **-r-*ulli-ko;*** m., *for instrumentality to act of itself.*

Ex.—1. Turuliin tia topiġ-ko, 'the mosquito is stinging, piercing me'; tura bon warai-to, 'the spear speared, pierced, him'; turânûn banuġ lancet-o, 'I will pierce thee with the lancet'; turânûn, 'will pierce'; banuġ, conjoined dual case, 'I-thee'; lancet-o, the English word 'lancet' with *o* the affix of agency. 2. Niuwoa ba ġurréuġ-kan ġurrulliko, ġurrabûnbilla bon, 'he who hath ears to hear, let him hear.' Here the ear is the instrument that perceives of its own power.

Anal.—2. Niuwoa, the emphatic personal pronoun, 'he'; ba, a particle; ġurréuġ, 'the ear'; -kan, a personal particle; ġurréuġkan therefore means 'a person who is eared, who has ears'; ġurrabûnbilla, the imperative, 'permit to hear'; bon, 'him'; ġurrulliko, 'to hear'.

15. **-t-*illi-ko;*** m., *for the thing to act, as a verbal noun.*

Ex.—Poai-bûntinûn koiwon to, 'the rain will cause it to grow'.

Anal.—Poai, the bare form of the verb 'to grow'; bûn, is the active permissive form of the verb 'to suffer *or* permit the act,' 'to let actively'; -tinûn, the future-tense form of the verb; koiwon, 'rain'; -to, an affix, to show that the word to which it is affixed is the agent that purposes to act. In the sentence koiwon-to ba tin, 'it rains,' the ba is the aorist of the verb 'to be doing' some act; tin, is the present tense of tilliko, and when used as a preposition means 'from, on account of it'; *e.g.*, tetti-tin, 'on account of death'; ġali-tin, 'on account of this'; but 'from, *i.e.*, out of,' is biruġ; as, Thydney-biruġ, 'from Sydney'; London-biruġ, 'from London'.

16. **-t-*elli-ko*** ; m., *to indicate itself, as a verbal noun.*

Ex.:—1. Yantin bara piriwâl bûntelliko, 'for all who exalt themselves.' 2. Moron ta katéa-kânûn tetti kabiruġ, 'the resurrection from the dead.'

Anal.:—1. Yantin, 'all'; bara, 'they'; piriwâl, 'chief'; bûn, 'to permit' actively; telliko, 'for it to be' as indicated. Moron,

'life'; ta, 'it is'; ka, 'is'; -téa, the past tense of telliko, 'it actually was' as indicated; kà-nùn, 'will be' in the state mentioned; tetti, 'death'; ka, 'is'; birug, 'from, out of.' The sentence thus means 'the future becoming alive again from the dead'; *cf.* yanoa, tetti katéa kùn, 'let be, lest it become dead'; yanoa, tetti burréa kùn, 'let be, lest it die.' Yanoa is prohibitory of the manner of being.

17. -w-*illi-ko*; m., *to be in motion to; to tend towards; to incline towards.*

Ex.:—Uwil koa bag, 'I wish to move, I tend towards, I incline towards'; ta-uwil koa bag, 'I wish to eat'; ta is from ta-killiko, 'for-to eat'; waita wa-uwil koa bag, 'I now wish to depart'; 'I intend to depart'; tanan bi wolla waita, koa bag uwa-uwil, 'I wish to go'; *lit.*, 'approach thou *or* come, in order that I may depart'; wiya-uwil koa bon bag, 'I wish to tell him'; wiya is from wiyelliko, 'to speak, to utter a sound,' &c.

18. -wir-r*illi-ko*; m., *to act with instrumental motion*; as, *to knock with anything; to whip or flog with anything; to smite with the fist; to stir with a stick; to do any act of motion by any instrumental means.*

Ex.:—Wirrilléùn bara wapara, 'they smote their breasts'; wirrilliànùn wirrillikanné-to, 'will sweep with the sweeper', 'will swab with a swab'; *lit.*, 'will knock away with that which knocks away'; because, when the blacks sweep, they knock the ground with boughs, and so remove the rubbish.

19. -w-*olli-ko*; m., *to act and move of purpose.*

Ex.:—Uwolliko, 'to come, to go, to move away'; *lit.*, 'to be in a state of motion and action,' with power of purpose to effect change of place; waita wà-nùn bag England kolag, 'I will depart and will go to England'; tanan noa uwollin England kabirug, 'he approaches coming from England'; 'he is coming from England'; uwéa kànùn bag, 'I will come again' (tanan, understood); uwéa kànùn bag, 'I will go again' (waita, understood); yanoa, uwa yikora, 'do not go'; uwolli ban kora, 'do not be moving away,' *sc.*, hither or thither.

20. -y-*elli-ko*; m., *to be in a certain manner of action.*

Ex.:—1. Gakoiyelliko, 'to act in a certain manner of personification'; 'to feign to be another person'; gakoiyellikan, 'one who feigns to be another'; 'a spy, a deceiver'; wonta noa ba gurra gakoiya barunba, 'but he perceived their craftiness'; *lit.*, 'whereas he knew their deception,' their feigning to be just men; yanti bi wiyella, 'thou shalt say thus', in



this manner; yanti baġ wiya, 'I said so'; yakoai bin wiyan, 'how, *i.e.*, in what manner, is it told to thee'? ġiakai baġ wiya bon yanti, 'this is that which I actually told him'; *lit.*, 'thus I told him thus'; mupai kaiyelliko, 'to be silent'; *lit.*, 'for-to be in manner dumb'; 'to be really dumb' would be mupai-kan, 'one who is dumb.'

Ex.:—2. Kaiyelléún clock-ko wiyelli-biruġ, 'the clock has ceased to strike'; *lit.*, 'the clock has' been and continues in the state and manner of being now 'ceased' from a certain manner of motion, *i.e.*, 'from talking'; wiyelli-kan, 'one who speaks'; wiyai-yé, 'a talker,' one in the habit of talking, one whose manner is to continue to speak; wiyelliko, 'to utter a sound'; 'to speak'; wiya-bùnbilliko, 'to permit to speak'; wiyai-yelliko, 'to say on, to reply, to answer'; wiya-yimulliko, 'to make accusation, to accuse'; wiya-pai-yelliko, 'to demand'; wiyella bon, 'speak to him'; wiyellin noa, 'he is talking'; wiyellán bali, 'we two are conversing'; wiyán baġ, 'I speak'; wiyán clock-ko, 'the clock strikes'; wiya, 'say'; this is used to ask a person if he will be or do; *e.g.*, wiya, bali wiyellinún? 'say, shall we two converse?

The Formation of Words.

Yarr is a word which the aborigines now use in imitation of the sound made by a saw in sawing; with the verbal formative-affix -bulliko, it becomes yarr-bulliko, 'to be in the act of causing by its own act the sound of yarr'; or, in English, 'to saw.' Yaġ is another introduced word, formed from the imitation of the sound of the sharpening of a saw.

From these roots come the following derivatives:—Yarr-bulliko, 'to saw'; yarr-bulli kolaġ, 'to be about to saw'; yarr-bulli korien, 'not to saw'; yarr-bulli yikora, 'saw not'; yarr-bulli ban kora, 'be not sawing'; yarr-bulli-kan, 'one who does sawing'; 'a sawyer'; yarr-bulli-kanné, 'that which saws'; 'a saw'; yarr-bulli-ġél, 'the sawing-place'; 'a saw-pit'; yarr-ba-toara, 'that which is sawn'; 'a plank'; yarr-ba-uwa, 'saw' (optative), 'do saw'; yarr-bulla, 'saw (mandatory), 'do saw'; yarr-bulli-buġ-gulla, 'compel to saw'; yarr-bulli-buġ-gulliko, 'to compel to saw'; this last form may undergo all the changes given above for yarr-bulliko; and so of every verb in the infinitive form.

Yaġ-ko-bulliko, 'to sharpen a saw'; yaġ-ko-bulli-ta, 'the sharpening of the saw'; yaġ-ko-bulli-kan, 'one who sharpens the saw'; yaġ-ko-bulli-kanné, 'that which sharpens the saw'; 'a file'; and so on.

[The common root-words of the language also give forth verbal derivatives in a similar way. If we take the verb 'to strike' as an example, the formatives and their meanings may be arranged thus, a verbal suffix always intervening between the root and the formative:—

	Root + *Suff.* + *Formative.*	*Meaning.*
1.	„ „ yé	a continual striker.
2.	„ „ to-ara	the person or thing that is struck.
3.	„ „ kán	the person who strikes.
4.	„ „ kan-né	the thing which strikes.
5.	„ „ to	the action, as an agent.
6.	„ „ ta	the action, as a subject.
7.	„ „ ġél	the place where the action is done.

EXAMPLES.

Root.—Bún, 'strike.'

1. Bún-ki-yé, 'a fighting man.'
2. Bún-to-ara, 'a wounded man.'
3. Bún-killi-kán, 'a striker.'
4. Bún-killi-kan-né, 'a cudgel.'
5. Bún-killi-to, 'the stroke.'
6. Bún-killi-ta, 'the striking.'
7. Bún-killi-ġél, 'a pugilistic ring.'

Root.—Um-a, 'make.'

1. Um-ai-yé, 'a tradesman.'
2. Um-ulli-to-ara, 'anything made.'
3. Um-ulli-kán, 'a worker.'
4. Um-ulli-kan-né, 'a tool.'
5. Um-ulli-to, 'the work.'
6. Um-ulli-ta, 'the working.'
7. Um-ulli-ġél, 'a workshop.'

Root—Up-a, 'do, use in action.'

1. Up-ai-yé, 'a cobbler, a mason,' &c.
2. Up-ulli-to-ara, 'a piece of work.'
3. Up-ulli-kán, 'a worker.'
4. Up-ulli-kan-né, 'a spade, an awl.'
5. Up-ulli-to, 'the operation.'
6. Up-ulli-ta, 'the operating.'
7. Up-ulli-ġél, 'a operating-room.'

The difference in the use of the fifth and sixth forms may be illustrated by such sentences in English, as,—The *stroke* killed him; the *striking* of the iron heats it; the *work* was done, but the *working* of the machine went on; the *operation* did no harm, for the *operating* was in skilful hands.]



Analysis of the name Biraban.

1. *Declension of 'Biraban,' as a common noun.*

The word is formed from bira, the cry of the bird which we call the 'eagle-hawk.' The -ban postfixed denotes the one who does the action. As applied to M'Gill, the name may have been given to him from some circumstance in his infancy, perhaps his infantile cry.*

Nom. 1. Konéin ta biraban ta, 'the hawk is pretty.'
2. Biraban to wiyan, 'the hawk cries,' *lit.*, speaks.

Gen. Yarro unni biraban koba, 'this egg is the hawk's.'

Dat. 1. Unni ta biraban ko takilliko, 'this is for the hawk to eat.'
2. Waita baġ biraban tako, 'I depart to the hawk,' *i.e.*, to where the hawk is.

Acc. Tura bon biraban unnuġ, 'spear him, the hawk there.'

Voc. Ala *or* ela biraban! 'O hawk'!

Abl. 1. Minariġ tin tetti noa? biraban tin; 'from what cause is he dead'? 'from the hawk.' as a cause.
2. Tul-bulléun noa tibbin biraban ka tabiruġ, 'he, the bird, hath escaped from the hawk.'
3. Buloara bula biraban toa, 'the two are in company with the hawk.'
4. Tibbin ta biraban taba, 'the bird is with the hawk.'
5. Wonnuġ ke noa kátan? biraban kinba, 'where does he exist'? 'at the hawk's place.'

Minariġ unnoa tibbin? 'what is that bird'? tibbin ta unnoa bukka-kan, 'it is a savage bird that.'

Yakoai unnoa ta yitára wiyá? 'how is that such-a-one spoken'? equivalent to 'what is its name'? ġiakai unnoa yitára biraban wiyá, 'this way, that such-a-one is spoken *or* called biraban.'

Minariġ tin yitára biraban wiyá? 'from-what-cause is such-a-one spoken *or* called biraban'? ġali tin wivelli tin bira-bira tin, 'from this, from speaking, from bira-bira'; *i.e.*, because he says 'bira.'

2. *Declension of 'Biraban,' as a proper name.*

Nom. 1. Gan ke bi? ġatoa Biraban, 'who art thou'? 'it is I, Biraban'; yakoai bi yitára wiyá? ġiakai baġ yitára Biraban, 'in what manner art thou such-a-one spoken'? 'thus am I such-a-one, Biraban,' *sc.*, called.

* 'Eagle-hawk' may have been his *totem* or family name; or, as our blackfellows name their children from some trivial incident at the time of birth, he may have been called Biraban, because an 'eagle-hawk' was seen or heard then.—ED.

2. Ganto bon tura? Biraban to bon tura, 'who did spear him'? 'Biraban speared him.'

Gen. Gan-úmba unni wonnai? Biraban-úmba unni wonnai, 'whose child is this'? 'Biraban's, this child.'

Dat. 1. Gannuġ unni? Birabannuġ, 'for whom this'? (*i.e.*, who is to have this?) 'for Biraban' to have personally or to use.

2. Kurrilla unni Biraban kinko, 'carry this to Biraban,' locally.

Acc. Gannuġ tura? Birabannuġ, 'whom speared'? (meaning, who is speared?) 'Biraban.'

Voc. Ala Biraban ġurrulla! 'O Biraban, hearken.'

Abl. 1. Gan kai kaokillai bara? Biraban kai, 'concerning whom are they quarrelling'? 'about Biraban.'

2. Wonta biruġ bi? Biraban kabiruġ, 'whence dost thou come'? 'from Biraban.'

3. Gan katoa bountoa? Biraban katoa, 'with whom is she'? 'with Biraban'; that is, in company with him.

4. Gan kinba? Biraban kinba, 'with whom is she'? 'with Biraban'; that is, living with him.

Wontakàl noa Biraban? Mulubinbakàl, 'of what place is he, Biraban'? 'Of Newcastle.'*

Wontakàlin bountoa Patty? Mulubinbakàlin, 'of what place is she, Patty'? 'Of Newcastle.'

Selections from the Scriptures.†

WINTA 1.

1. Yantin kokera wittima tarai to kuri ko; wonto ba noa yantin wittima, Eloi ta noa.—Heb., iii. 4.

2. Wakàl noa Eloi ta.—Gal., iii. 20.

3. Eloi ta pitàl noa.—1 John, iv. 8. Eloi ta marai noa.—John, iv. 24.

4. Gearunba Eloi ta winullikan koiyuġkan.—Heb., xii. 29.

5. Unnuġ ta noa wakàl bo ta Eloi ta.—Mark, xii. 32.

* See page 18 of this volume.

† As the suffix-forms of the nouns, verbs, and other parts of speech have been fully shown in the previous part of this volume by the use of hyphens, I do not think it so necessary now to continue that aid. All postpositions will now be detached from their nouns and pronouns, and every compound postposition will be printed as one word. Those suffix particles which are used as enclitics, and the inseparable case-endings, will be attached to their words. The tense-forms of the verbs will be printed as shown on pages 28 to 41, but without the use of the hyphens. In the Analysis of the selections which now follow, the hyphens are sometimes retained to show the composition of the words.—Ed.



6. Keawai wal wakál tarai ta, murráràġ ta wakál bo ta Eloi ta.—Luke, xviii. 19.

7. Gatun ġearunba wakál bo ta Eloi ta, Biyuġbai ta, ġikouġ kai yantin ta, ġatun ġéen ġikouġ kinba; ġatun wakál bo ta Piriwál, Iéthu Kritht, ġikouġ kinbiruġ yantin ta, ġatun ġéen ġikouġ kinbiruġ.—1 Cor., viii. 6.

WINTA 2.

8. Eloi ta kaibuġ noa; ġatun keawai wal ġikouġ kinba tokoi korien.—1 John, i. 5.

9. Yuna bo ta, keawai wal taraito kùriko na pa korien bon, Eloinuġ.—1 John, iv. 12.

10. Túġunbilléün noa Eloi puttárakan.—1 Tim., iii. 16.

11. Niuwara noa Eloi ta kàtan yantin ta purreàġ ka yarakai ko.—Psalm, vii. 11.

12. Kauwàlkan noa Eloi ta, warća ta ġearunba búlbúl, ġatun ġurrán noa yantin minnuġbo minnuġbo.—1 John, iii. 20.

13. Kaiyukan noa Eloito yantin ko minnuġbo minnuġbo ko.—Matt., xix. 26.

WINTA 3.

1. Eloi ta Piriwál ta noa.—Psalm, cxviii. 27.

2. Iéthu Kritht Piriwál ta noa yantin koba.—Acts, x. 36.

3. Piriwálto Eloi ta ġearunba wakál bo ta Piriwál ta.—Mark, xii. 29.

4. Gurrulla nura yanti Piriwál ta noa Eloi ta noa; niuwoa ta ġearun uma, keawai wal ġéenbo umulli pa; ġéen ta ġikoumba kùri, ġatun éipu takilliġél koba ġikoumba.—Psalm, c. 3.

5. Piriwál ġintoa ta Eloi ta, ġintoa ta moroko umá, ġatun purrai, ġatun wombul, ġatun yantin ġali koba.—Acts, iv. 24.

6. Piriwál ta noa Eloi kauwàlkan ta.—Psalm, xcv. 3.

7. Piriwál ta noa murráràġ ta.—Psalm, c. 5.

8. Guraki noa Eloi ta Piriwál ta, upin noa umulli tin ġearunba tin.—1 Sam. ii., 3.

WINTA 4.

9. Piriwál ta noa Eloi tuloakan ta, niuwoa ta Eloi moron kakillikan ta, ġatun Piriwál kauwál yanti katai kakilliko; pululpulul wal purrai kánún bukka tin ġikoumba tin, ġatun yantin bara konara kaiyu korien wal bara kàtan niuwarin ġikoumba tin.—Jerem. x. 10.

10. Bapai ta ba noa Piriwál kàtan barun yantin ko wiyan bon ba.—Psalm, cxlv. 18.

11. Kaloġ ka ba noa Piriwál kakillin barun kai yarakai tin.—Prov., xv. 29.

12. Piriwál ta noa wirrillikan ta emmoumba; keawai wal baġ mirrál kánún.—Psalm, xxiii. 1.

13. Gurrárakan noa Piriwál kauwál kàtan, ġatun ġurráramulli kan noa.—James, v. 11.

WINTA 5.

1. Unnuġ ġoro ta kakilli wokka kaba moroko kaba, Biyuġbai ta, Wiyellikan ta, ġatun Marai ta yirriyirri laġ; ġatun unni ta ġoro ta wakàl bo ta.—1 John, v. 7.

2. Biyuġbaito yuka bon yinal miromullikan noa kakilliko, yantin purrai ko.—1 John, iv. 14.

3. Eloito noa pitàl ma kauwàl yantin kùri, ġukulla ta noa wakàl bo ta yinal ġikoumba, ġali ko yantinto ba ġurran ġikouġ kin, keawai wal bara tetti kànùn, kulla wal yanti katai barunba kakillinùn moron.—John, iii. 16.

4. Pulli ta noa Eloito upéa barun Itharaelúmba, wiyelliliko pitàlmulliko Iéthu ko Kritht to; niuwoa bo Piriwàl kàtan yantin ko.—Acts, x. 36.

5. Iéthu Kritht yinal noa Biyuġbai koba.—2 John, 3.

6. Gearunba kàtan Wiyellikan, Iéthu Kritht, Biyuġbai toa ba kàtan.—1 John, ii. 1.

WINTA 6.

7. Eloi ta Marai noa.—John, iv. 24.

8. Piriwàl ta unnoa ta Marai.—2 Cor., iii. 17.

9. Maraito yirriyirri laġ ko wiyànùn wal nurun.—Luke, xii. 12.

10. Murrin nurunba kokera yirriyirri ta Marai yirriyirri laġ koba.—1 Cor., vi. 19.

11. Wakàlla murrin, ġatun wakàlla Marai, yanti nurun wiya wakàlla kotulli ta nurunba wiyatoara; wakàlla Piriwàl, wakàlla ġurrulli ko, wakàlla kurrimulli ko; wakàlla Eloi ta Biyuġbai ta yantin koba; wokka kaba noa yantin ko, ġatun noa yantin koa, ġatun murruġ kaba nurun kinba.—Ephes., iv. 4, 5, 6.

12. Yantin barun yemmamán Marai to Eloi koba ko, wonnai ta bara Eloi koba.—Rom., viii. 14.

13. Niuwara buġ-ga kora bon Marai yirriyirri laġ Eloi koba.—Ephes., iv. 30.

14. Ganto ba yarakai wiyànùn ġikoug yinal kùri koba, kàmùnbinùn wal bon; wonto noa ba yarakai wiyànùn ġikouġ Marai yirriyirri laġ, keawai wal bon kàmùnbinùn.—Luke, xii. 10.

WINTA 7.

Luke, ii. 9–14.

9. Gatun noa aġelo Yehóa-úmba tanan uwa barun kin, ġatun killaburra Yehóa-úmba kakulla barun katoa; kinta ġaiya bara kakulla.

10. Gatun noa aġeloko wiya barun, Kinta kora; kulla nurun baġ wiyan totéġ murràràġkakillıko pitàl ko, kakilliko yantin ko kùri ko.



11. Kulla nurunba porkulléun unni purreág kokerá Dabidúmba ka, Golomullikan ta, noa Kritht ta Piriwál ta.

12. Gatun unni túga kánún nurunba; nanún nura bobognug gumatoara kirrikin taba, kakillin ba takilligél laba.

13. Gatun tanoa-kal-bo paipéa konara morokokál gikoug katoa agelo katoa, murrárág wiyellin bon Eloinug, giakai,

14. Wiyabúnbilla bon murrárág Eloinug wokka kaba moroko kaba, gatun kánúnbilla pitál purrai tako, murrárág umatoara.

WINTA 8.

1. Eloito noa gurrára ma korien barun agelo yarakai umullikan, wonto ba wareka noa barun baran koiyug kako, tartaro kako.—2 Peter, ii. 4.

2. Wiyatoara ta yantin kúri ko wakálla tetti bulliko, gatun yukita gaiya gurrulli ko.—Heb., ix. 27.

3. Yakoaikan bag moron kánúna? Gurrulla bon Piriwálnug Iéthunug Krithtnug, moron gaiya bi kánún.—Acts, xvi. 30, 31.

4. Gatun kirrikin ta temple kako, yiir-kulléun bulwa koa wakka kabirug unta ko baran tako.—Mark, xv. 38.

The preceding eight Wintas or 'Portions,' are taken from an "Australian Spelling Book, in the Language spoken by the Aborigines," published by the author in 1826. In the following translation, the Section figures are those of the paragraphs in the Wintas, and the words, as they become translated and explained, are not again referred to.

Analysis of the foregoing Wintas.

WINTA 1.—Part 1.

Section 1.

Winta, 'a part, a portion.'

Eloi, 'God,' a word taken from Elohim, is introduced into the language of the aborigines, because Koin, the name of the being whom they dread, is a word of an equivocal character.*

Yantin, 'all, every,' is singular or plural, according to the number of the noun or pronoun used with it.

Kokera, 'a covert, shelter, habitation, hut, house, palace, temple.'

Wittima, 'built'; hence wittimulliko, 'to build' in any way; to prepare a place for habitation by removing obstacles; to put up a shelter of bushes or bark.

* See page 47.—Ed.

Tarai, 'some one, another, other', is singular; but tara, 'others,' is plural.

Taraito is tarai, with the particle of agency postfixed.

Kûri, 'man, men,' according to the singular or plural idea expressed or understood in the context.

Kûriko is kûri, with the particle of agency postfixed.

Wontoba, 'whereas,' a compound phrase; from won, 'where'? the interrogative adverb of place.

Wonto ba-ba, 'is as'; the ba is a particle which verbalizes the word to which it is affixed.

Noa, the inseparable verbal pronoun, 'he'; the separable emphatic pronoun 'he' is niuwoa.

Eloi ta; for Eloi, see above; ta is the substantive verb, 'it is actually'; this phrase affirms that it is God who is the agent.

Section 2.

Wakâl, 'one'; buloara, 'two'; ġoro, 'three'; wara, 'four'; beyond which the aborigines have no word to express higher numbers. For 'five' they hold up one hand and say yantin, 'all,' *i.e.*, all the five fingers; or both hands with a part of the fingers up to describe the numbers 6, 7, 8, 9; for 10 they hold all the fingers up and say yantin; or they double both hands and say kauwâl-kauwâl, a 'great many,' and repeat the same as often as required, to give some idea of the greatness of the number.

Section 3.

Pitâl, 'joy, peace, gladness, happiness, love.'

Marai, 'spirit'; not the 'ghost' of a departed person, which is mamuya.

Section 4.

Gearun, 'us'; ġéen, 'we'; ġearunba, 'our,' 'belonging to us'; see pronouns.

Winulli, 'to burn,' to consume by fire only, and not in any other way; hence winulliko, 'to consume,' 'to burn.'

Winullikan means 'one who consumes *or* burns.' The particle -kan means 'the person who,' and is equivalent to the English particle -er, affixed to verbs to form the substantive person, as lover, consumer. To express the thing, the particle -né is postfixed; as, winullikanné, 'the burning thing which consumes.'

Koiyuġ, 'fire'; the particle -kan, in the text, is affixed to show that the 'fire' is to be construed with the preceding word, by which it is thus connected and governed.

Section 5.

Unnuġ, 'there.' Bo ta, 'only,' a compound of bo, 'self,' and ta, 'it is'; meaning it is 'that self same thing only' to which it is affixed; as, wakol bo ta, 'one only, one by itself, one alone.'



Section 6.

Keawai is the verb 'to be' in the negative form, with korien, understood; it is equivalent to 'there be not,' a universal denial; wal positively affirms the assertion whether negative or affirmative; keawai wal wakâl, 'there be certainly not one.'

Murrârâġ, 'good, well.'

Section 7.

Gatun, 'and.'

Biyuġ-bai, 'father.' The address to a father or elderly person is biyuġ; to a brother or equal, biġ-gai.

Gikouġ, 'him,' the separable emphatic pronoun; the objective pronoun is bon, 'him.'

Gikouġ kai, 'on account of him, for him.'

Géen, 'we,' *v.* page 17. There is only this one form in the nominative case plural; ġearun, 'us,' is the objective case, from which all the oblique cases are formed by the addition of particles; as, ġearun-ba, 'ours'; ġearun kai, 'on account of us'; ġéen-bo is 'we ourselves.'

Gikouġ-kinba, 'with him'; 'remaining with him.'

Piriwâl, 'chief, lord, king.'

Birug, 'from, out of'; tin, 'from, on account of.'

WINTA 2.—Part 2.

Section 8.

Kaibuġ, 'light,' as opposed to darkness.

Tokoi, 'darkness, night,' as opposed to day.

Section 9.

Na, 'see'; hence na-killiko, 'to see,' 'to perceive by the eye.' The negative of this is formed by affixing the negative particle, korien, to the principal verb, divested of the verbal affix -killiko; as, na-korien, 'see not.'

Bon, 'him,' is the verbal pronoun in the objective case; ġikouġ is the emphatic form, 'him,' when governed by particles; -nuġ is the suffixed particle that denotes the object, as, Eloi-nuġ. Eloi is here the object spoken of, and so is in the objective case along with the pronoun, to show that both are under the same government of the verb na-korien.

Section 10.

Túġun-billéün, 'was manifested, shown'; from túġun-billiko, 'to show as a mark shows'; 'to manifest of itself *or* of oneself.'

Puttára-kan, 'a flesh-being,' one who is flesh; from puttára, 'flesh.'

Section 11.

Niuwara, 'anger'; *cf.* bukka, 'wrath, rage, fury.'
Kàtan, 'is,' the present tense of kakilliko, 'to be' in a state.
Purreàġ, 'day.'
Yarakai, 'evil, bad'; opposed to murràràġ, 'good.'
Yarakai kinko, 'on account of the wicked.'

Section 12.

Kauwàl, 'great'; kauwàl-kauwàl, 'very great.' The comparison is drawn always by what the one is and the other is not; hence, kauwàl kan noa, 'he is great'; Eloi ta, 'God is'; waréa ta ġearunba bulbul, 'little it is our hearts.'
Waréa, 'little,' in size.
Bulbul, 'heart' of animals and man; not 'heart' of oak or the like.
Gurran, 'knows'; the present tense of ġurrulliko, 'to know, to perceive by the ear, to understand,' but not in any other sense; to know a person by sight is ġi-milliko; to know a thing by sight, na-killiko; to know carnally, boi-bulliko; and to know by the touch, nu-mulliko.
Minnuġ, as a question, means 'what thing' is the object? The reduplication, with the particle bo affixed, means 'everything itself' as an object.

Section 13.

Kaiyu, 'able, powerful, mighty'; kaiyu-kan, 'one who is able'; noa, 'he'; Eloi ta, 'God is'; yanti-ko, 'for all'; minnuġ-bo minnuġ-bo-ko, 'for every thing.'

WINTA 3.—Part 3.

Section 2.

Yantin koba, 'of all'; koba is the genitive particle used with things, while -úmba is used with person; as, ġan-úmba? 'whose'? 'belonging to what person'? minariġ koba? 'belonging to what thing'? makoro koba, 'belonging to the fish'; emmo-úmba, 'mine', 'belonging to me'; Threlkeld-úmba, 'belonging to Threlkeld.'

Section 4.

Gurrulla, imperative, 'know, hearken, listen.'
Nura, the personal plural nominative pronoun, 'ye'; the objective case is nurun, 'you'; nurunba, 'belonging to you.'
Yanti, 'thus, in this manner.'
Niuwoa, the emphatic separable personal pronoun, 'he,' 'it is he'; the inseparable verbal pronoun is noa, 'he'; the inseparable verbal pronoun in the objective is bon, 'him', and the separable oblique case is ġikouġ. 'him'; ġikouġ ko means 'for him'; ġikouġ kai, 'on account of him.'



Gearun, 'us,' the objective case of ġéen, 'we.'

Uma, 'made,' the aorist of the verb 'to make'; hence umulliko, 'to make, create, do'; 'to cause power, to effect.' In this sentence the use of the two forms of the pronoun, 'he,' is seen; niuwoa ta, 'it is he,' emphatically; noa, he,' verbally; ġearun, 'us'; uma, 'made'; the whole means, 'it is he, he us made.'

Keawai-wal, a universal, absolute denial.

Ġéen-bo, 'we ourselves.'

Umulli-pa, 'made,' excluding reality of effect; this is expressed by the particle, pa, postfixed, along with the negative keawai-wal.

Ġiko-umba, 'his,' 'belonging to him.'

Kûri, 'man,' individually or collectively, *or* 'people,' according as the pronoun with it is singular, dual, or plural; ġali kûri, 'this man,' as an agent; unni kûri, 'this man,' as a subject; bara kûri, 'they the men,' 'they the people'; buloara kûri, 'the two men.'

Ćipu, an adopted word, from the English, 'sheep.'

Takilli, the act of 'eating'; hence takilliko, 'to be in the act of eating'; 'to eat.'

Ġél, the inseparable verbal particle denoting place, 'the place of'; takilliġél, 'the pasture, the eating-place, the feeding-place'; ġikoumba, 'belonging to him,' 'his.'

Section 5.

Gintoa, the emphatic separable personal nominative pronoun, 'thou,' 'it is thou who'; ta, 'it is.'

Gintoa ta, 'it is thou who dost, didst, wilt do,' according to the tense of the verb, which in this case is uma, and that, being a past aorist, renders it 'didst make,' without reference to any particular past time.

Moroko, 'heaven,' the visible Heavens, the sky, the space above our heads.

Purrai, 'the earth, the land, the ground.'

Wombul, 'the sea.'

Yantin ġali koba, 'all belonging to these'; yantin, 'all,' pluralizes the emphatic demonstrative pronoun ġali, 'this'; yantin gali, 'all these'; yantin gala, 'all those.'

Section 8.

Guraki, 'skilful, wise.'

Upin, the present tense of upilliko, 'to exert power,' exclusive of the idea of effect upon the object; as, to put a thing anywhere.

Tin, 'from, on account of'; 'therefore' as a cause, 'because of'; umulli tin, 'on account of doing'; ġearunba tin, 'on account of our.'

WINTA 4.—Part 4.

Section 9.

Tuloa, 'straight,' opposed to crooked'; 'upright' as to character; 'truth' as to expression, opposed to falsehood; tuloa kan ta, 'one who is straight, upright, true.'

Moron, 'life,' opposed to death; animal, not vegetable, life.

Kakilli-kan ta, 'it is one who remains, who is, who exists'; kakilli from kakilliko, 'to be' in some state.

Kauwàl, 'great'; piriwàl kauwàl, 'lord *or* king,' *lit.*, 'great chief'; kauwàl-kauwàl, 'great-great,' 'very great.'

Yanti katai kakilliko, 'thus to be always,' 'to be for ever.'

Pulul-pulul, 'trembling, shaking.' Kànùn, 'will be.'

Bukka, 'wrath, rage, fury'; bukka tin, 'on account of wrath'· ġikoumba tin, 'on account of his.'

Konara, 'a flock, herd, an assembly, a mob, a nation'; yantin bara konara, 'all they, the assemblies *or* nations.'

Niuwarin, the causative case of niuwara, 'anger'; niuwarin, 'because of anger'; 'from *or* on account of anger,' as a cause.

Section 10.

Bapai, 'nigh at hand, close to'; bapai ta ba, 'it is nigh to.'

Section 11.

Wiyan, the present tense of wiyelliko, 'to communicate by sound, to speak, tell, say, call out'; yantinko wiyan bon ba, 'all when they call on him.' The verbalizing particle, ba, is equivalent to 'when,' *or* 'at the time when' the verbal act or state shall be or was, according to the tense of the verb.

Kaloġ, 'afar off, distant.'

Kakillin, 'continues to be,' 'is now being'; the present participle of the verb kakilliko, 'to be' in some state.

Barun kai, 'from, on account of them,' *sc.*, persons.

Yarakai tin, 'from, on account of the evil,' *sc.*, thing.

Section 12.

Wirrilli; hence wirrilliko, 'to wind up as a ball of string.' The blacks do this to their long fishing-lines, and opossum-fur cords, to take care of them, to preserve them; hence the verb means 'to take care of, to preserve, to keep together, to guide,' as a flock of sheep; wirrilli-kan, 'one who takes care of' by some act of locomotion, as a watchman going his round.

Mirràl, 'desert, desolate, miserable'; 'a state of want'; mirràl ta unni, 'this is a desert place'; mirràl-laġ unni, 'this is desolate *or* miserable,' because in a desert there is nothing to eat or drink; mirràl kàtan, 'is now at present in a miserable *or* desolate state, in a state of want'; keawai, 'not to be.'

Keawai wal, 'certainly shall not be'; equivalent therefore to 'shall not'; mirràl kànùn, 'shall be in want.'



Section 13.

Gurrára-kan, 'one who personally attends to'; ġurrárakan kauwál, 'one who is very pitiful.'

Gurrára-mulli-kan, 'one who causes or exercises attention,' 'one who does attend to'; the phrase means 'he is a merciful Being.'

WINTA 5.—PART 5.

Section 1.

Goro, 'three'; see page 108.

Kakilli, 'state of being'; hence kakilliko, 'to be, to exist' in some state; we cannot express 'is dead' by tetti kátan, because kátan implies existence, though we may say moron kátan, 'is alive,' because existence is implied; 'is dead' must be tetti ka ba, which means 'is in the state of the dead'; generally the blacks say kulwon, 'stiff, rigid' for 'dead'; thus tetti ka ba kulwon is equivalent to 'dead and stiff,' in opposition to 'a swoon,' which might be the meaning, unless circumstances led to another conclusion.

Wokka, an adverb, 'up,' opposed to bara, 'down'; wokka kaba moroko ka ba, 'are up in heaven.'

Biyuġbai ta, 'the father it is.'

Wiyelli-kan ta, 'the one who speaks it is'; this is the form of the word when applied to a person; to a thing, it would be wiyellikanné.

Marai ta, 'the spirit it is,' in opposition to corporeal substance; but kurrábáġ is 'the body,' and mamuya is 'a ghost" murrin is another word for 'the body.'

Yirriyirri, 'sacred, reverend, holy'; not to be regarded but with awe, as is the place marked out for mystic rites; a separate place not to be profaned by common use, hence holy; a person reverend, to be held in reverence, sacred. Native heralds and messengers pass as sacred persons; they are held in reverence, and are unmolested by hostile parties, when on embassies of war or peace; yirriyirri-laġ means 'one who acts sacredly,' one who is holy, separate by privilege of being held sacred or in reverence. In the South Sea Islands, a pig devoted to the god Oro, in former times, was made sacred by having a red feather thrust through and fastened to its ear, and thus the reverend pig was privileged to feed anywhere unmolested, as being sacred; nor was he confined to a tithe of the produce if he broke through into any plantation, but was permitted to eat his fill, not, however, without a murmur at the sacred intrusion.

Unni, 'this,' as subject or object; ġali, 'this,' as agent; unni ta ġoro ta, 'this it is, the three it is'; wakál bo ta, 'one it is, one-self only it is.'

Section 2.

Yuka, 'sent'; hence yukulliko, 'to send' a person; but to send property is tiyumbilliko. Yinal, 'son.'

Kakilliko, 'for-to be'; here the infinitive form, as usual, denotes the purpose.

Miromulli-kan means 'one who keeps *or* takes care of'; from miromulliko, 'to keep with care'; miromullikan noa kakilliko means 'he is for-to-be one who keeps with care,' hence a 'Saviour.' From the same root, miroma also is a 'Saviour.' 'A deliverer' would be mankilli-kan, 'one who takes hold of'; but then the evil must be expressed out of which the person is taken or to be taken.

Yantin purrai ko, 'for all lands'; 'for all the earth'; 'for the whole world.'

Section 3.

Eloi-to noa, 'God he,' as a personal agent; pitàl ma kauwàl, 'causes great joy,' *sc.*, towards.

Yantin kûri, 'all men.'

Gukulla ta noa, 'it is he gave'; from ġukilliko, 'to give'; the ta, 'it is,' affirms the act.

Wakàl bo ta, 'only one'; *lit.*, 'one-self only.'

Gali ko, 'for this purpose'; ġali, the emphatic pronoun, 'this'; ġala, 'that'; ġaloa, 'the other'; the demonstrative pronouns are unni, 'this'; unnoa, 'that'; untoa, 'the other.'

Yantin-to ba, 'that all who'; the particle, to, denotes agency, and ba verbalizes.

Gurran, 'believe,' the present tense of ġurrilliko, 'to hear, to believe.'

Gikouġ kin, 'on account of him,' as a cause; for, if he speaks, you hear; he is therefore the cause of your hearing, and if you assent to that which he says, you continue to hear; if not, you do not hearken to him, or else you only pretend to hear him; the verbal objective pronoun 'him' is bon; ġurran bon is the present tense, 'hear him,' but has no reference to the effect of that hearing, whereas the use of the other pronoun ġikouġ kin implies that they hear him so as to attend to what he says and believe.

Keawai wal bara tetti kànûn, 'they certainly shall not be in a state of death.'

Kulla wal, 'but certainly' shall, *or* 'because certainly' they shall.

Yanti katai, 'in this manner always.'

Barunba, 'belonging to them,' 'theirs.'

Kakillinûn, 'will be and continue to be'; from kakilliko, 'to be, to exist' in some state.

Moron, 'life'; kakillinûn moron means 'a future state of being, and continuing to be, alive.'



Section 4.

Pulli, 'voice.'
Upéa, 'put forth'; from upilliko, 'to exert power.'
Itharael-úmba; Israel is the proper name, introduced; -úmba, the particle denoting 'belonging to' a person only; 'belonging to' a thing is koba; 'belonging to a place' is -kal (*masc.*), -kalin (*fem.*).
Wiyelliko, 'to speak.'
Pitál-mulliko, 'to cause peace, joy, gladness.'
Iéthu-ko Kriht-ko, 'Jesus Christ,' as the agent; the particle ko, denoting agency, must be added to each word, to show that both are in the same relation to the verb.
Niuwoa-bo, 'himself it is who is,' emphatic.

Section 6.

Gearunba kátan, 'is belonging to us' and remains so; equivalent to, 'for we have.'
Wiyelli-kan, 'one who speaks'; 'an advocate.'
Biyugbai toa ba kátan, 'it remains with the Father.'

WINTA 6.—PART 6.

Section 10.

Murrin, 'body' of a person; murrin nurunba, 'your body.'
Kokera yirriyirri ta, 'it is a sacred house,' 'a temple.'
Marai yirriyirri koba, 'belonging to the sacred Spirit.'
Wakálla murrin, 'one body is.'

Section 11.

Yanti nurun wiya, 'in the manner as called you'; equivalent to, 'you are called'; nurun is in the objective case.
Kotelli ta, 'in the thinking.'
Nurunba, 'belonging to you,' 'your'; 'of you.'
Wiyatoara, 'that which is said.'
Wakálla Piriwál, 'one Lord is'; wakálla Marai, 'one 'Spirit is.'
Wakálla gurrulliko, 'one is for-to hear *or* obey.'
Wakálla kurrimulliko, 'one is for-to cleanse' with water.
Wakálla Eloi ta, 'one is God it is.'
Biyugbai ta yantin koba, 'father it is of all.'
Wokka-kaba noa yantin ko, 'up above he is for all.'
Gatun noa yantin koa, 'and he all with.'
Gatun murrug kaba nurun kinba, 'and within you,' *sc.*, all; murrug, 'within, inside.'

Section 12.

Yantin barun yemmaman marai-to Eloi koba ko, 'all them lead the spirit does, belonging-to-God does,' equivalent to the passive; the to and ko are only signs of agency and not

the verb 'to do'; in the translation the verb 'does' is only used to show the effect of the particles; no reason can be assigned why the particles may not be used indiscriminately the one for the other, excepting euphony, because the agency is in the *o*, which denotes purpose.

Yemmamulliko, 'to lead as by the hand'; the to in the text is added to Marai, because that is the subject of the verb, and the ko (=to) is added to Eloi koba, because that, too, is an essential portion of the subject.

Wonnai ta bara Eloi koba, 'children it is they of God.'

Section 13.

Niuwara buġ-ga kora bon, 'angry purposely cause not him.'

Marai yirriyirri-laġ Eloi koba, 'Spirit sacred of God.'

Section 14.

Gan-to ba yarakai wiyanún ġikouġ, 'whosoever-there-be evil will-speak concerning him.'

Yinal kúri koba, 'the son belonging-to man'; 'the son of man.'

Kámúnbinún wal bon, 'suffered-to-be shall-certainly-be he.'*

Wonta noa ba yarakai wiyánún ġikouġ marai yirri-yirri-laġ, 'whereas he evil will-speak concerning-him, the spirit sacred.'

Keawai wal bon kámúnbinún, 'not certainly he shall-be-suffered-to-be,' or remain, or exist; according to the idea of punishment which the speaker wishes to convey.*

WINTA 7.—Part 7.

Luke, ii. 9–14.

Verse 9.

Gatun noa aġelo Yehóa-úmba, 'and he the angel belonging-to-Jehovah.'

Tanan uwanoa barun-kin, 'approached them'; 'came to them.'

Gatun killiburra Yehóa-úmba, 'and shining belonging-to-Jehovah'; from killibinbin, 'to be bright; for the verbal form burra, see page 37.

Kakulla barun katoa, 'was them with.'

Kinta ġaiya bara kakulla, 'fear then they were-in-a-state-of.'

Verse 10.

Gatun aġeloko noa wiya barun, 'and he the angel told them.'

Kinta kora, 'fear not.'

Kulla nurun baġ wiyan, 'because you I tell.'

Totoġ murrárágġ kakilliko pitálko, 'news good, for-to-be joy-for.'

Kakilliko yantin ko kúri ko, 'to-be all-for men-for.'

*Bon is here in the objective; for the reason why, see pages 22 and 30.



Verse 11.

Kulla nurunba porkulléún unni purreȧġ, 'because belonging-to-you born-of-itself-is this day.'
Kokerá Dabid-úmba ka, 'house-at belonging-to-David-at'; the -rá-of kokerá is an ablative form; see page 16.
Golomullikan ta noa, Kritht ta Piriwȧl ta, 'one-who-saves (by personal causation) it-is he, Christ it-is, the Chief *or* Lord it-is.'

Verse 12.

Gatun unni túġa kȧnún nurunba, 'and this mark will-be yours.'
Nanún nura b'oboġnuġ, 'see-will ye the-babe.'
Gamatoara kirrikin taba, 'that-which-is-wrapped in-the garment,' *i.e.*, 'soft raiment.'
Kakillin ba takilliġól laba, 'remaining-at-the-eating-place-at.'

Verse 13.

Gatun tanoa-kal-bo, 'and at-that-self-same-instant.'
Paipéa konara moroko-kal ġikouġ katoa aġelo katoa, 'appeared host Heaven-of him-with angel-with.'
Murrȧrȧġ wiyellin bon Eloinuġ ġiakai, 'good, telling him, God (the object), thus'; equivalent to, 'praising God, and saying.'

Verse 14.

Wiyabúnbilla bon murrȧrȧġ Eloinuġ, 'let him speak well God' (the object); *i.e.*, 'let persons speak good *or* well of God.' This is the native way of expressing our passive voice, 'let God be praised'.
Wokka kaba moroko kaba, 'up-in Heaven-in.
Gatun kȧmúnbilla pitȧl purrai tako, 'and let-there-be-caused-to-be peace earth for.'
Murrȧrȧġ umatoara kúri ko, 'good what-is-done men-for.'

WINTA 8.—PART 8.

Section 1.

Eloi-to noa ġurrȧra-ma korien barun aġelo yarakai umullikan, 'God he regarded not them angels evil who-do.'
Wonto ba wareka noa barun bara koiyuġ kako tartaro kako, 'whereas cast-away he them down fire for tartarus for'; 'tartarus' is a word introduced.

Section 2.

Wiyatoara ta yantin kúri-ko wakȧlla tetti bulliko, 'that-which-is-said it-is all men-for once dead to become.'
Gatun yukita ġaiya ġurrulliko, 'and afterwards then to-perceive-by-the ear,' *so.*, the sentence.

Section 3.

Yakoai-kan baġ moron kánún? 'in-what-mannner-of-being I life will-be-in-a-state-of'? *i.e.*, 'how can I be alive.'

Gurrulla bon Piriwálnuġ, Iethunuġ Krithtnug, 'hear him, the Lord Jesus Christ.'

Moron ġaiya bi kánún, 'life then thou wilt-be-in-a-state-of.'

Gatun kirrikin ta tempel kako, 'and the-veil it-is the temple-at.'

Yiir-kulléún bulwa koa, 'rent-of-its-own-power in-the-midst, in-order-to-be.'

Wokka-kabiruġ unta-ko baran-tako, 'from the top thence to the bottom'; *lit*, 'up-from there-to down-to.'

☞ The peculiarity of the verbal form of yiir, 'a rent,'—so called from the noise of a piece of cloth when tearing,—is shewn in the following specimen:—

Yiir-kulléán, 'rent,' 'has rent' of itself, of its own power.

Yiir-buġ-ga, 'rent,' some person has.

Yiir-burréa, 'rent,' some instrument has.

Yiir-laġ, 'rent,' is declaratively.

Yiir-wirréa, 'rent,' some motion has rent; as when a flag, or a sail of a ship flapping in the wind, is rent.

Thus, without a clear idea of the nature of the roots of the affixes, no one could understand the difference of the five kinds of 'rending.'

Compound Words.

Like the North American Indians, although to a less extent, our aborigines have long composite words in their language. For instance, to express the abstract idea contained in the English word 'lust,' they would say kotilliyarakaiġearúnba, 'our evil thinking'; and for the contrary idea, kotillimurrárágġearúnba, 'our good thinking.' Now, either of these words, when pronounced, appears to be but one word, whereas each contains three words combined, namely:—

(1.) Kotilli (from simple root kot), 'the act of thinking'; (2.) ġearúnba, 'belonging to us'; (3.) yarakai, 'evil'; murrárágġ, 'good.' From the root kot come the forms, kotilliko, *infin.*, 'to think,' kotan, *pres. indic.*, kotinún, *fut. indic.*, kotta, *past indic*, kotillin, *pres. part.*, kotilliela, *past participle*.

Again, such a word as tiirburréabúnbilliko, 'to permit to be torn,' is made up of tiir, a root which expresses the idea of tearing, -burréa, the verbal particle of instrumental agency, -bún, 'permit,' -illi, the formative of a verbal noun, and -ko, for the purpose of.' And so also with other examples.



THREE AUSTRALIAN ABORIGINAL DIALECTS,

SHOWING THEIR AFFINITY WITH EACH OTHER.

1. *Eastern Australia* (Threlkeld); 2. *South Western Australia* (Captain Grey's Vocabulary); 3. *South Australia* (Teichelmann).

I (emphatic)—1. Gatoa; 2. Ganya; Nadjo; Gaii.
Thou—1. Gintoa; 2. Ginnei; 3. Ninna.
We—1. Géen; 2. Ganćel; 3. Gadlu.
Ye—1. Nura; 2. Nuraġ; 3. Na.
They—1. Bara; 2. Balgún; 3. Barna.
We two (dual)—1. Bali; 2. ; 3. Gadlukurla.
Ye two—1. Bula; 2. Bulala; 3. Niwadlukurla.
This (emphatic)—1. Gali; 2. Gali; 3. Gadlu.
That (emphatic)—1. Gala; 2. Gala; 3. Parla.
Who?—1. Gan?; 2. Gan?; 3. Ganna?
Who (is the agent)—1. Ganto?; 2. Gando?; 3. Ganto?
Whose?—1. Gannuġ?; 2. Gannoġ?; 3. Gaityurlo?
To strike (imperative)—1. Buwa; 2. Buma; 3. Bumandi.
To be wroth—1. Bukka; 2. Bukkan; 3. Taġkarro.
Yes (assent)—1. E-e; 2. E-ee; 3. Ne.
On account of?—1. -tin ke?; 2. -gin ge?; 3. birra.
Cold—1. Kurkur; 2. Gurgal; 3. Manyapaianna.
Heat—1. Karrol; 2. Kallarruk; 3. Wottita.
Where?—1. Wonti?; 2. Winji?; 3. Wanti?
To tear (*pres.*)—1. Yiiran; 2. Jiran; 3. Yarurendi.
Presently—1. Kabo; 2. Kaabo; 3. Gaiinni; Yaġadti.
To take (imperative)—1. Mara; 2. Mara; 3. Marrar.
More—1. Bati; 2. Mate; 3. Muinmo.
Go quickly—1. Wollawollaġ; 2. Welawellaġ; 3. Warruanna.
To see—1. Nakilli; 2. Nago; 3. Nakkondi.
To blow (*i.e.*, puff)—1. Bombilli; 2. Bobon; 3. Búntondi.
To fly—1. Burkilli; 2. Burdaġ; 3.
To speak—1. Wiyelli; 2. Waġon; 3. Waġondi.
Water (fresh)—1. Kokoin; Bato; 2. Kowin; Badto; 3. Kowi.
Dung (excrement)—1. Konuġ; 2. Konuġ; 3. Kudna.
The tongue—1. Tullun; 2. Talluġ; 3. Tadlaġa.
The throwing stick—1. Wommàra; 2. Meera; 3. Meedla.
Smoke—1. Poito; 2. Buyu; 3. Poiyu.
Wood—1. Kùlai; 2. Kalla; 3. Karla.
The hand—1. Màttàra; 2. Mara; 3. Murra.
The ribs—1. Narra; 2. Narra; 3. Tinninya.
The toes—1. Tinna; 2. Tjenna; 3. Tidna.
A crow (from its cry)—1. Wakun, 2. Quaggun; 3. Kua.
The wind—1. Wibbi; Wippi; 2. 3. Waitpi.

The Lord's Prayer,

In the language of the Aborigines of Lake Macquarie.

Biyuġbai ġearunba wokka kaba moroko kaba kȧtan;
Father our up in heaven in art;
kȧmûnbilla yitirra ġiroumba yirriyirri kakilliko;
let-caused-to-be name thy sacred for-to-be;
paipibûnbilla Piriwȧl koba ġiroumba; ġurrabûnbilla
let-to-appear King-belonging-to thy; let-to-obey
wiyellikanne ġiroumba; yanti purrai taba, yanti ta
word thy; as earth in as
moroko kaba, ġuwa ġearun purreȧġ ka yanti katai
heaven in; give to-us day at as always
takilliko; ġatun warekulla ġearunba yarakai
for-to-eat; and cast-way our evil
umatoara yanti ta ġéen wareka yantin ta wiyapaiyéen
that-is-done as we cast-away all spoken-but-not-done
ġearunba; ġatun yuti yikora ġearun yarakai
belonging-to-us; and guide not us evil
umulli-kan kolaġ; miromulla ġearun yarakai
one-who-causes-to-do towards; cause-to-deliver us evil
tabiruġ; kulla ta ġiroumba ta Piriwȧl koba ġatun
from; because thine King-belonging-to and
killibinbin yanti katai. —— Amen.
bright-shining thus always. —— Amen.

The Author trusts that he has now placed on permanent record the language of the aborigines of this part of the colony, before the speakers themselves become totally extinct; and if, in his endeavour to aid the purpose of scientific enquiry, his work may seem to fall short, and so disappoint the expectations of those who take an interest in ethnological pursuits, he can only state that, in the midst of attention to manifold engagements in other paramount duties, no pains have been spared on the subject, and therefore his only apology is, that with slender means he has done his best.

L. E. THRELKELD.

Sydney, New South Wales,

November 26, 1850.



PART II.

THE GOSPEL BY ST. LUKE.





THE

GOSPEL BY ST. LUKE

TRANSLATED INTO

THE LANGUAGE

OF THE

AWABAKAL

BY

L. E. THRELKELD.

NOW FOR THE FIRST TIME PRINTED.

FROM THE ORIGINAL MANUSCRIPT,

IN THE 'SIR GEORGE GREY COLLECTION' OF THE PUBLIC LIBRARY,

AUCKLAND, N.Z.

Sydney:

CHARLES POTTER, GOVERNMENT PRINTER.

1891.



THE AUTHOR'S PREFACE.

It is a matter of fact that the aborigines of these colonies and of the numerous islands of the Pacific Ocean are rapidly becoming extinct. The cause of their extinction is mysterious. Does it arise from the iniquity of this portion of the human race having become full?—or, that the times of these Gentiles are fulfilled?—or, is it but the natural effects of iniquity producing its consequent ruin to the workers thereof in accordance with the natural order of God's government of the universe? Whatever may be the result of speculative theories in answer to these queries, there remains one grand question incontrovertible, "Shall not the Judge of all the Earth do right?"

The providence of God has permitted ancient nations, together with their languages, and numerous tribes, with their various tongues, to pass away and others to take possession of and dwell in their tents, just as we in New South Wales and the neighbouring colonies now do, in the place of the original inhabitants of the land.

The numbers of the aborigines, both in Australia and the South Sea Islands, have always been overrated, and the efforts that have been made, on Christian principles, to ameliorate their condition, have been more abundant in proportion to the number of these aborigines, than have ever been any similar efforts towards the hundreds of millions of heathens in other parts of the world.

My own attempt in favour of the aborigines of New South Wales was commenced in the year 1824, under the auspices of the London Missionary Society, at the request of the deputation from that Institution sent out for the purpose of establishing Missions in the East, and urged likewise by the solicitations of the local Government of this colony. The British Government sanctioned the project by authorizing a grant of 10,000 acres of land, at Lake Macquarie, in trust for the said purpose, at the recommendation of Sir Thomas Brisbane, the then Governor of the Australian Colonies.

In 1839, the London Missionary Society abandoned the mission, broke faith with me, and left me to seek such resources as the providence of God might provide, after fifteen years' service in their employ. The Colonial Government, being perfectly acquainted with all the circumstances of the case, stepped in and enabled me to continue in my attempt to obtain a knowledge of the aboriginal language, and the British Government subsequently confirmed the new arrangement.

Circumstances, which no human power could control, brought the mission to a final termination on December 31, 1841, when the mission ceased, not from any want of support from the Government, nor from any inclination on my own part to retire from the work, but solely from the sad fact that the aborigines themselves had then become almost extinct, for I had actually outlived a very large majority of the blacks, more especially of those with whom I had been associated for seventeen years. The extinction of the aborigines is still progressing throughout these colonies. The last man of the tribe which formerly occupied the site of Sydney may now be seen sitting by the way side, a paralytic, soliciting alms from passers by, and this he does from choice, rather than enter the Benevolent Asylum. Those who drive by in their carriages along the South Head Road often throw him a sixpence or so, and thus he is bountifully provided for in his native and beloved stale of freedom.

Under such circumstances, the translation of the Gospel by St. Luke can only be now a work of curiosity,*—a record of the language of a tribe that once existed, and would have, otherwise, been numbered with those nations and their forgotten languages, and peoples with their unknown tongues, who have passed away from this globe and are buried in oblivion.

Elliot, the missionary to the North American Indians, made a translation of the Scriptures into their language, which has recently been published; but only one Indian now remains who knows that dialect.

This translation of the Gospel of Luke into the language of the aborigines, was made by me with the assistance of the intelligent aboriginal, M'Gill, whose history is attached.† Thrice I wrote it, and he and I went through it sentence by sentence, and word for word, while I explained to him carefully the meaning as we proceeded. M'Gill spoke the English language fluently. The third revisal was completed in 1831. I then proceeded with the Gospel of Mark, a selection of prayers from the Book of Common Prayer, with which to commence public worship with the few surviving blacks; I prepared a Spelling book; I had also commenced the Gospel of Matthew, when the mission was brought to its final close.

Not long ago, I accidentally found at a book-stall a copy of the first specimens of an Australian language, which I published some

* Our author did not know that his Awabakal blacks were only a subtribe, and that their brethren, for some hundreds of miles along the coast to the north and south of Lake Macquarie, spoke a language which is essentially the same. Northwards from the Hunter River to the Macleay, this language is still spoken.—ED.

† See page 88.—ED.

time in 1826 ; this was done to satisfy my friends of the impropriety of introducing the English sound of the vowels instead of those of the Continent, which are also in use in the South Sea Islands.

This present copy of the Gospel by Luke is the fourth re-written revisal of the work, and yet it is not offered as a perfect translation ; it can only be regarded by posterity as a specimen of the language of the aborigines of New Holland, or, as a simple monumental tablet, on which might be truthfully inscribed, as regards the unprofitable servant who attempted to ameliorate the pitiable condition of the aborigines and attain a knowledge of their language :—" He has done what he could."

L. E. THRELKELD,
Minister.

Sydney, New South Wales,
15th August, 1857.

[NOTE.—The original manuscript was illuminated for Sir George Grey by Annie Layard, daughter of Sir A. H. Layard, the explorer of Nineveh.

The original title page is this :—

EVANGELION

UNNI TA

JESU-ŪM-BA CHRIST-KO-BA.

UPATŌARA

LOŪKA-UMBA.

Translated into the language of the aborigines, located in the vicinity of Hunter's River, Lake Macquarie, &c., New South Wales, in the year 1831, and further revised by the translator, L. E. Threlkeld, Minister, 1857.—ED.]

EUANGELION UPATÓARA LUKA-ÚMBA.

WINTA I.

WONTO ba kauwàllo mankulla unnoa tara túġunbilliko ġurránto ġéen kinba,

2. Yanti bo ġearun kin bara ġukulla, unnoa tara nakillikan kurri-kurri kabiruġ ġatun mankillikan wiyellikanne koba.

3. Murràràġ tia kàtan yantibo, koito baġ ba tuiġ ko ġirouġ, Teopolo murràràġ ta,

4. Gurra-uwil koa bi tuloa, unnoa tara wiyatoara banuġ ba.

5. Yanti-kalai ta Herod noa kakulla, Piriwàl noa kakulla Iudaia ka, kakulla noa tarai †hiereu Dhakaria yitirra, Abia-úmba konara: ġatun nukuġ ġikoúmba yinálkun koba Aaron-úmba, ġiakai bountoa yitirra Elidhabet.

6. Buloara bula kakulla murràràġ Eloi kin, mikan ta ġurraiyelléùn bula Yehóa-ko noa ba wiyellikanne yarakai ma korien.

7. Keawaran bula wonnai korien kulla, bountoa Elidhabet ġurrauwai; ġatun bula ba ġurróġbai kakulla.

8. Gatun yakita kakulla, umulliela noa ba Eloi kin makan ta, yirruġ ka ġikouġ kin †hiereu koba,

9. Yanti kiloa †hiereu koba uman, yirruġ ka ġikoúmba ta upulliko bon porapora koiyuġ ko uwa noa ba †nao koba Yehóa kai koba.

10. Gatun yanti bo yantinto konara kùri wiyelliela warai ta yakita winelliela ba porapora.

11. Gatun paipéa noa †aġelo Yehóa-úmba ġikouġ kin, ġarokilliela noa túġkaġkirri ka koiyuġ kón ta porapora ka.

12. Gatun nakulla bon noa ba Dhakaria ko, unma bon noa ba, kinta ġaiya noa ba kakulla.

13. Wonto ba aġelo wiya noa, Kinta kora bi kauwa, Dhakaria; kulla ġurra ta wiyellikanne ġiroúmba, ġatun nukuġ ko ġiroúmba ko wonnai kánùn giroúmba, ġatun wiyánùn bi ġiakai yitirra Ioanne.

14. Gatun pitàl bi kánùn, pitàl kauwàlkan kánùn pórkullinùn ġikouġ kinbiruġ.

15. Kauwàl wal noa kánùn, mikan ta Yehóa kin, ġatun keawai wal noa †wain pitánùn, keawai tarere, ġatun warakaġ wal noa witellinùn Marai yirriyirri kan biruġ ko, waraka biruġ tunkán ta biruġ.

16. Gatun noa wiyánùn wal barun kauwàl-kauwàl wonnai Ithàrael-úmba Yehóa-kin ko Eloi ta barúnba.

† This mark is placed before all common nouns which are adapted from Greek, Latin, or English; whichever equivalent word in these languages suits the aboriginal tongue best, that word I have introduced into the text. In the original text, many of the borrowed words, and especially the proper names, could not be pronounced by a native black.—ED.



17. Gatun wal noa uwánún ġikouġ kin mikan ta kaiyu ka Marai ta Elía-úmba, warbuġgulliko búlbúl biyuġbai tara koba wonnai kolaġ, ġatun barun kinko tuloa kako; uma-uwil koa barun kùri kurrikurri Yehóa kinko.

18. Gatun noa Dhakariako wiya bon aġelonuġ, Yakoai kan baġ ġurránún unni? kulla baġ ġurroġbai, ġatun nukuġ emmoúmba ġurróġ ġéen.

19. Gatun noa aġeloto wiya bon, Gatoa Gabriel, ġakillin Eloi kin mikan ta; ġatun yuka tia wiyelliko ġiroug, ġatun túġunbilliko ġali tara ko pitàlmullikanne ko.

20. A! ġurrulla bi, ġóġ ko wal bi kánún, ġatun kaiyu korien wal bi kánún wiyelli ta, yaki-kalai tako purreáġ, kako unni tara kánún ba, kulla bi ba ġurra korien wiyellikanne emmoúmba, kabo kánún wal unni tara.

21. Gatun bara kùri ko mittia Dhakarianuġ, ġatun kotelliela minnuġ-bulliela noa tunkéa noa †nao ka.

22. Gatun noa ba paikulléún warrai ta, kaiyu korien noa wiyelli ko barun; ġatun bara ġurra Marai noa nakulla †nao ba; kulla noa wauwàl-wauwàl uma barun ġatun, ġarokilliela noa ġóġ ko.

23. Gatun kirun kabulla purreáġ ġikoúmba umullikanne, waita ġaiya noa uwá kokera ko ġikouġ ka tako.

24. Gatun yukita purreáġ ka Elidhabet ġikoúmba nukuġ warakáġ bountoa, ġatun yuropulléún bountoa warán yellenna ka, wiyelliela bountoa,

25. Yanti noa tia Yehóako umá nakulla noa tia ba purreáġ ka, mankilliko barun ba béelmulli tin kùri tin.

26. Tarai ta yellenna ka †hek ka, Gabriel ta aġelo ta puntimai ta wiyabunbia bon Eloi kinbiruġ uwolliko, purrai kolaġ Galilaia koba, ġiakai Nadharet,

27. Mirràl lako wiyatoara ko, kùri kako Yothep kinko yitirra ko, wonnai taro noa Dabidúmba; ġatun mirràl ġiakai yitirra Mari.

28. Gatun noa aġelo uwa bounnoun kin, ġatun wiyelliela, A! murràràġ umatoara bi Yehóa kàtan ġirouġ katoa ba; murràràġ umatoara bi nukuġ ka.

29. Gatun bountoa ba nakulla bon, kinta bountoa kakulla wiyellita ġikouġ kin, ġatun kotelliela bountoa minariġ unni totóġ kàtan.

30. Gatun aġeloko wiya bounnoun, Kinta kora bi, Mari: kulla bin pitàlmatoara Eloito noa.

31. A, ġurralia bi, warakáġ bi kánún, wonnai kan ġirouġ kin pika ka, ġatun yinal pórkullinún, ġatun bi ġiakai yitirra IETHU.

32. Gatun wal noa kauwàl kánún, ġatun wal bon wiyánún ġiakai Yinal ta wokka ka ko; ġatun noa Yehóako Eloito gúnún wa. bon yellawollikanne biyuġbai koba Dabidúmba ġikoúmba:

33. Gatun noa wiyánún wal yanti-katai barun Yakobúmba; ġatun ġikoúmba piriwàlkanne keawai wal kánún wirán.

34. Wiya ġaiya bountoa bon aġelonuġ **Mariko, Yakoai ke unni** kánún, kulla baġ kúri korien?

35. **Gatun noa** aġeloko wiya bounnoun, **Tanan wal noa uwánún** Maraikan murrárágkan ġirouġ kinko, ġatun **kaiyuko wokka tinto** wutinún wal ġirouġ, koito ba unnoa ta **murrárágˈ pórkullinún ġir**ouġ kin; wiyánún ġiakai yinal ta Eloi koba.

36. A, ġurralía, ġiroúmba wuġgunbai Elidhabet, **warakaġ bou**ntoa yinal ġurroġéen koba bounnoun ba; ġatun **unni ta yellenna** †hek ta bounnoun-kai-kan wiyatoara ġurra-uwai.

37. Kulla ġurakito ke noa Eloito kaiyukanto ke.

38. Gatun bountoa Mariko wiya, Kauwá yanti **kámunbilla tia** wiya bi ba; ġatoa mankillikan Yehóa-úmba. **Gatun noa aġelo** púntirkulléún bounnoun kinbiruġ.

39. Gatun bountoa Mari buġkulléún unti-**tara purreáġ ka, ġatun** uwa bountoa karakai bulkára kolaġ, kokerá ko **Yuda kako**;

40. Gatun bountoa uwa kokera ko Dhakaria-úmba **kako, ġatun** búġbúġ ka bounnoun Elidhabetnuġ.

41. Gatun yakita ġaiya ġurrá bountoa ba Elidhabetto pullí **Mari**úmba, tulutilléún ġaiya wonnai bounnoun kin **pika ka**; **ġatun** warapál bounnoun ba Elidhabet kin Maraikanto murrárágko:

42. Gatun bountoa wiyelléún pullí wokka wiyelliela, **murrárágˈ** umatoara bi nukuġ ba; ġatun murrárágˈ umatoara peil **ġiroúmba** pika koba.

43. Gatun minariġ tin tia unni, tanan uwa tunkan **piriwál koba** emmoúmba?

44. Kullá baġ ba ġurrá pulli ġiroúmba ġurréuġ **ka emmouġ** kin, wonnai ġaiya tia tulutilléún emmouġ kin **pika ka pitál ko.**

45. Gatun murrárágˈ umatoara bountoa ġurrá; **kulla unnoa** tara kánún umatoara, wiyatoara bounnoun kin Yehóa **kinbiruġ.**

46. Gatun Mariko bountoa wiya, "Maraito emmoúmba **ko wi**yan murrai bon Yehóanuġ,

47. Gatun maraito emmoúmba ko pitál umulléún Eloi kin **Miro**ma emmoúmba.

48. Kulla noa nakulla mirrál bountoa ba umullikan **ġikoúmba**; A, unti biruġ yantinto tia wiyánún murrárágˈ upatoara.

49. Kulla noa tia kaiyukanto unnoa tara kauwál **uma; ġatun** yitirroa ġikoúmba murrárágˈ upatoara kátan.

50. Gatun murrai ġikoúmba barun kinba kintakan bon **kátan** willuġġél kúri kabiruġ tarai kúri kabiruġ.

51. Túġunbilléún noa kaiyukan turruġ ġikoúmba; **wupéa noa** barun ġaruġ ġara yaroyaro búlbúl ban kotellikanne.

52. Upéa noa baran parrán kaiyukan yellawolliġél **labiruġ bar**únba, ġatun wupéa noa barun mirrál wokka laġ.

53. Gukulla noa kapirrikan ko múrrárágˈ ta; **ġatun noa barun** parólkan yuka mirrál ko.

54. Umulléún noa ġikoúmba umullikan Itháraelnuġ, **ġurrulli bi**ruġ ġikouġ kinbiruġ murrai ta ġikoúmba;



55. Yanti wiya noa ba barun biyuġbai to ġearúnba, Abàramnuġ, ġatun barun wonnai tara ġikoúmba yanti katai."

56. Gatun Mari bountoa kakulla bounnoun katoa ġoro ka yellenna ka, ġatun willuġ ba ġaiya bountoa bounnoun ka tako kokera ko.

57. Yakita ġaiya Elidhabetúmba kakulla wonnai pórkullinún; ġatun yinal bounnoun ba pórkulléún.

58. Gatun ġurra bara kótita ko bounnoun bako, yanti Yehóako noa ba murràràġ uma bounnoun kin; ġatun bara pitàl kakulla ġatun bountoa.

59. Gatun yakita ġaiya purreàġ ka, uwa ġaiya bara kullabulliko wonnai ko; ġatun bara wiya bon ġiakai Dhakaria, biyuġbai tin yitirra tin.

60. Gatun tunkanto wiya bountoa, Yanoa; kulla bon wiyànún ġiakai Ioanne.

61. Gatun bara bounnoun wiya, Keawaran ġiroúmba kótita wiya ba ġiakai unni yitirra.

62. Gatun bara túġa umulléún bon biyuġbai ko ġikoúmba ko, wonnén noa bon yitirra wiyànún?

63. Gatun noa wiya upulliġél ko, ġatun noa upa wiyelliela, Yitirra noa ġiakai Ioanne. Gatun bara yantinto kota.

64. Gatun tanoa-kal-bo kurraka buġkulléún ġikoúmba, ġatun bon ġikoúmba tàlläġ balbal kakulla, ġatun noa wiya, ġatun noa wiya murrai Eloinuġ.

65. Gatun bara kinta kakulla yantin ta untakàl; ġatun unni tara wiyellikanne totóġ kakulla yantin ta kaloġ koa bulkaroa Yuda ka.

66. Gatun bara yantinto unnoa tara ġurra wúnkulla barun kin búlbúl la, wiyelliela, Yakoai unni ta wonnai kànún! Gatun màttàra Yehóa-úmba ġikouġ kin kàtan.

67. Gatun noa Dhakaria ko biyuġbai ġikoúmba, warapal bon wupéa Marai to yirriyirri to, ġatun noa wiyelliela ġiakai,

68. "Kàmunbilla bon Yehóanuġ Eloinuġ Ithàrael koba pitàlliko; kulla noa uwa barun nakilliko, ġatun wirrilliko kùri ko ġikouġ kaiko.

69. Gatun bouġbuġga noa nulka-nulka ġolomullikan ġearun, kokerá Dabid-úmba ka ġikoúmba mankillikan;

70. Yanti noa ba wiya kurraka ko †propet koba ko yirriyirrikan to yantin to, purrai yantin kurrikurri kabiruġ:

71. Goloma-uwil koa ġearun ġearúnba bukka tukulla birùg, ġatun màttàra biruġ barun kinbirug yantin tabiruġ yarakai willuġ kabiruġ,

72. Umulliko murrai ko wiyatoara barun kin biyuġbai ko ġearúnba, ġatun ġurrulliko ġikoúmba wiyatoara yirriyirri ta;

73. Pirral-man noa ġali wiyelliela bon Abàramnuġ biyuġbai ġearúnba,

74. Gúwil koa ġearun noa, mankilliko ġearun màttàra biruġ bukkakan tabiruġ ġearúnba, ġurra-uwil koa ġéen bon kinta kcrien ko,

75. Yirriyirrikan ġatun murràràġkan mikan ta ġikouġ kin, yantin ta purreàġ ka moron ġearúnba.

76. Gatun ġintoa, wonnai ta, wiyánún bin yitirra †propet ta wokka kako ; kulla bi uwánún ġanka mikan ta Yehóa kin, upulliko yapuġ ko ġikoúmba ;

77. Gukilliko ġurrulliko moron ko ġikouġ kaiko kúri ko, warewarekan yarakai barúnba,

78. Murrai tin kauwollin Eloi koba tin ġearúnba, ġurrakan wokka kabiruġ tanan uwa ġearun kinko,

79. Gukilliko purreàġ barun ko yellawolli ta ba ko ġorogorá ba ko, ġatun komirra kaba tetti koba, yutilliko tinna ko ġearúnba ko yapuġ koa pitàl koba koa.

80. Gatun wonnai poaikulléún, ġatun ġuraki noa maraikan ko, kulla noa koruġ koa yakita ko purreàġ kako paipéa noa ba Ithàrael kinko.

WINTA II.

Yakita purreàġ ka, wiya noa Kaithariko Augútoko, upa-uwil koa bara yantin kuri murrapulliko.

2. Gatun unni murrapullikanne una yakita Kurinio noa ba †kobana kakulla Thuria ka.

3. Gatun yantin bara uwa murrapulliko barun ka tako.

4. Gatun noa Yothep uwa wokka-laġ Galilaia kabiruġ, kokerá birug Nadharet tabiruġ, Iudaia kolaġ, kokerá kolaġ Dabidúmba kolaġ, ġiakai yitirra Bethlehem ; (kulla noa kokera koba ġatun kotita koba Dabidúmba ;)

5. Murrapulliko bon ġatun Mari bounnoun katoa, wiyatoara nukuġ ġikoúmba, wonnai kan bountoa warakaġ.

6. Gatun yakita kakulla, kakulla bara ba unta, purreàġ ka kàtan pórkulli koa bountoa ba wonnai.

7. Gatun bountoa pórbuġgulléún kurri-kurri yinal, ġatun bountoa muġgama bon kirikin to, ġatun bon wúnkulla takilliġélla buttikaġ koba ka ; kulla wal tantullan kokera takilliġél.

8. Gatun bara †ćipu-kàl untoa kakulléún, tumimillin wirràl barun ba tokoi ta.

9. Gatun noa aġelo Yehóa-úmba tanan uwa barun kin, ġatun kullaburra Yehóa-úmba kakulla barun katoa ; kinta ġaiya bara kakulla.

10. Gatun noa aġeloko wiya barun, Kinta kora ; kulla nurun baġ wiyan murràraġ totóġ kakilliko pitàl ko, kakilliko yantin ko kúri ko.

11. Kulla nurúnba pórkulléún unni purreàġ, kokerá Dabidúmba ka, Golomullikan ta, noa Kritht ta Piriwàl ta.

12. Gatun unni túġa kánún nurúnba ; nanun nura bobognuġ ġamatoara kirikin taba, kakillin ba takilliġél laba.

13. Gatun tanoa kal bo paipéa konara morokokàl ġikouġ katoa aġelo katoa, murràràġ wiyellin bon Eloinuġ, ġiakai,



14. Wiyabûnbilla bon murràràġ Eloinuġ wokka kaba moroko kaba, ġatun kàmûnbilla pitàl purrai tako, murràràġ umatoara barun kûri ko.

15. Gatun kakulla ba, waita uwa bara ba, aġelo barun kinbiruġ moroko kolaġ, wiyellan bara †ćipu-kàl taraikan-taraikan, Waita ġéen yakita Bethlehem kolaġ, na-uwil koa unnuġ tara kakulla ba, ġala Yehóako noa wiya ġéarun.

16. Gatun bara uwa kurrakai, ġatun nakulla Marinuġ, ġatun boboġ pirikilliela takilliġél laba.

17. Gatun nakulla bara ba, wiyabûnbéa bara yantin ta purrai ta unnoa wiyellikanne wiyatoara barun wonnai tin.

18. Gatun bara yantinto ġurra, kotelliela unnuġ tara, wiya barun bara †ćipu-kàl-lo.

19. Wonto ba bountoa Mariko miromá unni tara, ġatun kota bountoa minki ka búlbúl-la bounnoun kin.

20. Gatun bara †ćipu-kàl willuġ ba kakulla, murràràġ wiyellin ġatun pitàlmullin bon Eloinuġ ġala biruġ natoara biruġ ġurratoara biruġ bara yantita wiyatoara ba barun kai.

21. Gatun purreàġ †ét ta kakulla ba, kullintiela ko túġa-witia wonnai, ġiakai bon wiya Iéthu, ġala ba wiya noa aġeloko kurrikurri noa ba pika ka kakulla kunto ka.

22. Gatun purreàġ ka ġoloin ta killibínbín bounnoun ba, yanti Mothé-ko noa ba wiya, mankulla bara bon †Hierothalem kolaġ, ġukilliko bon Yehóa kin ;

23. (Yanti wupa ba wiyellikanne ta Yehóa-úmba ġiakai, Yantin kûri tara ġanka-ġanka pika kabiruġ yirri-yirri wal kánún yitirroa Yehóa koba ;)

24. Gatun ġukilliko ġutoara, ġala wupa ba wiyellikanne taba Yehóa-úmba, ġiakai, Buloara purrouġkan ġa keawai wuroġ buloara poppolameri.

25. A ! ġatun kakulla noa tarai kûri †Hierothalem kaba, ġiakai noa yitirra Thimeon; ġatun unnoa kûri wiyellikan tuloakan, ġatun ġurrullikan, mittillin pitàl ko Ithárael-úmba ko ; ġatun Marai yirri-yirri-kan kakulla ġikouġ kin.

26. Gatun bon wiyatoara Maraito yirri-yirri-kan-to, keawai noa nanún tettibullikanne, na-uwil koa noa Krithtnuġ Yehóa-úmba.

27. Gatun noa uwa Marai toa †hieron kako: ġatun bula ba porikullaito puruma wonnai Iéthu kin, umulliko bon yanti ko upatoara ko wiyellikanne tako,

28. Mankulla ġaiya bon noa ġikouġ kin turruġ ka, ġatun pitàlma noa bon Eloinuġ, ġatun wiyelliela,

29. "Wamûnbilla bi tia Yehóa yakita pitàlkan, yanti wiya bi ba:

30. Kulla baġ nakulla ġaikuġ ko ġolomullikan ġiroúmba,

31. Gali ko kakilliko ġintoa yantin ko kûri ko mikan tako ;

32. Kaibuġ kakilliko barun †ethánékàl ko, ġatun pitàl kakilliko kûri ko Ithárael ġiroúmba ko."

33. Gatun bula Yothep ġatun Mari kotelliela unnoa wiyatoara ġikouġ kai.

34. Gatun Thimeon ta noa pitálma barun, ġatun wiyelliela Marinuġ tunkan ġikoúmba, "A! kátan noa unni wonnai kakilliko puntimulliko, ġatun bouġkulliko kauwál-kauwál barúnba Itl.árael koba; ġatun tuġa ko wiyéa kánún;

35. (Kauwa, yirrako bin turánún wal marai ġiroúmba kóti,) paipi-uwil koa kotatoara búlbúl labiruġ kauwál-kauwál labiruġ."

36. Gatun kakulla wakál Anna, †propetkun, yinálkun Panuel koba, konara koba Ather koba; bountoa ta ġurroġéen ġaġkakálín, ġatun kakulla bountoa poribai ta wunál la †hepta ta, murrakin tabiruġ bountoa katalla;

37. Gatun bountoa maboġun kukulla wunál la †éty-wara yantikalai tabiruġ, waita uwa korien bountoa †hieron kabiruġ, wonto ba ġurrulliela Eloinuġ bon purreáġ ka ġatun tokoi ta ta-korien.

38. Gatun bountoa uwolliela tanoa-kal-bo, wiyapaiyéán bon Yehóanuġ, ġatun wiyelliela yantin barun ġikouġ kin barun, nakillikan ġupaiyiko †Hierothalem kako.

39. Gatun upá bara ba unni tara yanti wiyatoara Yehóa koba, willuġbo ġaiya bara kakulla Galilaia kako, barun ka tako kóti kako Nadharet tako.

40. Gatun wonnai poaikulléún ġuraki noa maraikan kátan; ġatun pitálmatoara bon Eloi koba.

41. Waita uwa bula ġikoúmba tunkan ġatun biyuġbai Hierothalem kolaġ yanti-katai wunál la takilliġél lako kaiwitoara wokka koa.

42. Gatun noa ba wunál la †dodeka ka, waita ġaiya uwa bara †Hierothalem kolaġ wirikai ko takilli ko.

43. Gatun kirun kakulla purreáġ, willuġbo bara ba, wonnai Iéthu noa minka willuġ ka †Hierothalem ka; ġatun noa Yothepko ġatun tunkanto ġurra korien bula.

44. Wonto bara ba punta bon barun kin konara, uwa purreáġ ka wakál la; ġatun bara bon tiwa kóti ta ka.

45. Gatun bara na korien bon ba, willuġbo ġaiya bara katéakún †Hierothalem kolaġ tiwolliko bon.

46. Gatun purreáġ ka ġoro kulla, nakulla ġaiya bara bon murruġ ka †hieron ka, yellawolliela willi ka barun kin †didathkaloi ka, ġurrulliela barun, ġatun wiyelliela barun wiyellikanne pullí.

47. Gatun yantinto bara bon ġurra, kotelliela bara bon ġuraki ġatun wiyatoara ġikoúmba.

48. Gatun nakulla bara bon ba, unma ġaiya barun; ġatun tunkanto ġikoúmba-ko wiya bon, Nai, minariġ tin bi kakulla ġearun kai? a! biyuġ ta uwa bali, tiwolliela bali bin, minki-kan-to.

49. Gatun noa wiya barun, Minariġ tin nura tia tiwolliela? keawai nura ba ġurran-upa-uwil koa baġ píntunúmba-kan wiya noa tia ba?

50. Gatun bara ġurra korien unnoa wiyelli ta wiya noa ba barun.



51. Gatun noa uwa barun katoa barán Nadharet tako, ġatun ġurrullikan noa kakulla barun kin: wonto bountoa ba tunkan to ġikoúmba miromá unni tara wiyellikanne murruġ ka búlbúl la bounnoun kin.

52. Gatun noa Iéthuko poaikulléun ġuraki kakilliko, ġatun kauwál kakilliko, ġatun pitálmulliko bon Eloito ġatun kúriko.

WINTA III.

YAKITA kakulla wunál la †pipátín ta piriwál koba Tiberio Kaithar koba, †kobána noa Pontio Pilato Iudaia ka, ġatun tetrák noa Herod Galilaia ka, ġatun ġikoúmba kóti Pilip tetrák noa Ituréa ka, ġatun yantin tako Trakoniti ka, ġatun Luthanio tetrák noa Abiléné ka,

2. Annath ġatun Kaiapath †hiereu piriwál bula kakulla, wiyellikanne Eloi koba uwa Ioanne kinko bon, yinal Dhakaría koba, koruġ kaba.

3. Gatun noa uwa yantin toa purrai toa Iordán toa, wiyelliela korimulliko kanumaiko, warekulliko yarakai;

4. Yanti wupaitoara †biblion ka wiyellikanne Ethaia koba †propet koba, ġiakai, Pullí wakál koba wiyelléun koruġ kaba, Yapuġ Yehóa koba murrárąġ umulla nura, tuloa kakillikoyapuġġikoúmba.

5. Yantin ta pilabai warapal upinún, ġatun yantin ta bulkára umánún puntiġ; ġatun warín-warín ta umánún tuloa, ġatun yapuġ yarakai wolluġbiara umánún poitoġ;

6. Gatun yantinto nanún wal ġolomullikanne Eloi koba.

7. Wiya ġaiya noa barun konara uwa bara korimulliko ġikouġ kinko, Ela béara! konara maiya kiloa nura! ġanto nurun wiya murralliko bukka tin tanan ba uwánún?

8. Koito nura ba umullia murrárąġ minki kabiruġ; ġatun kota yikora nura kóti ka minki ka nurun kin wiyelliko, Abáram ġearun noa ġearúnba biyuġbai; kulla baġ wiyan nurun, Eloi noa kaiyukan kátan umulliko unti tara biruġ tunúġ kabiruġ wonnai kakilliko Abáram kinko.

9. Gatun yakita baibai wúnkulla kúlai ta wirrá ka; koito ba yantin kúlai keawai kátan murrárąġ kólbúntillánún wal barán, warekulliko koiyuġ kako.

10. Gatun kúriko bon wiya, wiyelliela, Minnuġ banún ġaiya ġéen?

11. Wiya noa barun, wiyelliela, Niuwoa †kót-kan buloarakan ġikoúmba, ġumunbilla bon keawai ko; ġatun niuwoa kuntokan ġumúnbilla bon yanti kiloa.

12. Uwa ġaiya bara †telóné korimulliko, ġatun wiya bon, Piriwál, minnuġ banún ġéen?

13. Gatun noa wiya barun, Manki yikora untoa-kál unnoabo mara wiyatoara nurúnba.

14. Gatun bara †army-kanko wiya bon wiyelliela, Minnuġ banún ġéen? ġatun noa wiya barun, Bukkamai yikora yantin kúri, ġatun wiyéa-yemmai yikora ġakoyellaikan yantin kúri; gatun murrai kauwa nura ġaloakan ġutoarakan nurúnba.

15. Gatun bara ba kûri kotelliela, ġatun yantinto kûriko kotelliela murruġ ka ba ko, búlbúl la ba ko barun kin ba ko ġikóuġ Ioannenuġ, minariġ noa Kritht ta, mirka keawaran.

16. Ioanneto noa wiya barun yantin ta, wiyelliela, Korimulliko baġ kàtan nurun bato ko ; wonto ba wakàl kaiyukan kauwàl-kauwàlkan ġatoa kiloa uwánún, murráràġ korien baġ poruġbuġġulliko túġġanúġ ko ġikoúmba ko; niuwoa ta korimanún nurun Marai to yirri-yirri ko ġatun koiyuġ ko :

17. †Pituon ġikoúmba maukillin màttára ba, ġatun murkun noa umánún búnkilliġél laba ġikoúmba, ġatun noa ka-umánún †wíet ġikoúmba tako kokerá ko ; wonto ba tirri koiyuġ-banún wal noa koiyuġ ka talokulli korien ta.

18. Tarai ta yantin kauwàl-kauwàl wiya noa : ġatun wiyelli ta ba ko barun kûri.

19. Wonto noa ba Herodnuġ †tetráknuġ piralma bon, noa boun noun kin Herodia kin nukuġ ka Pilip-úmba ġikoúmba kóti koba, ġatun yantin yarakai noa ba uma Herodto,

20. Yanti unni uma, wirriġbakulla bon noa Ioannenuġ †jail ka.

21. Yakita barunbo karima yantin kûri, kakulla ġaiya korimulliela bon Iéthunuġ, ġatun wiyelliela, moroko ġaiya waruġkalléún,

22. Gatun uwa barán Maraikan yirri-yirrikan murrin kiloa purrouġkan kiloa, ġikouġ kin; ġatun wakàl pullí kakulla moroko tin, wiyelliela, Gintoa ta emmoúmba yinal pitàlmullikanne ; pitàlman baġ ġirouġ.

23. Gatun niuwoa bo Iéthu kakilliliela wunàl la †triakonta ka ġiko-úmba, puntelliela bon yinal Yothepúmba, wonto yinal Eli-úmba;

&c., &c.,

38. Wonto yinal Enoth-úmba, wonto yinal Thet-úmba, wonto yinal Adam-úmba, wonto yinal Eloi-úmba.

WINTA IV.

Gatun noa Iéthu warapálkan Maraikan yirri-yirri-kan, willuġbo kakulla Iorádan tabiruġ, ġatun bon yutéa Maraito koruġ kolaġ,

2. Nupitoara bon purreàġ ka †tettarakonta ka †diabollo. Gatun unta tara purreàġ ka keawai noa ta ba : ġatun ġoloin ba unta tara kakulla, kapirri ġaiya noa kakulla.

3. Gatun noa †diabollo wiya bon, Wiya, bi ba yinal Eloi koba, wiyellía unni tunuġ ka-uwil koa kunto.

4. Gatun noa Iéthuko bon wiya, wiyelliela, Wupatoara ta, Keawai kûri kánún moron kunto kabiruġ, wonto ba Eloi koba pullí tabiruġ.

5. Gatun noa †diabollo yutéa bon waita bulkárá ko, nanunbéa bon yantin piriwàl koba purrai ta ba tanoa-kal-bo kurrakai.

6. Gatun noa †diabollo wiya bon, yantin kaiyu kako ġunún baġ ġirouġ, ġatun pitàlmulliko ġali tara ko ; koito ba ġukulla tia emmouġ ; ġatun baġ ġutan ġanúmbo pitàl baġ ba kàtan.



7. Gintoa ba wiyánún tia, kánún bin yantin ġiroúmba.

8. Gatun noa Iéthuko wiya bon, Kauwa bi, Thátan, willuġ ka emmouġ kin ; koito ba wupatoara, Wiyánún wal bi Yehóanuġ ġiroúmba Eloinuġ, ġatun ġikouġ bo ġurránún wal bi.

9. Gatun noa bon yutéa †Hierothalem kolaġ, ġatun wúnkulla bon búlwarra ka †hieron ka, ġatun wiya bon, Yinalla bi ba unni Eloikoba, warekulla bi unti biruġ barán :

10. Kulla ba wupatoara ta, Wiyánún noa barun aġelo ko nakilliko ġirouġ, ġolomulliko ġirouġ ;

11. Gatun bara bin manún máttárró wokka laġ, tinna koa ġirouġ pultéa-kún tunuġ ko yantin ta.

12. Gatun Iéthuko, wiyelliela, wiya bon, Wiyatoara ta, Yanoa wal bi numa yikora bon Yehóanuġ Eloinuġ ġiroúmba.

13. Gatun noa †diabollo ġoloin kakulla unni tara nupatoara, waita ġaiya noa uwa ġikouġ kinbiruġ yakita ko.

14. Gatun noa Iéthuko willuġ ko kakulla, kaiyukan Maraikan, Galilaia kako: ġatun totóġ bon kakulla yantin ta purrai kariġ ka.

15. Gatun noa wiyelliela †thunagóg ka barun ka ta, pitál wiyatoara bon yantinto.

16. Gatun noa uwa Nadharet tako, kakulla noa poaikulléún unta; ġatun, yanti katai noa ba, uwa noa †thunagóg kako purreáġ ka thabbat, ġatun ġarokéa wokka laġ wiyelliko.

17. Gatun ġukulla bon †biblion ta †propet koba Ethaia koba : ġatun buġbuġga noa ba †biblion, nakulla ġaiya noa ġiakai upatoara,

18. Marai ta unni Yehóa koba emmouġ kinba, kulla noa tia putía wiyelliko Euaġelion barun kin mirrál la; yuka noa tia turon umulliko minkikan ko, wiyelliko barun wúntoara ko wamunbilliko, ġatun na-uwil koa bara munmin to, buruġ-buġgulliko barun búntoara,

19. Wiyelliko * * * ġurrabunbilliko wunál la pitálmullikanne Yehóa koba.

20. Gatun noa wirriġ-buġga †biblion, ġatun noa ġutéa kan bon umullikan ko, ġatun yellawa barán. Gatun bara bon pimilliela ġaikuġ ko, yantin †thunagóg ka ba ko.

21. Gatun noa barun tanoa bo wiya, Turin-pai-béa unni wiya upatoara nurun kin ġurréuġ ka unti purreáġ ka.

22. Gatun yantinto bara ġurrulliela bon, ġatun kota bara pulli murrai kurraka kabiruġ ġikouġ kinbiruġ. Gatun bara wiya, Wiya, unni ta Yothepúmba yinal ?

23. Gatun noa barun wiya, Nura ta wiyánun tia unni wiyellikanne, Karákal, turon bi umulla ġintoa bo; ġurra ġéen ba umatoara Kapernaum ka, umulla bi unti yantin ta purrai ta ġiroúmba ka.

24. Gatun noa wiya, Tuloa nurun baġ wiyan, keawai †propet ġurrá korien ġikouġ ka ta purrai ta kóti ka.

25. Wonto baġ ba nurun wiyan tuloa, kauwál-kauwál ta mabogun Ithárael kulléún purreáġ ka Elía-úmba ka, yakita wirriġbakulla moroko ta wunál ta ġoro ġatun yellenna †hek ta, tara-warú kakulla yantin ta purrai kariġ ka ;

26. Keawai Elíanuġ yuka ba barun kinko, wonto ba Tharepta kako Thidoni kako nukuġ kako mabogun tako.

27. Gatun kauwál-kauwálkan †leprokan Ithárael ka, yaki-kalai Eliću koba †propet koba; keawaran wakál barun kinbiruġ turon umatoara, wonto ba noa Naaman Thuriakál.

28. Gatun yantin bara kakulla †thunagóg ka, ġurra bara unni tara, bukka kauwál kakulla,

29. Gatun bouġkulléún, ġatun yipa bon kokerá biruġ. ġatun bon yutéa pita kako bulkárá ko kokerá ko wittitoara ko, wareka uwil koa bara bon walluġgón barán.

30. Wonto noa ba uwolliela willi koa barun katoa, waita uwa.

31. Gatun noa uwa barán Kapernaum kako, kokerá ko Galilaia kako, ġatun wiyelliela barun purreáġ ka thabbat ka.

32. Gatun bara kota wiyellikanne tin ġikoúmba tin; kulla ġikoumba pullí kaiyukan.

33. Gatun kakulla wakál kúri †thunagóg ka, ġikouġ kin minki ka marai kakulla †diabol koba yarakai koba, ġatun noa kaipulléún wokka,

34. Wiyelliela, Kámunbilla ġearun; minnuġ banún ġéen bin ġintoa Iéthu Nadharetkál? uwa bi ġearun tetti-umulli kolaġ? ġimillin banuġ ġintoa ta; wakál bo ta yirri-yirri-kan Eloi koba.

35. Gatun bon Iéthuko koakulla, wiyelliela, Kaiyellía bi, ġatun paikulléa ġikouġ kinbiruġ. Gatun bon ba wareka willi ka †diabollo, paikulléún noa ġikouġ kinbiruġ. ġatun keawai bon tetti búntima ba.

36. Gatun bara yantinto kota, ġatun wiyelliela barabo-barabo, Minariġ unni wiyellikanne! kulla noa wiya kaiyu-kan-to barun †diabolnuġ yarakaikan, ġatun barun paikulléún warrai tako.

37. Gatun totóġ ġikoumba kakulla yantin toa purrai kariġ koa.

38. Gatun noa uwa †thunagóg kabiruġ, ġatun polóġkulléún Thimon kinko kokera ko. Gatun tunkan Thimonúmba nukuġ koba munni kakulla karinkan; ġatun bon bara wiya bounnoun kai kolaġ.

39. Gatun noa ġarokéa bounnoun kin turruġ ka, ġatun noa koakulla karin; ġatun wareka ġaiya bounnoun karinto; ġatun bountoa bouġkulléún tanoa-kal-bo, ġatun umulliela barun kaiko.

40. Gatun punnál ba puléġ-kullilléún, yantin bara mankulla munni-munni-kan ġikouġ kinko; ġatun noa wupilléún barun kin máttára yantin ta, ġatun turon uma barun.

41. Gatun †diabol kauwál-kauwál paikulléún kauwál-kauwál labiruġ, kaibulliela, Gintoa ta Kritht ta, yinal ta Eloi-koba. Gatun noa barun koakulla wiya korien; kulla wal bara ġimilléún bon Kritht ta noa unnoa.

42. Gatun purreáġ ba kakulla, waita noa uwa korariġ; ġatun bara kúriko tiwa bon, ġatun uwa ġikouġ kin, ġatun mima bara bon, keawai noa waita wapa barun kinbiruġ.

43. Gatun noa wiya barun, Wiyánun bo ta wal baġ piriwálġél la Eloi koba taraikan ta kokera; kulla wal tia ġaliko yuka.



WINTA V.

GATUN yakita kakulla, warapa bon ba bara kuriko, ġurrulliko wiyellikanne Eloi koba, ġarokéa noa pitta ka waraka Gennetharet ta,

2. Gatun nakulla buloara murrinauwai kakilliela wara ka; wonto ba bara makoroban waita uwa murrinauwai tabiruġ. ġatun bara umulliela pika mirkun.

3. Gatun noa uwa wakàl la murrinauwai ta Thimon koba ka, ġatun wiya bon yóġyóġ umullia purrai tabiruġ. Gatun noa yellawa barán, ġatun wiyelliella barun kùri murrinauwai kabiruġ.

4. Gatun ġoloin noa ba wiya, wiya noa Thimónnuġ bon, Tuirkullia pirriko kako, ġatun wura pika nurúnba mankilliko.

5. Gatun Thimónto, wiyelliela, wiya bon, Piriwàl, uma ġéen tokoi ta yanti-katai, ġatun mán korien; kulla bi wiyán wupinún wal baġ barán pika.

6. Gatun uma bara ba unni, kokoi-kokoi bara uma makoro katai kal; ġatun pika kilpaiya.

7. Gatun bara wokkaimulléin barúnba tarai taba murrinauwai taba; wa-uwil koa barun wintamulliko. Gatun bara uwa, ġatun warapál bara wupéa buloara murrinauwai, pillukulliela ġaiya bara.

8. Nakulla noa ba Thimónto Peterko, puntimulléin noa Iéthu kin warómbuġ ka, wiyelliela, Ela Piriwàl! yuriġ bi wolla emmouġ kinbiruġ; kulla baġ yarakairán kùri kàtan.

9. Kulla noa kota, ġatun yantin bara ġikouġ katoa ba, kauwàllin makorrin mankulla bara ba.

10. Gatun yantibo bara Yakobo ġatun Ioanne, yinal ta Lebedaio koba, mankillai bula ba Thimon katoa. Gatun Iéthuko noa wiya bon Thimónnuġ, Kinta kora bi; yakita biruġ manún wal bi barun kùri.

11. Gatun mankulla bara ba murrinauwai barán purrai tako, wúnkulla bara yantin, wirroba bon bara.

12. Gatun yakita kakulla, kakulla noa ba tarai ta kokerá, a! wakàl kùri kauwàl †leprokan; nakilliela noa Iéthunuġ puntimulléin ġoarrá ko, ġatun wiya bon, wiyelliela, Piriwàl, wiya, bi ba kaiyukan kánún, umánún bi tia turon.

13. Gatun noa bon wupilléin màttàra ġikouġ kin, wiyelliela, Kauwá; turon bi kauwa. Gatun tanoa-kal-bo †leprota wareka ġikouġ kinbiruġ ko.

14. Gatun noa bon wiya, wiyéakún koa noa barun kùri; wonto ba yiruġ uwa túġunbilliko ġintoa bo †hiereu kinko, ġatun ġúwa kulla bi turon umatoara, yanti to Mothé ka noa ba wiya, ġurrulliko kakilliko barun.

15. Wonta ba yantin kakulla totóġ ġikouġ yantin toa purrai toa: ġatun kauwàlko naro uwa ġurrulliko, ġatun turon kakilliko barun munni-munni ġikouġ kinbiruġ ko.

16. Gatun noa uwa koruġ kako, ġatun wiyelliela.

17. Yakita kakulla tarai ta purréàġ ka, wiyelliela noa ba, yellawa ba Parithaioi ġatun †didathkaloi wiyellikanne koba, yantin

tabiruġ kokerá biruġ Galilaia kabiruġ, ġatun Iudaia kabiruġ, ġatun †Hierothalem kabiruġ; ġatun kaiyuto Yehóa-úmba kakulla turon umulliko barun.

18. A! ġatun bara kúri wakál kúri kurréa pirrikilliġél la munnikan karál; ġatun numa bara bon kurrilliko kokerá kolaġ, ġatun wúnkilliko bon ġikouġ kinko mikan tako.

19. Gatun keawai bara napa wonnén kurrilliko murruġ kolaġ konara tin, uwa bara wokka laġ kokera búlwarra ka, ġatun wupéa bon barán kulla koa willi-willi kako pirrikilliġélkan léthu kin mikan ta.

20. Gatun nakulla noa ba kotellikanne barúnba, wiya noa bon, Ela kúri, yarakai ġiroúmba wareka ġirouġ kinbiruġ.

21. Gatun bara †ġárammateu ġatun Parithaioi kota, wiyelliela, Gan-ke unni wiyan ba yarakai? Ganto kaiyu-kan-to warekulliko yarakai, wonto ba wakállo Eloito?

22. Wonto noa ba Iéthuko ġurra kotatoara barúnba, niuwoa wiya wiyelliela barun, Minariġ tin nura kotelliela búlbúl lako nurun kin ba ko.

23. Wonnén murráráġ wiyelliko, Giroúmba ko yarakaito wareka ġirouġ kinbiruġ; ġa wiyelliko, Bouġkullia ġatun uwolliko?

24. Wonto ba ġurra-uwil koa nura kaiyukan noa yinal kúri koba purrai taba yarakai warekulliko (wiya noa munni karál), Wiyan banuġ, bouġkullia ġatun mara ġiroúmba pirrikilliġél, ġatun waita unwolla ġirouġ ka tako kokerá ko.

25. Gatun tanoa-kal-bo bouġulléún noa barun kin mikan ta, ġatun mánkulla unnuġ ġikoúmba pirrikéa noa ba, ġatun waita uwa ġikouġ ka tako kokerá ko koti kako, pitálmulliela bon Eloinuġ.

26. Gatun yantin bara kotelliela, ġatun bara ġaiya pitálma bon Eloinuġ, ġatun kinta laġ bara kauwál, kátan wiyelliela, Nakulla ġéen minariġ konéin buġgai.

27. Gatun yakita yukita waita uwa noa, ġatun nakulla wakál †telónénuġ, ġiakai yitirra Lebi, yellawollin wúnkilliġél la; ġatun noa wiya bon, Yettiwolla tia.

28. Gatun noa wúnkulla yanti bo bouġkulléún, ġatun noa bon yettiwa.

29. Gatun Lebiko bon noa upéa kauwál takillikanne ġikouġ ka ta kóti ka kokera: ġatun kauwál kakulla konara telónai ko ġatun tarai to yellawa barun katoa.

30. Wonto ba barúnba †ġárammateu ġatun Parithaioi koakillan bara barun wirrobullikan ġikoúmba, wiyelliela, Minariġ tin nura tatan ġatun pittan barun katoa †telónai koa ġatun yarakai toa?

31. Gatun noa Iéthuko wiya barun, wiyelliela, Bara ba moron tai kátan keawai bara wiyan karákál; wonto ba bara munni kátan.

32. Uwa baġ wiya korien ko murroġ taiko, wonto ba yarakai willuġ ko minki kakilliko.

33. Gatun wiya bon bara, Minariġ tin bara mupai kátan mur-



rínmurrín wirrobullikan Ioanne-úmba, ġatun wiyan wiyellikanne, ġatun yantibo bara Parithaioi koba; wonto ba ġiroúmba ko tatan ġatun pittan?

34. Gatun noa wiya barun, Wiya, nura kaiyukan mupai umulliko barun wonnai kakillaikanne, yakita-kalai poribai ba kàtan barun katoa ba?

35. Wonto ba purreàġ kánún wal, mánún wal bon ba poribai barun kinbiruġ, ġatun yakita ġaiya bara mupai-kakillinún purreàġ ka unta tara.

36. Gatun wiya noa barun wakàl †parabol ġiakai: Keawai kùri ko wupillinún buġgaikàl korokàl la; ġa ba, yanti buġgaikàl yiirbuġganún ġaiya wal, ġatun pontol buġgaikàl labiruġ keawai korokàl kiloa kàtan.

37. Gatun keawai kùri ko wupinún buġgaikàl †wain pika ka korokàl la; kulla buġgaikàllo potopai-yánún wal pika ka, ġatun kiroabullinún, ġatun pika kánún yarakai.

38. Wonto ba buġgaikàl †wain wunún wal buġgaikàl la pika ka; ġatun buloara murràràġ kàtan.

39. Gatun keawai kùri koba pittánún korokàl †wain keawai noa manún buġgaikàl †wain, kulla noa wiyan korokàl ta murràraġ.

WINTA VI.

GATUN yakita thabbat ka buloara, yukita thabbat ka kurri-kurri, uwa ġaiya noa murruġ koa yeaiġél loa; ġatun bara wirrobulli-kanto ġikouġ ka to tittia wolluġ yeai, ġatun takulla mirro-mirromá màttàra barun kin.

2. Gatun taraikanto Parithaioi koba wiya barun, Minariġ tin nura uman unnoa keawaran murràràġ umulliko unti tara purreàġ ka thabbat ka?

3. Gatun noa Iéthuko wiya, wiyelliela, Wiya nura, wiya nura, wiya ba unni, Dabid-to noa ba upa, niuwoabo ba kapirri kakilla ġatun bara ġikouġ katoa;

4. Uwa noa ba kokera kai Eloi koba, ġatun mankulla takulla nulai nakillikanne, ġatun ġukulla barun ġikouġ katoa ba ko, keawaran murràràġ takilliko, wonto ba barúnba ko †hiereu koba?

5. Gatun noa barun wiya, Yinal ta kùri koba, piriwàl noa kàtan yantin ko thabbat ko.

6. Gatun yakita kakulla tarai ta thabbat ta, uwa ġaiya noa †thunagóg ka ġatun wiyelliela: ġatun wakàl kùri unta kakulla, màttàra ġikoúmba túġkaġkeri tirrai kakulla.

7. Gatun bara †gàrammateuko ġatun Parithaioiko tumiméa bon, wiya bon noa ba turon umulla purreàġ ka thabbat ta; wiyayemma-uwil koa bara bon.

8. Wonto noa ba kota barúnba ġurrulliela, wiya bon noa màttàrakan tirraikan, Bouġkullia, ġatun ġarokilla willi ka. Gatun noa bouġkullèún, ġatun ġarokéa.

9. Wiya ġaiya noa Iéthuko barun, Wiyánún wal baġ nurun

unni ; wiya tuloa ta umulliko, murràràġ ġa yarakai umulliko purreàġ ka thabbat ta ? moron umulliko, ġa warekulliko ?

10. Gatun nakilliela kari-kari yantin barun, wiya bon noa, Tutullia bi màttàra ġiroúmba. Gatun upulléún ġaiya noa, ġatun màttàra ġaiya bon turon uma yanti tarai ba.

11. Gatun bara warapalkan bukkakan kakulla; ġatun murràràġ wiyellan barabo-barabo, minnuġ banún bara bon ba Iéthunuġ.

12. Yakita unta purreàġ ka, uwa noa bulkàra kolaġ wiyelliko, yanti-katai noa tokoi ta wiyelliela bon Eloi-nuġ.

13. Gatun yakita purreàġ ta, kaai ba noa barun wirrobullikan ġikoúmba; ġirimullèún noa barun kinbiruġ †dodeka niuwoa, barun wiya ġiakai yitirra †apothol ;

14. Thimónnuġ (wiya noa ġiakai yitirra Peternuġ), ġatun ġikoúmba kurrakóġ Andrea, ġatun Yakobo ġatun Ioanne, ġatun Pilip ġatun Bàtolomai,

15. Mattaio ġatun Thoma, ġatun Yakobo Alpai-úmba, ġatun Thimon ġiakai wiya yitirra Dheloté,

16. Gatun Iudath kurrakóġ ta Yakobo-úmba, ġatun Iudath Ithàkariot, niuwoa ġakoiyayé noa.

17. Gatun noa uwa barán barun katoa, ġatun ġarawan tako ġarokéa noa, ġatun konaró wirrobullikan ġikoúmba, ġatun kauwàl konara kùri Iudaiakàl, ġatun †Hierothalemkàl, ġatun korowátari Turokàl ġatun Thidonikàl, uwa bara ġurrulliko bon, ġatun turon umulliko barun ba munni ;

18. Gatun bara wonkàlman yarakai to marai to : gatun barun uma turon.

19. Gatun yantinto konaró numulla bon bara ; kulla murràràġ paibéa ġikouġ kinbiruġ, ġatun noa turon uma yantin barun.

20. Gatun noa wokkalan nakulla ġaikuġ ko ġikoúmba wirrobullikan, ġatun wiya, Murràràġ umatoara mirrálko ; kulla nurun ba piriwàlġél la Eloi koba.

21. Murràràġ umatoara nura kapirrikan yakita : kulla nura warapan wal kakilliko. Murràràġ umatoara nura túnkillin yakita, kulla nura kintellinún wal.

22. Murràràġ umatoara nura, yarakai umánún ġaiya nurun kùri ko, ġatun warekanún nurun, ġatun yarakai wiyánún nurun, ġatun warekanún yitirra nurúnba yanti yarakai ba, ġikouġ kin biruġ yinal kàri koba kabiruġ.

23. Pitàl nura kauwa ġatun úntellia unta purreàġ ka ; kulla nurúnba ġukillikanne kauwàl kàtan moroko kaba; yanti uma bara biyuġbai tako barun ka to barun †propetnuġ.

24. Yapal nura porólkan kàtan ! kulla nura mankulla ta pitàl nurúnba.

25. Yapál nura warakan ! kulla nura kapirrikánún. Yapal nura kintellan yakita ! kulla nura ġirellinun ġatun túnkillinún.

26. Yapal nura, murràràġ wiyánún ba yantinto kuriko nurun ! yantibo barúnba biyuġbai ta ko barun ġakoyaye †propetnuġ.



27. Giakai baġ wiyan nurun ġurrullikan, Pitàlumulla barun yarakai willuġ nurúnba ; murràràġ umulla barun yarakai nurúnba uman,

28. Murràràġ barun wiyella koatan nurúnba ; ġatun wiyella bon Eloinuġ wiyella barun yarakai nurúnba uman.

29. Gatun búnuún ba wakàl ġan kulló tarai to, tarai ġukillia ; ġatun niuwoa manún wurabil ġiroúmba, wiya yikora wiwi manki yikora unni doan.

30. Guwa barun yantin ko wiyellinún ba ġirouġ kin ; ġatun niuwoa ba mankulla tullokán ġiroúmba wiya yikora kari bon.

31. Gatun unnoa la kotan nura la murràràg umulliko barun kùri nurun, umulla nura yantibo ta barun.

32. Kulla nura pitàlman barun pitàlman nurun, minariġko-ke unnoa ? kulla bara yarakai-kan-to yantibo uman.

33 Gatun murràràg nura umánún ba barun ġali murràràġ nurun uman, minariġko-ke unnoa ? kulla bara yarakai-kan-to yantibo uman.

34. Gatun mumbinún nura ba barun kotan nura willuġbo upilliko barun, minariġko-ke unnoa ? kulla bara yarakai willuġ mumbillan barun willuġbo upilliko yantibo.

35. Wonto ba nura pitàlumulla barun yarakai willuġ nurúnba ; ġatun murràràg umulla, ġatun mumbilla kotan keawai willuġbo upulliko ; ġatun ġutoara kauwàl kánún nurúnba, ġatun nura wonnai kánún wokka koba ; kulla noa murràraġ uman barun wiyapaiye korien ġatun barun yarakai.

36. Kauwa nura minkikan, yantibo Biyuġbai nurúnba minki kàtan.

37. Kota yikora yarakai, ġatun keawai nurun kotánún yarakai : pirriralmai yikora nura, ġatun keawai nurun pirriralmanún : warekilla nura, ġatun nurúnba warekánún.

38. Guwa, ġatun ġunún wal nurun ; warapal, upulla barán, gatun tolomulla kaumulliko, ġatun kiroabullin barán, ġunún wal kùri nurun ġielkaġ ka nurun kin. Kulla yantibo upitoara nura upullin, upéa kánún nurun.

39. Gatun noa wiya barun wakàl †parabol ; wiya, munminto yutinún tarai munmin? wiya, wal bula-buloarabo warakullinún barán kirun tako ?

40. Wirrobullikan ta keawaran noa kauwàl korien ġikoug kin piriwàl la ; wonto ba tuloa kàtan, kánun noa yanti piriwal ba ġikouġ ba.

41. Gatun minariġ tin bi natan moriġ ġirouġ ka ta ba ġaikuġ kaba kurrikóġ kaba, wonto ba na korien bi tulkirri ġaikuġ kaba ġiroug kinba kóti kaba ?

42. Ga, yakoai bi wiyan bon kurrikóġ girouġ ba, Biġgai, yakoai tia poruġbuġgabunbilla moriġ ġirouġ kinba ġaikuġ kaba, keawai bi ba nakillin tulkirri ġirouġ kaba ? Gintoa ġakoiyaye ! buruġbuġ ġala kurri-kurri tulkirri ġaikuġ kaba ġirouġ kinba kóti

kaba, ġatun nanún ġaiya bi murra-murràràġ umulliko moriġ ġaikuġ kaba kurrikóġ kaba ġirouġ ka ta ba.

43. Kulla ba kùlai murràràġ ta kàtan, keawai yeai yarakai upin; ġa keawai kùlai yarakai ta kàtan, yeai murràràg upin.

44. Wonto ba yantin kùlai ġimilliko kóti tin yeai tin; kulla bara kùri mán korien kokuġ tulkirri-tulkirri tin, ġa titi korien bara †botru maro tin.

45. Murràràgko noa kùriko wupillin noa murràràġ wunkilliġel labiruġ minki kabiruġ búlbúl labiruġ ġikouġ kinbiruġ; ġatun noa yarakai wupullin noa yarakai wunkilliġel labiruġ yarakai ta biruġ minki kabiruġ búlbúl labiruġ ġikouġ kinbiruġ; kulla ġikoúmba ko kurraka ko wiyan kauwàl labiruġ ko búlbúl labiruġ ko.

46. Gatun minariġ tin nura tia wiyan, Piriwàl, Piriwàl, ġatun uwa korien nura unnoa tara wiyan nurun baġ ba.

47. Gan tia ba uwànún emmouġ kin, ġatun ġurran wiyellita emmoúmba, ġatun ġaloa uman, túġunbinún baġ nurun ġan kiloa noa:

48. Niuwoa ba wakàl yanti kùri kiloa, wittia noa kokera ġatun pinnia pirriko, ġatun wupéa tuġga tunuġ ka; ġatun poaikulléun ba tunta-tunta, waiumbul murrá koribibi kokeroa, ġatun ġeawai tolomá pa; kulla wal wittia tunug ka.

49. Wonto ba ġurran ġatun uma korien, kùri kiloa noa wittia kokera tuġga korien purrai ta: waiumbul murrá koribibi ġali, ġatun warakulléun tanoa-kal-bo; kauwàlla unnoa warakullin kokera koba.

WINTA VII.

Wiya noa ba ġoloin ġikoúmba wiyellikanne, mikan ta yantin ta kùri ka, uwá noa Kapernaun kako.

2. Gatun tarai koba †kapàtin koba umullikan munni kakilliela, muluġkilliliela tetti, pitàl umatoara noa ġikoúmba.

3. Gatun, ġurrá noa ba Iéthunuġ, wiyabunbéa noa barun ġarokàl Hebàraioi koba, wiyelliela bon uwa-uwil koa noa pirbuġgulliko ġikoúmba ko umullikan ko.

4. Gatun uwá bara ba Iéthu kin, wiya ġaiya bon bara tanoa-kalbo, wiyelliela, Murràràġ noa uma-uwil koa noa bon yanti:

5. Kulla noa pitàlman ġearúnba kùri, ġatun noa wittia ġearun †thunagóg.

6. Uwa ġaiya noa Iéthu barun katoa. Gatun kaloġ korien ta noa ba kakulla kokerá kolaġ, yuka noa barun †kapàtinto kóti ta ġikouġ kin, wiyelliela bon, Piriwàl, yanoa bi; kulla baġ keawaran murràràġ korien uwa-uwil koa bi emmouġ kin kokerá:

7. Yaki tin baġ kota murràràġ korien baġ uwolliko ġirouġ kinko; wonto ba wiyella wakàl wiyellikanne, ġatun emmoúmba umullikan pirkullinún wal.

8. Kulla baġ ba kaiyukan wiyelliko, emmouġ kinba bara kakillin †army-kan; ġatun baġ wiya wakàl, Yuriġ, ġatun waita ġaiya noa uwa; ġatun tarai, Kaai, ġatun noa uwa tanan; ġatun emmoúmba umullikan, Umulla unni, ġatun uma ġaiya noa.



9. Iéthuko noa ba ġurrá unni tara, kotelliela noa ġikouġ, ġatun warrakulléún noa, wiya ġaiya noa barun wirroba bon ba, Wiyan baġ nurun, keawaran baġ na pa yanti ġurrullikanne kauwàl, keawai yanti Itharael la kàtan.

10. Gatun bara yukatoara, willuġbo uwolliela kokerá kolaġ, nakulla bon umullikan munni biruġ pirbuġgatoara.

11. Gatun yakita purreàg ka yukita, uwa noa kokeroa, ġiakai yitirra Nain; ġatun kauwàl uwa ġikoúmba wirrobullikan ġatun taraikan kùri ġikouġ katoa.

12. Gatun uwa noa ba papai puloġkulliġél la kokerá kolaġ, ġa, tetti kulwon kurrilliela kùri warai kolaġ, wakàl bo ta yinal tunkan koba bounnoun ba, ġatun maboġun bountoa, ġatun kauwàl-kauwàl kùri kokerá biruġ uwa bounnoun katoa.

13. Gatun nakulla bounnoun noa ba Piriwàllo, ġurrirra bounnoun noa kakulla, ġatun wiya ġaiya noa bounnoun, Túġki yikora.

14. Gatun uwa ġaiya noa, numa kurrilliġél; ġatun bara kurriá bon ba ġakéa korun. Gatun noa wiya, Wuġgurra, wiyan banug, Bouġkullia.

15. Gatun niuwoa tetti kabiruġ yellawa, ġatun tanoa-kal-bo wiya. Gatun willuġbo bon noa ġukulla bounnoun kin ġikoúmba ka tunkan ta.

16. Gatun bara kakulla kinta yantin; ġatun bara bon pitàlman Eloinuġ, wiyelliela, Kauwàl †propet ta paipéa ġearun kin, ġatun noa Eloito nakulla ġikoúmba kùri.

17. Gatun unni totóġ ġikoúmba kakulla yantin to Iudaia koa, ġatun yantin toa purrai kariġ koa.

18. Gatun Ioanne-úmba-ko wirrobullikanto wiya bon unni tara.

19. Gatun noa Ioanneto wiya bulun wirrobullikan ġikoúmba, yuka bulun Iéthu kinko, wiyelliko, Gintoa ta uwànùn? ġa, na-téa kànùn ġéen taraikan?

20. Uwa bara ba kùri ġikouġ kinko wiya bara, Ioanneto korimullikanto ġearun yuká ġirouġ kinko, wiyelliko, Gintoa ta uwànun? ġa, na-téa kànùn taraikan?

21. Gatun tanoa-kal-bo †hora ka pirbuġga noa kauwàl-kauwàl munni-munni, ġatun marai yarakaikan; ġatun kauwàl-kauwàl munmin uma noa barun nakilliko.

22. Wiya ġaiya noa barun Iéthu, wiyelliela, Waita laġ nura, ġatun wiyella bon Ioannenuġ unni tara nakulla nura ba ġatun ġurra; munmin-tabiruġ-ko natan, wiirwiir-biruġ-ko uwan, wamunwamun-tabiruġ turon kakulla, woġkàl-labiruġ ġurran, tetti-kabiruġ bouġkullèun, barun mirràl ko wiyan ta Euaġelion.

23. Gatun pitàl-umatoara yantinto niuwara korien kànùn emmouġ kin.

24. Gatun waita ka ba bara ba puntimai Ioanne-úmba, wiya ġaiya noa barun kùri Ioannenuġ bon, Minariġ tin nura koruġ kolaġ nakilliko? koġka toloman wibbi ko?

25. Minarig̀ ko nura uwa korug̀ kolag̀ nakilliko? wakàl upullóun kùri poitog̀ korikin to? A! bara upullóun konéin to ġatun bara murràràg̀ kàtan takilliko, yellawa bara piriwàlġél la.

26. Minarig̀ ko nura uwa korug̀ kolag̀ nakilliko? wakàl †propet? Kauwa, wiyan nurun bag̀ kauwàllan noa ba †propet kiloa.

27. Gali noa wiyatoara upa unni, A! yukan bag̀ puntimai emmoúmba girouġ kin mikan ta, umànun wal noa yapug̀ girouġ.

28. Kulla bag̀ wiyan nurun, Keawai †propet kauwàl kàtan yanti Ioanne noa ba korimullikan porkullitoara nukug̀ labirug̀: niuwoa warća ta kàtan piriwàlġél la Eloi koba ka, kauwàl noa kàtan niuwoa kiloa.

29. Gatun yantinto kùriko ġurra bon, ġatun bara †telónai, pitàlma bon Eloi-nug̀, korimatoara kàtan bara Ioanne kaibirug̀ karimulli birug̀.

30. Wonto ba bara Parithaioi ġatun bara †nomikoi ġurramaiġa wiyellikanne Eloi kol a barun kin, keawai korimatoara korien Ioanne kai.

31. Gatun noa Piriwàllo wiya, Yakoai kiloa bara kùri untikàl willuġġél? ġatun minarig̀ kiloa bara?

32. Bara yanti wonnai kiloa yellawollin ġukilliġél la, ġatun kaipullin taraikan, ġatun wiyellin, Tirkima ġéen nurun, ġatun keawai nura úntelli korien; minki ġéen kakulla nurun, ġatun keawai nura tuġkilli korien.

33. Kulla noa Ioanne korimullikan uwa, keawai kunto ta pa ġa †wain keawai pitta pa; ġatun nura wiyan, †diabol noa ġikouġ katoa ba.

34. Yinal ta kùri koba uwa takilliko ġatun pittelliko, ġatun nura wiyan, A! mataye kùri unni, ġatun †wain pittaye, kóti ta †telónai koba ġatun yarakai willuġ koba!

35. Wonto ba yantinto wonnaito ġuraki koba ko piralman bon ġuraki.

36. Gatun wakàllo Parithaioi koba ko wiya bon ta-uwil koa noa ġikouġ katoa. Gatun uwa noa kokera Parithaio koba, ġatun yellawa noa barán takilliko.

37. Gatun, a! ġapal wakàl yarakaikun bountoa ġurrá bountoa ba Iéthunug̀ bon yellawai takilli taba kokera Parithaio koba ka, mankulla bountoa wúnkilliġél alabathro putillikanne,

38. Gatun ġarokéa bountoa tinna ka bulka ka ġikoung kin, túġkillin, ġatun bountoa puntia bounnoun ka to ġurrun to tinna ġikoúmba, ġatun pirripa bounnoun ka to kittug̀ ko wolluġ koba ko bounnoun ka to, ġatun búġbúġka bon tinna ġikoúmba, ġatun putia bon putilliġél lo.

39. Yakita nakulla noa ba unni ġali Parithaio, wiya bon ba, wiyelléun ġaiya noa niuwoabo minki ka, wiyelliela, Unní kùri †propet ba noa ġurra pa noa wonta-kan-to ka ġapallo numa bon; kulla bountoa yaraikan.



40. Gatun Iéthuko noa wiyayelléun, wiyelliela bon, Thimón, wiya-uwil koa banuġ. Gatun noa wiya, Piriwàl, wiyellia.

41. Tarai ta kakulla ġukillikan wakàl buloara mumbitoara ġikoúmba; wakàllo noa mumbillé in †pentakothioi †denari, ġatun tarai ta †pentékonta mumbilléun.

42. Gatun keawai bula ġupaiye pa ba yaruġ ka bon, wareká ġaiya noa bulun ba. Wonta kin bulun kinbiruġ pitàlmanún kauwàl bon!

43. Thimónto noa wiya, wiyelliella, Mirka ġikouġ wareka noa ba kauwàl. Gatun noa wiya bon, Kota bi tuloa.

44. Gatun noa warrakulléun ġapal ko, ġatun wiya Thimónnuġ Natan bi unni ġapal? uwa baġ kokera ko ġirouġ ka ta ko, keawai bi tia ġupa bato tinna ko; wonto bountoa ba puntia tia tinna bounnoun ka to ġurrun to, ġatun watia bounnoun ka to wolluġ kabiruġ ko kittuġ ko.

45. Keawai bi tia búġbúġ ka pa: wonto ba unni ġapal, búġbúġ-kulliela tia tinna yakita biruġ uwa baġ ba.

46. Keawai bi puti pa emmoúmba wolluġ kipai to, wonto ba unni ġapal putia emmoúmba tinna kipai to.

47. Giakai tin banuġ wiyan, Yarakai umatoara bounnoun ba kauwàl ta warekatoara bounnoun ba; kulla bounnoun pitàl-ma kauwàl: kulla barúnba warekatoara waréa, pitàl-ma bara waréa.

48. Gatun noa bounnoun wiya, Wareká umatoara ġiroúmba yarakai.

49. Gatun bara yellawan ġikouġ ġinba takilli taba, bara bo wiyatan minki ka, Gan-ke unni warekan noa yarakai.

50. Gatun noa bounnoun wiya, Gurrulli ta biruġ ġiroúmba moron bi kàtan; yuruġ bi pitàl kakilliko.

WINTA VIII.

GATUN yakita yukita uwa noa yantin toa purrai toa kokera, wiyelliela ġatun túġunbilliela totóġ pitàlmullikanne †bathileia koba Eloi koba: ġatun bara †dodeka ta ġikouġ katoa ba.

2. Gatun bara nukuġ taraikan, turon umatoara marai yarakai tabiruġ ġatun munni kabiruġ, Mari yitirra ġiakai Magdalakàlin, bounnoun kinbiruġ paipéa †diabol †hepta ta,

3. Gatun Ioanna porikunbai Kutha-úmba, Herod-úmba umullikan, ġatun Thuhanna, ġatun taraikan kauwàl, ġala bara ġukulla bon untakàl tullokan ba biruġ barun kai.

4. Gatun uwittillin bara ba kùri kauwàl-kauwàl, ġatun uwa ġikouġ kinko, yantin tabiruġ kokerá biruġ, wiya noa unni †parabol:

5. Upillikan noa uwa yeaí ko upulliko ġikoúmba ko; ġatun upulliela noa ba, winta porkulléun kaiyinkon ta yapuġ ka; ġatun waita-wa barán, ġatun tibbinto takulla moroko tinto.

6. Gatun winta porkullé in tunuġ ka; ġatun poaikullé in ba wokka laġ tetti ġaiya kakulla, koito ba bato korien ta.

7. Gatun winta porkulléun tulkirri-tulkirrá; ġatun poaikullé in tulkirri-tulkirri matti, ġatun murruġkama.

8. Gatun tarai ta porkulléún purrai murràràġ purrai ta, ġatun poaikulléún wokka laġ, ġatun yeai kurria †hekaton ta. Gatun noa ba wiya unni tara, kaaipulléún ġaiya noa, Niuwoa ba ġurréuġ kan kàtan ġurrulliko ġurrunbunbilla bon.

9. Gatun wirrobulli-kan-to ġikoúmba ko wiya bon, wiyelliela, Minariġ ke unni †parabol?

10. Gatun noa wiya, Gutan ġurrulliko nurun pirriral †bathileia koba Eloi-úmba; wonto barun tarai ta †parabol la; natan bara keawai bara na pa, ġatun ġurran bara keawai bara ġimilli pa.

11. Giakai ta unni †parabol: Yeai ta wiyellikanne ta Eloi koba.

12. Bara kaiyinkon taba yapuġ kaba ġurrullikan bara; uwa ġaiya noa †diabol, ġatun mankulla wiyellikanne barun ba minki kabiruġ búlbúl labiruġ, ġurréa-kún koa bara ġatun moron koa bara katéa-kún.

13. Bara tunuġ kaba ġurra bara ba wiyellikanne pitàlkan to; ġatun unni tara wirra korien kàtan, kota bara waréa ba, ġatun yakita numullikanne ta waraka ġaiya bara.

14. Gatun unnoa tara porkulléún tulkirri-tulkirrá, bara ba ġurra, waita uwa ġaiya, ġatun murruġkama umullikannéto ġatun porollo ġatun pirunto moron koba, ġatun yeai kurri korien murràràg kakilliko.

15. Wonto ba unnoa murràraġ kaba purrai taba, bara ba ġurra wiyellikanne, tuloakan ġatun murràràġkan búlbúlkan, tuman bara, ġatun yeai kurrin murroi to.

16. Keawai kùriko wirroġbanún kaibuġ, wutinún ġaiya tenti ko, ġa wutinún bara ka pinkilliġélla; wonto ba wupinún kaibuġ-ġél la, na-uwil koa bara uwollita ba ko kaibuġ.

17. Kulla yantin ta ġetti biruġ ġurranún wal kakilliko; ġatun yantin ta yuropatoara biruġ ġurranún wal kakilliko, ġatun paipinún wal.

18. Yakoai nura ġurrulla; kulla ġikouġ kinba ġunún wal ġikouġ kin; ġatun keawai noa ka korien, mantillinún wal bon ġikouġ kinbiruġ unnoa ta paipitoara ġikouġ kinba.

19. Gatun tunkan ġikouġ kinko ġatun bara kóti ta ġikoúmba uwa, ġatun keawai bara wa pa ġikouġ kinko konarrin, kulla kauwàl waitawollan.

20. Wintako bon wiya ġiakai, Garokillin bara warrai taba ġikoúmba tunkan ġatun kóti ta, na-uwil koa bara ġirouġ.

21. Gatun noa wiyayelléún barun, wiyelliela, Unni tara tia kàtan emmoúmba tunkan ġatun kóti ta, ġurrullikan wiyellikanne Eloi koba ġatun umullikan.

22. Gatun yakita tarai ta purreàġ ka, uwa noa murrinauwai ta ko ġikouġ katoa wirrobullikan toa ġikoúmba; gatun noa barun wiya, Waita ġéen waiġa-uwil kaiyin kolaġ wara kolaġ. Gatun bara tolka murèuġ kolaġ.

23. Wonto ba bara uwolliela, pirrikéa noa kóġóġ; ġatun wibbi kauwàl kakulla wara ka; ġatun bara warapal, ġatun kinta kakilliela.



24. Gatun bara uwa ġikouġ kin, bouġbuġga ġaiya bon, wiyellielia, Piriwàl, piriwàl, tetti kolaġ ġéen! Bouġkulléùn ġaiya noa, ġatun wiya noa wibbi, ġatun tulkun wombul koba; ġatun korun kakulla, ġatun yuraġ ġaiya kakulla.

25. Gatun noa wiya barun, Wonnuġ-ke nurun kotellita? Gatun bara kinta kakulla, kotelliela, wiyalan taraikan-taraikan, Wontakan unni kùri! kulla noa wiyan wibbi ġatun bato, ġatun ġurra ġaiya bon.

26. Gatun bara uwa purrai tako Gadarén tako, kaiyin taba Galilaia kaba.

27. Gatun noa ba yankulléùn purrai tako, nuġgurrawa bon wakàllo kùriko kokera biruġ ko, †diabolkan noa katalla yuraki, ġatun keawai noa upillipa kirrikin to, keawai noa kàtan kokera, nikki ka noa kakulla.

28. Nakulla noa ba Iéthunuġ, kaaibullé.n ġaiya noa, ġatun puntimulléùn ġikouġ kin mikan ta, ġatun wokka wiyelléùn wiyelliela, Minnuġ banùn ke bi tia, Iéthu, Yinal ta Eloi koba wokka kaba koba? Yanoa bi tia piralmai yikora.

29. (Kulla noa wiya marai yarakaikan paikulliko kùri kabiruġ. Kulla bon mankulla murrin-murrin; ġatun wirria bon tibon ko; ġatun noa tiirbuġga tibon, ġatun yuaipéa bon †diabollo korug kolaġ).

30. Gatun Iéthuko noa wiya bon, wiyelliela, Wonnén bi yitirra? Gatun noa wiya, †Léjun baġ; kulla kauwàl-kauwàl †diabol uwa murrariġ ġikouġ kinko minki kako.

31. Gatun bara bon wiya, Yanoa, wiya yikora ġearun bi pirriko kolaġ kakilliko.

32. Gatun kakulla untakàl wirrul takilliela bulkàra ba ko; ġatun bara wiya bon pulóġkulliko barun minki kako †poràk kako. Gatun noa wamunbéa barun.

33. Uwa ġaiya bara waita †diabol minki tabiruġ kùri kabiruġ, ġatun pulóġkulléùn †poràk ka koiro ka; ġatun wirrul murra barán karakai pirriko koba wara kako, kurrin to ġaiya bara.

34. Nakulla bara ba tamunbéa unnoa tara umatoara, murra ġaiya bara, ġatun waita uwa kokerá kolaġ, ġatun ġoruġ kolaġ; wiya ġaiya ġaloa.

35. Uwa ġaiya bara nakilliko umatoara ko; ġatun uwa Iéthu kin, ġatun nakulla bara bon unnoa kùri, paipitoara biruġ bara waita uwa, yellawolliela Iéthu ka ta tinna ka, kirrikinkan ġatun tuloa ġurrullikan; ġatun kinta bara kakulla.

36. Yantinto nakulla unnoa wiya barun, yanti bon ba turon uma †diabolkan kauwàlkan.

37. Gatun yantinto konaró purrai tako Gadarén tako wiya ġaiya bon waita uwolliko barun kinbiruġ; kulla bara kintakan kauwàl kakulla. Gatun noa uwa murrinauwai tako, ġatun wulluġbo kakulla.

38. Gatun unnoa kûri kabiruġ †diabol bara waita uwa, wiya bon ka-uwil koa noa ġikouġ katoa: wonto noa Iéthuko yuka bon waita, wiyelliela,

39. Willuġbo bi wolla ġirouġ ka tako kokerá ko, ġatun gurra-bunbilliko unnoa tara uma noa ba Eloito ġirouġ. Gatun noa waita uwa, ġatun wiya yantin toa kokeroa, yanti Iéthuko noa uma bon.

40. Gatun yakita kakulla, willuġbo noa ba Iéthu kakulla, pitàl tara kakilliela kûri, kulla bara bon mittilliela yantinto.

41. Gatun yakita uwa wakàl kûri tanan, ġiakai yitirra Yaeiro, wiyellikan noa †thunagóg kako; ġatun noa puntimulléún Iéthu kin tinna ka, ġatun wiya uwolliko ġikouġ kinko kokera ko;

42. Kulla bon wakàl yinálkun kakulla, †dodeka wunàl ta bounnoun ba, gatun bountoa pirrikilliela tetti kakilliela. Gatun uwa ġaiya noa, kûriko bon murruġkama.

43. Gatun wakàl nukuġ, kumarakan †dodeka wunàl ta bounnoun ba, ġukilléún bountoa kirun tullokan bounnoúnba karákàl ko, keawai bara bounnoun turon uma pa,

44. Uwa bountoa bulka kako, ġatun numa pita ġikoúmba kirrikin: ġatun tanoa-kal-bo kumara ġaiya kakulla korun.

45. Gatun noa Iéthuko wiya ġaiya, Ganto tia numa? Yantinto wiya keawai, wiya ġaiya noa Peterko ġatun bara ġikouġ katoa, Piriwàl, konaro bin murruġkama ġatun waita wa, ġatun bi wiyan, Ganto tia numa?

46. Gatun noa Iéthuko wiya, Wakàllo ta tia numa: kulla baġ ġurran waita ka ba kaiyu emmouġ kinbiruġ.

47. Gatun bountoa ba nukuġko nakulla yuropa korien bountoa, uwa bountoa pulul-pulul, ġatun puntimulléún ġikouġ kin mikan ta, wiya bon bountoa mikan ta yantin ta kûri ka, minariġ tin bountoa numa bon, ġatun tanoa-kal-bo bountoa kakulla turon.

48. Gatun noa bounnoun wiya, Yinálkun, kauwa bi pitàl; ġurrullito ġiroúmba-ko turon bin uma; yuriġ waita pitàl kakilliko.

49. Gatun wiyelliela noa ba, tanan uwa wakàllo wiyellikan ta biruġ kokera biruġ, wiyelliela bon, Giroúmba yinálkun tetti kakulla; yanoa, Piriwàl pirriralmai yikora bon.

50. Wonto noa ba Iéthuko ġurra, wiyayelléún noa bon wiyelliela, Kinta kora bi; ġurrulla wal bi, ġatun turon ġaiya wal bountoa kánún.

51. Gatun noa ba uwa kokera ko ba murrariġ, keawai noa tarai kan wommumbi pa ġikouġ kin, wonto ba Peternuġ ġatun Yakobonuġ, ġatun Ioannenuġ, ġatun biyuġbai ġatun tunkan murrakín koba.

52. Gatun yantin tuġkilléún ġatun minki kakulla bounnoun kai: wonto noa ba wiya, Tuġki yikora; keawaran bountoa tetti korien, wonto ba ġarabo kakillin.

53. Gatun bara bon béelma, nakilliela tetti bountoa kakulla.



54. Gatun noa kirun barun yipa warai tako, ġatun noa mankulla bounnoun muttàrrin, ġatun wiya, Murrakín, bouġkullia.

55. Gatun bounnoun ba marai katéakan, ġatun bountoa bouġkulléùn tanoa-kal-bo: ġatun noa wiya bounnoun takilliko.

56. Gatun kintakan biyuġbai ġatun tunkan bounnoun ba: wonto noa ba wiya barun, yanoa wiya yikora taraikan kùri unni umatoara.

WINTA IX.

WIYA ġaiya noa barun †dodeka ta ġikoúmba kaumulliko, gatun ġukulla barun kaiyu kakilliko ġatun wiyellikan kakilliko yantin ko †diabol ko, ġatun turon umulliko yantin munnikan ko.

2. Gatun noa barun yuka wiyelliko †bathileia Eloi koba, ġatun turon umulliko munni ko.

3. Gatun noa wiya barun, Manki yikora waita kolaġ, keawai tupa-tupa manún, keawai yinuġ, keawai kunto, keawai †money, keawai buloara manún kirrikin taraiko-taraiko.

4. Gatun uwánún nura ba tarai ta kokera, tanoa kauwa, ġatun waita uwolla untoa biruġ.

5. Gatun bara keawai nurun wommunbi korien, waita nura ba uwánún untoa biruġ kokera biruġ, tirri-tirrillia yullo kabiruġ moriġ tinna kabiruġ nurun kinbiruġ, túġa kakilliko barun kinko.

6. Gatun waita bara uwa, ġatun uwa kokeroa willi koa, wiyelliela Euaġelion, ġatun turon umulliela yantin ta purrai ta.

7. Gatun noa Herodto tetrákko gurra unni tara uma noa ba; ġatun kotelliela niuwoa bo, kulla wiyatoara tarai-kan-to Ioanne noa bouġkulléa tetti kabiruġ;

8. Gatun winta ka, paipéa noa Elía; ġatun tarai-kan-to, wakàl ġaġka-kàl †propet tabiruġ bouġkalléùn.

9. Gatun noa Herod wiya, Kolbúntia baġ bon Iaonnenuġ wolluġ; ġan-ke unni ġurran baġ unni tara? ġatun noa na-uwil koa bon.

10. Gatun bara †apothollo willuġbo bara ba kakulla, wiya ġaiya bon yantin unni tara uma bara ba. Gatun noa barun yutéa, ġatun kara uwa mirrulla ko, kokera ko yitirra Betàthaida kako.

11. Gatun bara kùri ġurra bara ba, wirropa bara bon; ġarokéa noa wiyelliko barun †bathileia Eloi koba, ġatun uma barun turon kakilliko munnikan.

12. Gatun purreàġ kakilliela yaréakàl, uwa ġaiya bara †dodeka ta, ġatun wiya bon, Yukulla barun konara waita laġ, uwa-uwil koa bara yantin toa purrai kariġ koa, yellawolliko, ġatun takilliko; kulla ġéen kàtan unti mirrul la.

13. Wonto noa ba barun wiya, Guwa barun ġaloa ko takilliko. Gatun bara wiya, Keawai ġearúnba kulla unni †pente kunto ġatun buloara makoro; wiya ġéen wirrilla barun ġali ko takilliko yantin ko kùri ko.

14. Kulla wal kûri kauwâl †pentakikilioi ta. Gatun noa wiya barun wirrobullikan, Yellawabunbilla barun konara kakilliko †pentékonta tarai taba kakilliko.

15. Gatun uma ġaiya bara yanti, ġatun yellawabunbéa barun yantin barán.

16. Mankulla ġaiya noa unnoa tara kunto †pente ġatun makoro buloara; ġatun nakilliela wokka laġ moroko koba, murroi wiyelliela unni tara, ġatun yiirbuġga, ġatun ġukulla barun wirrobullikan ko wunkilliko barun kin mikan ta konara.

17. Gatun takulla bara, ġatun warakan ġaiya bara kuttawan yantin; ġatun mankulla bara wanan †dodeka ka wimbi ka wuntawai biruġ barun kai.

18. Gatun yakita wiyelliela noa ba niuwoa-bo púnbai, ġikoúmba wirrobullikan ġikouġ katoa; ġatun noa wiya barun, wiyelliela, Gannuġ wiyan kûri ko ġan baġ ba.

19. Wiyayelléún bara, wiyelliela, Ioanne ta bi korimullikan; wonto ba taraito wiyan Elía ta ba; ġatun taraito wiyan wakâl ġaġka-kâl †propet koba, bouġkulliakan katéa-kún.

20. Wiya noa barun, Ganto tia nura wiyan ġan baġ ba? Peterko noa wiyayelléún, wiyelliela, Kriťht ta bi Eloi-úmba.

21. Gatun noa barun piralma, wiyéa-kún koa bara unnoa tara tarai ko kûri ko;

22. Wiyelliela, Yinal ta kûri koba yarakai kauwâl wal bon umánún, ġatun warekánún wal bon bara ġaġkakal ġatun bara †hiereukan piriwal, ġatun bara †gárammateukan, ġatun búnnún wal tetti, ġatun bouġġánún ġaiya bon tarai ta purreáġ ġoro ka.

23. Gatun wiya noa barun yantin, Wanún tia ba taraikan kûri uwánún, ġurrullia noa niuwoa-bo, ġatun mara-uwil koa noa taliġkabillikanne ġikoúmba yantin ta purreáġ ka, ġatun wirrobulla tia.

24. Ganto ba miromán'in moron ġikoúmba, warekánún wal noa? kulla noa warekánún moron ġikoúmba emmouġ kin, ġaloa noa moron umánún.

25. Wonnuġ-ke murráráġ kûri ko, mankilliko purrai kariġ ko, ġatun noa tetti wal ġaiya kánún niuwoa-bo, ġa warekánún wal?

26. Gan tia ba koiyun kánún emmouġ kai, ġatun wiyellikanne emmoúmba, Yinal kûri koba koiyun ġikouġ kai, uwánún noa ba killibinbinkan kóti ġikouġ kinba, ġatun Biyuġbai koba, ġatun aġelo yirri-yirri-kan koba barúnba.

27. Kulla baġ wiyan nurun tuloa, unni winta ġarokéún ba, keawai bara tetti kánún, kabo na-uwil koa bara †bathileia-nuġ Eloi koba.

28. Gatun yakita kakulla purreáġ ka †ét ta yurika-ta unni tara wiyellikanne, yutéa noa barun Peternuġ, ġatun Ioannenuġ, ġatun Yakobonuġ, ġatun uwa wokka laġ bulkára kolaġ wiyelliko.

29. Gatun noa ba wiyelliela, takin bon tarai warrakulléún, ġatun ġikoúmba kirrikin purrul kakulla, ġatun killibinbin kakulla.



30. Gatun wiyelliela bon kûriko Mothéko ġatun Elíako:
31. Paipéa bula killibinbin, ġatun wiya bula ġikoúmba tem tin ka-uwil koa †Hierothalem ko.
32. Wonto ba Peter noa ġatun bara ġikouġ katoa porrólkan bara birikéa kóġóġ; ġatun bara kakulla tiraġ, nakulla bara ġikoúmba killibinbin, ġatun buloara bula kûri ġarokéa ġikouġ katoa.
33. Gatun kakulla yakita bula ba waita uwolliela ġikouġ kinbiruġ, Peterko noa wiya bon Iéthunuġ, A! Piriwàl, murràràġ ġearun unti ko kakilliko; ġatun umabunbilla ġoro kokera; wakàl bin, ġatun wakàl Mothénuġ, ġatun wakàl Elíanuġ, ġurra korien minariġ noa wiya.
34. Wiyelliela noa ba, yareil kakulla, ġatun wutéa barun; ġatun bara kinta kakulla, waita bara ba wolliela murrariġ yareil la.
35. Gatun pullí kakulla yareil labiruġ, wiyelliela, Unni ta emmoúmba kóti yinal pitàlmullikan; ġurrulla bon.
36. Gatun pullí ba kakulla korun, Iéthu noa kakilliela púnbai. Keawai bara unni tara wiya pa untatoara, natoara purreàġ ka taraikan ta.
37. Gatun yakita kakulla purreàġ ka tarai ta unta, uwa bara ba barán bulkàra biruġ, kauwàllo kûriko nuġgurra wa bon.
38. A! ġatun wakàl kûri konara koba kaaibulléûn, wiyelliela, Piriwàl, kai bi, na-uwillia yinal emmoúmba; kulla noa emmoúmba wakàl wonnai.
39. A! ġatun maraito bon mankulla, ġatun ġaiya noa kaaibulléûn wokka; ġatun yiirbuġga bon, ġatun kurraġtoanbuġga; ġatun búntoara noa, waita ġaiya ġikouġ kinbiruġ uwa.
40. Gatun baġ wiya barun wirrobullikan ġiroúmba warekulliko bon; keawai bara kaiyu korien.
41. Gatun noa Iéthuko wiya, wiyelliela, A! ġurra korien ġatun pirriral unni willuġ-ġél! Yakounta-laġ baġ kànùn nurun kin, ġatun wal baġ kàmunbinùn nurun? Mara bon tanan ġiroúmba yinal unti ko.
42. Gatun uwolliela noa ba tanan †diabollo bon puntima barán ġatun yiiryiir uma. Gatun noa Iéthuko koakulla bon marai yarakai ka, ġatun bon wonnai turon uma, ġatun ġutéakan ġaiya bon biyuġbai ta ġikoúmba tin.
43. Gatun yantin bara kinta kakulla kaiyu tin kauwàl lin Eloi koba tin; ġatun kotelliela bara ba yantin unni tara Iéthuko noa ba uma, wiya ġaiya noa barun wirrobullikan ġikoúmba,
44. Kàmunbilla unni tara wiyellikanne murrariġ ġurréuġ kako nurun kin; kulla noa Yinal kûri koba wupinùn wal bon mattàra kûri ka.
45. Keawai bara ġurra pa unni wiyellikanne, ġatun yuropa ġali barun kinbiruġ, keawai bara ġimilli korien; ġatun bara kinta kakulla wiyelliko bon ġali tin wiyellikanne tin.
46. Yakita ġaiya bara wiyellan barabo-barabo, ġan-ke kànùn kauwàl piriwàl barun kinbiruġ.

47. Gatun Iéthuko noa ġimilléún kotatoara búlbúl labiruġ barun kinbiruġ mankulla noa wonnai, ġatun yellawabunbéa bon ġikouġ kin taruġ ka,

48. Gatun noa barun wiya, Ganto ba unni wonnai pitálmanún kinba, pitál manún ġaiya tia; ġatun ġanto ba tia pitálmanún, pitálmanún bon ġala yuka tia ba; ġatun niuwoa katan waréa nurun kinba yantin taba, yantibo ta wal noa kauwál kánún.

49. Gatun noa Ioanneto wiya, wiyelliela, Piriwál, nakulla ġéen wakállo paibuġgulliela barun †diabol ġirouġ katoa biruġ yitirra biruġ; wiya ġéen bon yanoa, koito ba keawai noa wa pa ġearun katoa.

50. Gatun noa Iéthuko bon wiya, Wiwi yikora; koito noa ba keawai bukka korien ġearun, niuwoa ġearun katoa ba.

51. Gatun yakita kakulla purreáġ manún bon ba wokka kolaġ, pirral noa kakilliela waita †Hierothalem kolaġ,

52. Gatun noa yuka barun puntimai gikoúmba ġanka; ġatun bara uwa kokerá kolag Thamaria kako, umulliko ġikouġ.

53. Gatun bara bon keawai pitálma pa, kulla noa pirral kakulla wa pa †Hierothalem kolaġ.

54. Gatun bula wirrobullikan ġikoúmba, Yakobo gatun Ioanne, nakulla bula unni, wiya bula, Piriwál, wiya bi, wiya-uwil koa ġéen koiyug koa kauwál barán moroko kabiruġ wina-uwil koa barun, yanti Elia noa ba unnoa?

55. Wonto noa ba wakulléún, koakulla ġaiya barun noa, ġatun wiya, Keawaran nura gimilli korien nurúnba kóti búlbúl.

56. Koito ba noa yinal kúri koba keawaran noa tanan wa pa, búnkilliko kúri ko barun, wonto ba murrin umulliko. Gatun bara uwa tarai tako kokera ko.

57. Gatun yakita kakulla, uwolliela bara ba yuriġ yapuġ koa, taraito bon wiya, Piriwál, wirrobuġbinún banuġ, wontariġ bi ba uwánún.

58. Gatun noa Iéthuko bon wiya, Murroġ-kai-ko kumiri barúnba, ġatun tibbin moroko ka koba kunta barúnba, wonto ba yinal kúri koba keawaran bon ġikoúmba birrikilli-ġél walluġ ko ġikoúmba ko.

59. Gatun noa tarai wiya, Wirrobulla tia. Wonta noa ba wiya, Piriwál, wamunbilla tia ġanka bapa-uwil koa baġ emmoúmba biyuġbai.

60. Wiya bon noa Iéthuko, Bapabunbilla barun tetti-tetti barúnba; ġintoa yuriġ bi wolla wiyelliko piriwál koba Eloi koba.

61. Gatun taraito wiya, Piriwal, wirrobanún banuġ; wamunbilla tia ġanka wiyellikoa barun baġ unni emmouġ kinba kokera ba.

62. Gatun noa Iéthuko bon wiya, Keawai tarai-kan-to upillinún máttára purrai-ġél lo, ġatun willuġ-wuminún, keawaran noa murráráġ korien kakilliko piriwál ko Eloi koba ko.



WINTA X.

YAKITA ġaiya kakulla unni tara, Piriwàllo noa ġearimulléun †the benty taraikan ta, ġatun yuka barun buloara-buloara ġikouġ kin mikan ta, yantin tako kokera ko uwànun noa ba niuwoa-bo.

2. Gatun noa barun wiya, Kauwàl-lan unni nulai kàtan, keawai bo katillikan kùri kauwàlkàl; ġali tin wiyella nura bon, Piriwàl nulai-ġél koba yuka-uwil koa noa barun katillikan nulai ko katilliko ġikouġ kaiko.

3. Waita nura yuriġ wolla: A! yukan nurun baġ waita kolaġ yanti kiloa waréa ta ćipu barun kin murroġ ka ta.

4. Kurri yikora yanoa munniġél, ġatun yinuġ, keawai tuġganuġ; ġatun yanoa wiya yikora yapuġ koa taraikan kùri.

5. Gatun uwànùn nura ba kokera ko taraikan tako, wiyella kurri ġiakai, Pitàl kauwa unni kokera ba.

6. Gatun ba yinal koba pitàl koba kànun unta, nurúnba pitàl kànùn ġaiya unta; keawai ba nurun kin katéa kànùn willuġbo.

7. Gatun yellawànùn nura unta kokera, takilliko ġatun pittelliko, ġunùn bara ba nurun; kulla noa umulli-kan-to man ba ġutoara ġikoúmba. Uwai yikora kokera kolaġ kokera kolaġ.

8. Gatun uwànùn nura ba yantin ta kokeroa, ġatun bara nurun pitàlmanùn, ta-uwa untoa tara wunùn ba mikan ta nurun kin.

9. Gatun turon barun umulla unta tara; ġatun wiyella barun, Piriwàl koba Eloi koba papai uwa nurun kinba.

10. Uwànùn nura ba tarai ta kokeroa, ġatun bara keawai pitàlma korien nurun, uwéa ka nura warai tako yapuġ kako, ġatun wiyella,

11. Umulléun ġéen punul untikàl ġearun kinba nurun kin; A! kotellia nura unni ta uwan ta papai kàtan nurun kin piriwàl koba Eloi koba.

12. Wiyan nurun baġ, murràràġ kànùn unta ta tarai ta purreàġ, ka Thodom kako, keawaran ġala ko kokera ko.

13. Yapallun bi Koradhin! yapallun bi Betàthaida! kulla umatoara ba kauwàl-kauwàl kaiyu biruġ ka pa Turo ka ġatun Thidoni ka uma ġirouġ kin, minki bara ka pa yuraki, yellawa pa bara pirral la kirrikin ta ġatun bonoġ ka.

14. Murràràġ buloara kànùn Turo ġatun Thidoni unta purreàġ wiyellaikanne ta keawaran bi.

15. Gatun ġintoa, Kapernaum, wunkulla wokka laġ moroko ka, yuaipinùn wal barán pirri kako.

16. Niuwoa ġurran nurun ba, ġurran ta noa tia; ġatun niuwoa waitiman nurun ba, waitiman noa tia; ġatun niuwoa tia waitiman, waitiman noa bon yuka noa tia ba.

17. Gatun bara †thebenty ta willuġbo kakulla pitàlkan, wiyelliela, A Piriwal! ġurrullikan bara †diabollo ġearun ġirouġ katoa yitirroa.

18. Gatun noa barun wiya, Nakulla bon baġ Thatannuġ puntimulléún barán moroko tin yanti málma kiloa.

19. A! ġutan baġ nurun kaiyu waitawolliko maiya ko ġatun wuarai ko, ġatun yantin ko kaiyu bukkakan ko; ġatun keawai wal nurun yarakai umulliko.

20. Pitál-mai yikora nura-nura, ġali tin ġurullikan tin bara marai nurun ba; unti biruġ pitálma nura, kulla yitirra nurúnba upatoara moroko ka ba.

21. Yakita ta noa pitál-lan kakulla marai ta, ġatun wiyelliela, Kauwa tia yanti, Biyuġ, Piriwál ta moroko koba ġatun purrai koba, kulla bi ba unnoa tara yuropa ġali unti biruġ ġuraki ta biruġ, ġatun bi túġkaiya unnoa tara barun boboġ ko; kauwa yanti, Biyuġ, koito ba murráráġ ta ġirouġ kin kátan mikan ta.

22. Yantin ta tia wupéa emmouġ kinko Biyuġbaito; ġatun keawai káriko bon yinal ġimilli pa, wonto ba Biyuġbaito; ġatun Biyuġbai yinallo ġimilléún, ġatun niuwoa yinallo túġunbinún bon Biyuġbai.

23. Gatun noa willariġ kakulla ġikouġ kai koba wirrobullikan koba, ġatun wiyelliela kara, Kauwa yanti murráráġ ta natan ġaikuġ ko unni tara natan nura ba:

24. Kulla baġ nurun wiyan, kauwállo †propetto ġatun piriwállo na pa unni tara natan nura ba, ġatun bara keawai na korien; ġatun ġurra pa unni tara ġurran nura ba, ġatun keawai ġurra korien.

25. A! tarai wakál †nomiko ġarokéa wokka laġ, ġatun wiya bon, wiyelliela, Piriwál, minnuġ ban'in bag moron kakilliko yantikatai?

26. Wiya bon noa, Minariġ upa wiyellikanne? yakoai bi wiyan?

27. Gatun noa wiyayelléún, wiyelliela, Pitál kakilliko bi Piriwál ko Eloi ko ġiroúmba ko yantin to búlbúl lo ġiroúmba ko, ġatun yantin to marai to ġiroúmba ko, ġatun yantin to kaiyu ko ġiroúmba ko, ġatun yantin to kotellitó ġiroúmba ko; ġatun kóti ta ġiroúmba yanti ġintoa bo ba.

28. Gatun noa wiya bon, Gintoa wiyayelléún tuloa; unni ta umulla ġatun moron koa bi kauwál

29. Wonto noa ba kotelliela tuloa ko niuwoa bo, wiya bon noa Iéthunuġ, Gan-ke tia kóti ta emmoúmba?

30. Gatun noa Iéthuko wiya, Taraikan waita uwa barán †Hierothalem kabiruġ Jeriko kako, ġatun nuġgurrawa mankiye, mantillé in bon kirrikin, ġatun búnkulla, ġatun bara waita uwa wareka ġaiya bon búntoara.

31. Yakita ġati uwa wakál †thiereu barán yapuġ koa; ġatun nakulla bon noa ba, uwa noa taruġ koa kaiyin ta koa.

32. Ganti yanti kiloa wakál Lebikan kakulla noa ba unta, uwa nakulla ġaiya bon, ġatun noa uwa taruġ koa kaiyin ta koa.

33. Wonto ba wakál kúri Thamariakál uwolliela ba, uwa yapariġ kakilliela noa ba; ġatun nakulla bon noa ba, minki bon noa kakulla ġikouġ kai,



34. Gatun uwa ġikouġ kai koba, ġatun ġira bon búntoara ġikoúmba, kiroabulliela kipai ġatun †wain, ġatun yellawabunbéa bon ġikouġ ka ta kóti ka buttikaġ, ġatun yutéa bon takilliġél lako, ġatun miroma bon.

35. Gatun tarai ta purreaġ ka wakàl la waita noa ba uwa, mankulla ġaiya noa buloara †denari, ġatun ġukulla kokeratín ko, ġatun bon wiya, Golomulla bon ; kirun bi ba upinún, uwéa kánún baġ ba willuġbo, ġutéa kánún ġaiya banuġ.

36. Wonnuġ-ke kóti ta ġikoúmba nuġgurrawa mankiye unti biruġ ġoro kabiruġ kuri kabiruġ, kotella bi ?

37. Gatun noa wiya, Niuwoa ġoloma bon. Wiya noa bon Iéthu ko, Yuriġ, yanti kiloa umulla bi.

38. Gatun yakita kakulla, uwa bara ba, uwa noa murruġ koa kokeroa ; ġatun taraito nukuġko, Maràthako yitirra, wamunbéa bon bounnoun kin kokera.

39. Wúġgunbai bounnoun ba ġaiya kai, yitirra Mari, yellawa bountoa Iéthu kin yullo ka, ġatun ġurra bon wiyellita

40. Wonto ba Maràtha kàmullan buntoa marai-marai umullita, ġatun uwa bountoa ġikouġ kin, ġatun wiya, Piriwàl, kora bi natan tia wareka tia wúġgunbai emmoúmba umulliko wakàllo ? wiyella bounnoun umulli koa bountoa tia.

41. Gatun noa Iéthuko wiyelléún, ġatun wiya bounnoun, Ela ! Maràtha, Maràtha, ġintoa kàmullan marai-marai minnambo-minnambo ka ;

42. Wonto ba wakàl murràràġ kàtan : ġatun Mariko bountoa ġeremullé in unnoa murràràġbo, keawai wal mantillinún bounnoun kinbiruġ.

WINTA XI.

GATUN yakita kakulla, wiyelliela noa ba tarai ta purrai ta, kaiullèún noa ba wiyelli ta, wakàllo bon wiya ġikouġ-ka-to wirrobullikanto, Piriwàl, wiyella ġearun bi wiyelliko, yanti kiloa Ioanneto noa wiya barun ġikoúmba wirrobullikan.

2. Gatun noa wiya barun, wiyánún nura ba, ġiakai nura wiyanún nura, Biyuġbai ġearúmba wokka ka ba moroko ka ba kàtan, Kàmunbilla yitirra ġiroúmba yirri-yirri kakilliko. Paipibunbilla Piriwàl koba ġiroúmba. Gurrabunbilla wiyellikanne ġiroúmba, yanti moroko ka ba, yanti ta purrai ta ba.

3. Guwoa ġearun purreàġ ka takilliko.

4. Gatun warekilla ġearúnba yarakai umatoara, kulla ġéen yanti ta wareka yanti ta wiyapaiyeún ġearúnba. Gatun yuti yikora ġearun yarakai umullikan kolaġ ; miromulla ġearun yarakai tabiruġ.

5. Gatun noa barun wiya, Gan nurun kinbiruġ kóti ġikoúmba, ġatun uwánún ġikouġ kin tokoi ta, ġatun bon wiyánún, Ela ! kóti, mumbilla tia wokkai to ġoro ko ;

6. Kulla noa emmoúmba kóti uwa kaloġ tin emmouġ kinko, ġatun keawai baġ wún korien ġikouġ kin mikan ta takilliko?

7. Niuwoa murruġ ka ba ko wiyanún, Wai tia wiyellan; kulla unni kurraka wirriġbakulla, kulla wonnai tara emmoúmba emmouġ katoa ba birrikilliġél laba; keawaran baġ bouġkulli korien ġukilliko ġirouġ.

8. Wiyan nurun baġ, Keawai noa bouġkulli korien ġulliko bon, kulla noa ba ġikoúmba kóti; kulla wal noa bon pirriral-mulli tin bouġkullinún ġaiya noa ġulliko bon wiyellinún noa ba.

9. Gatun nurun baġ wiyan, Wiyella, ġatun ġunún ġaiya nurun; ġatun tiwolla, ġatun karawollinun ġaiya nura; wirrillia, ġatun umánún ġaiya nurun.

10. Yantin ba wiyellinún, manún wal; gatun noa tiwollinún, karawollinún ġaiya noa; ġatun ġikouġ wirrillinún noa ba, umánún ġaiya wal.

11. Yinallo ba wiyánún nulai yantin ta nurun kin, biyuġbai ta ba, wiya, noa ġunún tunuġ? ġa makoro, wiya, noa maiya ġunún makoró?

12. Ga ba wiyellan noa ba yarro, wiya, noa bon ġupaiyinún wuarai?

13. Nura ba yarakaikan kátan, ġukilliko ġutoara murràràġ wonnai ko nurúnba ko; kauwa yanti ġunún noa Biyuġbaito moroko ka ba ko Marai murràràġ barun wiya bon ba?

14. Gatun noa ba paibuġgulliela wakál †diabol, ġatun noa ġoġo. Gatun yakita ġaiya kakulla, waita ba uwa †diabol, wiya ġaiya noa ġoġo kabiruġ ko; ġatun bara kúri kotelliela.

15. Wonto ba tarai-kan-to wiya, Paibuġga noa barun †diabol Béeldhebul kátan biruġ, piriwálloa biruġ †diabol koba ko.

16. Gatun tarai-kan-to wiyelliela, wiya bon túġa moroko tin.

17. Wonto noa ba ġimilléún barúnba kotellikanne, wiya barun, Yantin piriwál koba ġaruġgara umulla barabo tetti bara kanún; ġatun kokera koba barabo warakullia bara.

18. Thatan noa ba ġaruġgara kánún niuwoa-bo, yakoai ġikoúmba piriwál koba kánún? kulla nura wiyan paibuġga baġ ba barun †diabol Béeldhebul katoa biruġ.

19. Gatun ġatoa ba paibuġgánún barun †diabol Béeldhebul biruġ, ġan katoa biruġ nurúnba-ko yinal-lo paibuġga?

20. Gatoa paibuġgánun máttárroa biruġ Eloi koba ko barun †diabol, kauwa tuloa uwa ġaiya piriwál koba Eloi koba nurun kin ba.

21. Golománún noa ba tarai kúri mokál porrol ġikouġ kin kokera, ġikoúmba tullokan murroi kátan.

22. Wonto ba tanan uwánun tarai mokál porrolkan kauwál kan ġikouġ kin, ġatun kéakéa-ma noa bon, mantillinún ġaiya wal bon kirun mokál gikoúmba pirriral-matoara; ġatun ġutillinún noa mokál ġikoúmba.



23. Niuwoa keawai emmouġ katoa, niuwoa kàtan kóti korien ; ġatun noa keawai boa-ma korien emmouġ katoa, ware-ware-kan.

24. Paikullinún ba marai yarakai kùri kabiruġ, uwan noa yuriġ purroi toa tarawaroa, nakilliko korilliko ; ġatun noa keawai na korien, wiyan noa, Willuġbanún wal baġ willuġbo kokera ko emmouġ ka ta ko, unta biruġ uwa baġ ba.

25. Ġatun uwánún noa ba, nakulla ġaiya noa ba wiréa kiriiri ġatun konéin.

26. Uwan ġaiya noa ġatun yutéa taraikan †theben ta marai yarakai kauwàl yanti niuwoa ba ; ġatun bara uwa murrariġ ġatun kakulla ġaiya bara unta ; ġatun yarakai kauwàl noa unnoa kàtan yakita, kakulla noa ba kurri-kurri.

27. Ġatun yakita kakulla, wiyelliela noa ba, kaaibulléún tarai nukuġ ġali koba konara koba, ġatun wiya bon bountoa, Murràràg kauwa yanti pika kurréa bon ba, ġatun paiyil pitta bi ba.

28. Wonto noa bo wiya, Kauwa yanti, murràràġ kauwàl kàtan bara ġurrullikan wiyellikanne Eloi koba, ġatun mirromulli-ko.

29. Ġatun yakita kakulla, wittillan bara ba kùri, wiya noa kurri-kurri, Unni ta yarakai kàtan willuġġél ; nakillin bara túġa ; keawai wal barun ġunún, unni bo ta wal túġa Iona-úmba †propet koba.

30. Yanti kiloa Iona túġa kakulla noa barun kùri Ninebi ka, yanti bo ta wal kánún noa yinal kùri koba barun ġali ko willuġġél ko.

31. Bouġkullinún wal piriwal kirín pakai biruġ purreàġ ka wiyelliġél la kùri koa untikàl loa willuġġél loa, ġatun pirralmanún barun ; kulla bountoa uwa kaloġ kabiruġ purrai tabiruġ wiran tabiruġ ġurrulli bon ġuraki ko Tholomón ko ; A! kauwàl kàtan Tholomón kiloa unnibo.

32. Bouġkullinún wal bara kùri Ninebikàl purreàġ ka wiyelliġél la kùri koa untikàl loa willuġġél loa, ġatun pirral-manún barun ; kulla bara minki kakulla wiyelli ta Iona-úmba ka ; A! kauwàl kàtan Iona kiloa unnibo.

33. Keawai kùriko tarai-kan-to wirrouġ buġgánún kaibuġ wunún ġaiya ġati ta, keawai bará ka wimbi ka, wonto ba kaibuġġél la, bara ba uwánún na-uwil koa bara kaibuġ.

34. Kaibuġ ta murrin koba ġaikuġ ; wonto ba giroúmba ġaikuġ tuloa kàtan, yantin bin kàtan murrin kaibuġkan ; wonto bin ba ġaikuġ yarakai, kánún murrin bin warapa tokoi to.

35. Yakoai bi, mirka unnoanuġ kaibuġ ġirouġ kinba tokoi ta ba kàtan.

36. Kulla ba yantin ta ġiroúmba murrin ta ba warapan kaibuġ ko, keawai taraikan tokoi, kánún yantinbo ta wal warapan kaibuġ ko, yanti kaibuġ koba wupin ġatun binkirréún.

37. Ġatun wiyelliela noa ba, taraito Parithaioko wiya bon tauwil koa noa ġikouġ katoa ; ġatun noa uwa murrariġ ġatun yellawa takilliko.

38. Gatun noa ba Parithaioko **nakulla, umulli korien noa bato** ka kurri-kurri takilli kolaġ, kotelliela **noa.**

39. Gatun bon noa Piriwallo wiya, **Yakita nura Parithaioiko** umullia mirkun karai-ġon tunti ġatun **pikirri ; wonto ba nurúnba** murrin warapan williró ġatun yarakai to.

40. Woġkal nura! yan ta noa uma unnoa **yanti unnoa ba warrai** ta ba, yantibo uma noa murruġ ka ba?

41. Guwa nura untoakal nurun **kinbiruġ, ġatun yantin nurun** ba tuloa ka katan.

42. Yapal nura Parithaioi! kulla nura **ġukillan wintakal †mentha** tabiruġ, ġatun †ruta tabiruġ, **ġatun yaki tara, ġatun ġurra**maiġan tuloa ġatun pitalumullikanne Eloi koba : **unni tara nura** uma pa, ġatun keawai taraikan wareka pa uma **korien.**

43. Yapal nura Parithaioi! kulla nura pitalman **yellawollikanne** wokka kaba †thunagóg kaba, ġatun umullikanne **ġukilliġél lako.**

44. Yapal nura †ġarammateu ġatun Parithaioi, **ġakoiyaye! kulla** nura yanti tulmun kiloa paipi korien, **ġatun bara kuri uwan** wokka laġ tulmun toa, keawaran bara na **korien.**

45. Wiyayellèan ġaiya wakallo †nomiko-ko wiyellìela **bon, Piri**wal, ġiakai bi wiyan, pirralman bi ġearun.

46. Gatun noa wiya, Yapal nura †nomikoi yantinbo ! **kulla nura** wuntan kuri ka porrol ta lo kauwal porrol **kurrilliko, ġatun kea**wai nura unnoa porrol numa korien nurun ka to **mattarró.**

47. Yapal nura ! kulla nura ba wittiman tulmun **barúnba †pro**pet koba, ġatun biyugbaito nurúnba-ko **bunkulla barun tetti kul**won.

48. Kauwa tuloa ta pirralman nura umatoara **biyuġbai koba** nurúnba ; kulla bara yuna bo ta barun búnkulla **tetti, gatun nura** wittillin tulmun barúnba.

49. Yaki tin wiya ġurakita Eloi koba ko, **Yukánún wal baġ** barun †propet ġatun †apothol barun kin, **ġatun winta barun kin**birug búnn in wal bara ġatun yarakai umánún ;

50. Wiya-uwil koa ġoroġ yantin koba †propet **koba kiroaba**toara yaki tabiruġ kurri-kurri tabiruġ purrai **tabiruġ, unni barun** willuġġél ;

51. Goroġ kabiruġ Abelúmba kabirug, **ġoroġ kako Dhakaría**úmba kako búntoara willi ka †bómo ta **ġatun †hieron ; kauwa** tuloa to wiyan nurun baġ, wiya-uwil koa unni **barun willuġġél.**

52. Yapal nura †nomikoi ! kulla nura mankulla **wirriġbakilli**ġél ġurakita koba ; keawai nura wa pa, **ġatun nura miya barun** uwa bara ba.

53. Gatun wiya noa ba unni tara barun, **pirriralma bon bara** ġarammateuto ġatun Parithaioiko, wiya-uwil **koa noa minnambo** wiyelliko ;

54. Mittillin bara bon, ġatun nakillin ġurrulliko **ġikouġ kin ba** ko kurraka ba ko, wiyayeun koa bara bon.



WINTA XII.

YAKITA kakulla, wittillan bara ba yantibo konara kûri, wata-wata-wollan barabo, wiya noa kurri-kurri barun wirrobullikan ġikoúmba, Yakoai nura †lebben barúnba Parithaioi koba, ġakoiyaye ta unnoa.

2. Yantin ba wutéa ta túġunbinún ġaiya wal; ġatun yantin yuropa ta namunbinún ġaiya wal.

3. Yaki tin, wiyellan nura tokoi ta ġurrabunbinún wal kaibuġ ka; ġatun unni ta wiya nura ba ġurréuġ ka waiyakan ta, wiyellinún wal wokka ka kokera.

4. Gatun baġ nurun wiyan kóti ta emmoúmba, Kinta kora nura barun kin búnkillikan tin murrin tin, ġatun yukita tantoa bo ta wal bara kaiyukanto banún.

5. Túġunbinún wal baġ nurun ġan-kai nura kinta wal kánún: Kinta bon kauwa ġikouġ kai, yukita noa ba búnkulla kaiyukan noa warekulliko koiyuġ kako pirriko kako; kauwa wiyan baġ nurun, Kinta bon kauwa ġikouġ kai.

6. Wiya, †pente tibbin waréa ta ġupaiye ko buloara †assari, ġatun keawai wakál unti biruġ woġġunti korien ġikouġ kin Eloi kin?

7. Kulla yantin wolluġ kaba kittuġ murrapatoara kátan. Kinta kora nura ġali tin; kulla nura murráráġ kauwálkan kátan, keawaran ġali tarako tibbinko waréa-ta-ko kauwál-kauwál-ko.

8. Unni ta nurun baġ wiyan, Yantinto emmouġ wiyánún mikan ta kûri ka, ġikouġ wiyánún noa Yinal kûri koba mikan ta aġelo ka Eloi koba ko.

9. Wonto ba niuwoa ġanbullinún tia emmouġ mikan ta kûri ka, ġanbullinún wal bon mikan ta aġelo ka Eloi koba ka.

10. Gatun ġanto ba yarakai wiyánún ġikouġ Yinal kûri koba, kámunbinún wal bon; wonto bon ba yarakai wiyellikan Maraikan yirri-yirri-kan, keawai bon kámunbinún.

11. Gatun manún nurun bara †thunagóg kako ġatun wiyellikan tako, ġatun kaiyukan tako, kota yikora nura wonnuġ nura ba wiyayellinún, ġa minnuġ nura wiyánún.

12. Kulla nurun Marai-kan-to yirri-yirri-kan-to wiyánún wal yakita bo ġaiya minnuġ wal nura wiyánún.

13. Gatun wiya bon wakállo konara biruġ ko, Piriwal, wiyella emmoúmba biġgainuġ, ġukulli koa noa purrai emmouġ kai.

14 Gatun noa bon wiya, Kûri, ġanto tia uma wiyellikan, ġa ġukillikan ġirouġ kin?

15. Gatun noa barun wiya, Yakoai ġatun murroi kauwa williri koba; kulla moron kûri koba ka korien ta kauwál-kauwál la tul lokan ka ġikouġ ka ta.

16. Gatun noa wiya barun unni †parabol, wiyelliela, Purrai ta porrólkan koba poaikulléún kauwál:

17. Gatun noa kotelléún niuwoabo, wiyelliela, Minnuġ banún baġ, kulla wal unni tuntan uwa, wiya wal baġ wonta wura-uwil unni tara emmoúmba?

18. Gatun noa wiya, Unni baġ umánún ; umánún wal baġ barán wunkilliġél emmoúmba, ġatun wittia kánún kauwál ; ġatun unta baġ wunún yantin emmoúmba nulai ġatun tullokan.

19. Gatun baġ wiyánún emmoúmba marai, A marai! kauwál tullokan ġiroúmba wúnkulla kauwál lako wunál lako; yellawolla murroi bi, tauwa, pittella, ġatun pitál kauwa.

20. Wonto ba Eloito bon wiya, Woġkál-lan bi ! unti tokoi ta ġiroúmba marai mantillinún wal ġirouġ kinbiruġ ; ġanto ġaiya unnoa tara tullokan manún tuiġko bi ba uma ?

21. Yanti niuwoa ba wupéakan tullokan ġikoúmba ko, ġatun keawai porrol korien Eloi kai koba.

22. Gatun noa wiya barun wirrobullikan, Yaki tin wiyan baġ nurun, Yanoa, kota yikora nurúnba moron takilliko ; ġa keawai murrin ko wupulliko.

23. Moron ta kauwál kátan murráráġ takillikanne keawaran, ġatun murrin ta kauwál kátan murráráġ kirrikin keawaran.

24. Kotella wákun barun ; koito bara ba keawai wupa korien, ġatun keawai kol bunti korien ; keawai barúnba tuiġko wupilliġál, keawai barúnba kokera ; ġatun noa Eloito ġiratiman barun ; kauwál-kauwál nura kátan murráráġ tibbin bara keawaran.

25. Gatun ġan nurun kinbiruġ kotellita kánún, uméa kánún moron ġikoúmba waréa ka kakilliko †kubit kako ?

26. Wiya nura ba kaiyu korien to umulliko unni waréa, minariġ tin nura kotellin unnoa tara ?

27. Kotella nura keńukún turukin bara ba ; keawai bara uma korien, wupi korien bara ; ġatun baġ wiyan nurun, Tholomón noa ba, konéinkan, keawai bon wupa korien yanti kiloa wakál unti tara biruġ.

28. Upánún noa ba Eloito woiyo yanti, yakita purreáġ ka unta ba purrai ta kátan, ġatun kumba warekakin murruġ ka wollo ka ; wiya, nurun noa upánún, A! nura ġurrullikan waréakan ?

29. Gatun na-ki yikora nura minariġ nurúnba takilliko ġatun pittelliko, ġa kota yikora nura minki ko.

30. Koito ba bara yantinto purrai ta ba ko natan yantin unni tara ; ġatun nurúnba-to Biyuġbai-to ġurran unni tara ġukillikanne nurun ba murráráġ kakilliko.

31. Wonto ba nura nauwa piriwál koba Eloi koba, ġatun yantin unni rara ġunun nurun kin.

32. Kinta kora, wirrul waréa ; kulla pitálman bon Biyuġbai nurúnba ġukilliko piriwál-ġél ta nurun kin.

33. Gukilléa nurúnba, ġatun ġuwa ġukillikanne : umulla nura yinuġ nurúnba, keawai koa korokál katéa-kún, porrólkan ta moroko ka ba kakilliko ka korien kakilliko, keawai ba unta ko uwa korien mankiye, ġatun keawai ba yarakai puntaye.

34. Wonnun ta nurúnba tullokan, untabo kánún nurúnba búlbúl yantibo.



35. Girullia nura winnal nurúnba, ġatun nurúnba kaibuġ winabunbilla;

36. Gatun nurabo yanti kiloa kùri ba mittillin barúnba ko Piriwàl ko, willuġ-banùn noa ba mankilliġél labiruġ; uwànùn noa ba ba tanan ġatun wirrillinùn, umànùn ġaiya bon tanoa-kal-bo.

37. Pitàlmatoara kànùn bara unnoa tara mankillikan, yakita Piriwàl noa ba uwànùn, noa ba barun kin nanùn noa ba barun nakilli ta; wiyan baġ tuloa nurun, ġirullinùn noa kótibo, ġatun yellawabumbéa barun takilli kolaġ, ġatun uwànùn noa ġukilliko barun.

38. Gatun tanan uwànùn noa ba, yakita buloara nakillikan ta, yakita ġoro ka nakillikan ta, ġatun nanùn barun yantibo nakilli ta, pitàlmatoara bara unnoa tara mankillikan.

39. Gatun ġurrulla unni, wiya noa ba kokera-tín-to ġurra pa, yakounta ba uwa pa mankiye na pa noa, keawai ġaiya kokera ġikoúmba potobunti pa.

40. Yanti tin kauwa nura nakilliko; kulla noa Yinal kùri koba uwànùn yakita kota korien nura ba.

41. Wiya ġaiya noa bon Peterko, Piriwàl, wiyan bi unni †parabol ġearunbo, ġa ġearun yantin?

42. Gatun noa Piriwàllo wiya, Gan-ke noa mankillikan murràràġ ġatun ġuraki, piriwàllo noa umànùn bon wiyellikan kakilliko kokera ko ġikouġ ka ta ko, ġu-uwil koa noa takilliko yakita ġukilliġél la?

43. Pitàlmatoara kàtan unnoa mankillikan, umànùn noa ba ġikoúmba piriwàl nanùn ġaiya noa bon umulli ta yanti.

44. Wiyan baġ tuloa, umànùn bon noa wiyellikan kakilliko yantin tako.

45. Wonto noa ba wiyànùn ġala mankilli-kan-to, búlbúl la, Emmoúmba piriwàl minkin uwa korien; ġatun ġaiya noa búnkilli kolaġ barun kùri mankillikan ġatun ġapal, ġatun takilli kolaġ, ġatun pittelli kolaġ, ġatun kuttawai kolaġ;

46. Piriwàl ġala koba mankillikan koba uwànùn wal noa purreàġ ka na korien ta, ġatun yakita ġaiya kota korien ta bon, ġatun búnnùn bon buloarakan, ġatun ġunùn bon winta ġikouġ kai barun kin ġurra korien ta.

47. Gatun unnoa mankillikan ġurran noa kotelli ta piriwàl koba ġikoúmba, ġatun keawai uma korien, keawai noa uma pa yanti kotelli ta ġikoúmba, búnnùn wal ġaiya bon kauwàl-kauwàl.

48. Wonto noa ba niuwoa ġurra korien, ġatun yarakai umatoara yaki tin bún ba bon, búnnùn wal waréa. Kulla bon ġupa kauwàl, wiyapaiyànùn wal kauwàl ġikouġ kinbiruġ; ġatun kùriko ġukulla kauwàl, wiyellia kànùn bara ġaiya kauwàl-kauwàl ġikouġ kinbiruġ.

49. Uwan ta baġ unni yukulliko koiyuġ ko purrai ta ko; minnuġ-bullinùn baġ kauwa ba tanoa-kal-bo wirroġ-kulléa?

50. Kulla tia korimullikanne emmouġ kinba korimulliko; ġatun yakoai baġ kàtan ġoloin koa ka-uwil kakilliko!

51. Kotan nura, uwa baġ ba pitàl ġukilliko purrai ta ko? wiyan baġ ba, keawai; wonto ba ġurruġgurra kakilliko;

52. Kulla wal unti biruġ kànùn kakilliko †pente kokera wakàl la, ġurruġgurra biruġ, ġoro bulun kinbiruġ, ġatun buloara ġoro kabiruġ.

53. Biyuġbai ġurruġgurra kànùn yinal labiruġ, ġatun yinal biyuġbai tabiruġ; ġatun tunkan yinàlkun tabiruġ, ġatun yinàlkun tunkan tabiruġ, túnġaikun bounnoun ba kurrinanbai tabiruġ, ġatun kurrinanbai bounnoun ba túnġaikun tabiruġ.

54. Gatun noa barun kùri wiya, Nanùn nura ba yareil wokka laġ punnàl ba pulóġkulliġél lin, wiyànùn ġaiya nura koiwon tanan ba; ġatun kauwa yanti.

55. Gatun kareawuġ ba kànùn, wiyellinùn ġaiya nura, karol kànùn; ġatun yanti ġaiya kànùn.

56. A nura nakoiyaye! natan nura tarkin moroko koba ġatun purrai koba; minariġ tin koa nura na korien unti yakita?

57. Kauwa, kora koa nura kota ba nurun kinbiruġ tuloa?

58. Uwànùn bi ba ġikouġ katoa bukkakan toa ġikouġ kinko wiyellikan tako, yapuġ koa nuiyellia bi bon, wamunbi-uwil koa biloa murroi kakilliko ġikouġ kinbiruġ; yutéa-kùn koa biloa wiyellikan kauwàl lako, ġatun wiyellikanto kauwàllo wamunbinùn biloa yarakan tako, ġatun yarakanto wupinùn biloa †jail kako.

59. Wiyan banuġ, keawai bi waita uwa korien unta biruġ, ġukillinun bi ba †lepton ta kirun waréa ta.

WINTA XIII.

Kakulla bara unta yakita taraikan, wiya bon barun Galilaiakàl, ġoroġ barúnba taroġkama Pilato-to †thuhia barun barúnba.

2. Gatun noa Iéthuko wiyayelléùn, wiyelliela noa barun, Wiya, nura kotellin unnoa tara Galilaiakàl yarakai bara kakulla kauwàl barun kinbiruġ Galilaiakàl labiruġ, kulla barun ba mankulla unnoa tara?

3. Wiyan nurun baġ, Keawai; kulla nura keawai minki kàtan, yantin ġaiya nura tetti tetti kànùn.

4. Ga barun †tetín ta wunkulléùn kokera barán, ġatun tetti-tetti barun wirria, wiya, nura kotellin barun yarakai bara ba kakulla kauwàl barun kùri kabiruġ kakillin †Hierotbalem ka?

5. Wiyan nurun baġ, Keawai; kulla nura keawai minki kàtan, yantin ġaiya nura tetti-tetti kànùn.

6. Wiya noa unni yanti †parabol: Taraikan ta kùriko wupéa yirriwilbin purrai ta ġikouġ ka ta; ġatun noa uwa yeai ko nakilliko, ġatun noa keawai ġaiya na pa.

7. Wiya ġaiya noa bon upullikan, Ela! ġoro ka wunàl la unti, uwa baġ nakilliko yeai ko unti biruġ ko yirriwiltabin tako, ġatun



keawai ġaiya baġ na pa ; kólbúntilla unnoa barán ; minariġ tin unnoa kàtan purrai ta ?

8. Gatun noa wiyayelléún, wiyelliela bon, Piriwal, kàmunbilla unnoa unti wunàl la, pinni-uwil koa baġ untoakùl ko, ġatun konuġ koa baġ wupi-uwil ;

9. Gatun yeai ba kànún, murràràġ ġaiya kànún ; ġatun ka korien ba, ġatun yukita ġaiya kólbúntinún wal bi unni barán.

10. Gatun noa wiyelliela wakàl la †thunagog ka purreàġ ka thabbat ka.

11. Gatun, a! kakulla unta wakàl nukuġ munni-lan bountoa ba kauwàl-kauwàl wunàl †tétín ta, ġatun woinu bountoa, ġatun keawai bountoa kaiyu korien wokka-lan kakilliko.

12. Gatun nakulla noa ba Iéthuko bounnoun, kaaipa bounnoun noa, ġatun wiyelliela bounnoun, Nukuġ, ġintoa buruġ-kulléún woinu kabiruġ ġirouġ kinbiruġ.

13. Gatun noa upilléún màttàra bounnoun kin ; ġatun tanoakal-bo bounnoun tuloa uma, ġatun bountoa pitàlma bon Eloinuġ.

14. Gatun piriwàllo †thunagóg kako wiyayelléún bukka-kan-to, kulla noa Iéthuko turon uma purreàġ ka thabbat ka, ġatun wiya barun kùri, †Hek ta purreàġ ka umilliko kùri ko ; unti tara purreàġ ka tanan uwolla turon umulliko, ġatun keawai thabbat ta purreàġ ka.

15. Piriwàllo noa bon wiyayelléún ġatun wiyelliela, Gintoa ġakoiyaye ! wiya, yantinto nura buruġbuġgan ġikoúmba †boo ġatun †athino, purreàġ ka thabbat ka, unta biruġ kokera biruġ, yemmama-uwil koa kokoin kolaġ pittelliko?

16. Gatun keawai wal unni ġapal, yinálkun ta Abàramúmba, ġiratoara bounnoun Thatánto noa unni tara †tétín ta wunàl la, buruġbuġgulliko yanti biruġ, unti thabbat ta purreàġ ka ?

17. Gatun wiya noa ba unni tara, koiyun bara ġaiya kàtan yantin bukkamaiye ġikouġ kai ; ġatun yantin kùri pitàl kakulla yantin tin umatoarrin kauwàl lin ġikouġ biruġ.

18. Wiya ġaiya noa, Minariġ kiloa Piriwàl koba Eloi koba ? ġatun yakoai kiloa paġgunbinún ?

19. Yanti kiloa ta yeai ba †mutard koba, mankulla kùriko, ġatun meapa purrai ta ġikouġ kai ta ; ġatun boaikulléún wokka laġ, ġatun kakulla kauwàl kùlai ; ġatun tibbin moroko tin yellawa wiran ta.

20. Gatun noa wiyéa-kún, Yakoai kiloa baġ túġunbinún piriwàl koba Eloi koba ?

21. Yanti †lebben kiloa, mankulla ġapallo ġatun yuropa ġoro ka ġukilliġél la nulai ta, kakulla wal yantibo †lebben kiloa.

22. Gatun noa uwa kokeroa ġatun kauwàl loa kokeroa, wiyatin, ġatun uwollin †Hierothalem kolaġ.

23. Wiya ġaiya bon wakàllo, Piriwàl, wiya, warai moron kakilliko ? Gatun noa wiya barun,

24. Nuwolla pulóġkulli kolaġ tuloa tin yapuġ tin: kulla baġ nurun wiyan, kauwàl-kauwàllo nuwanún murràriġ pulóġkulli kolaġ ġatun keawai wal kaiyu korien.

25. Bouġkullinún noa ba kokeratín wokka laġ, ġatun wirriġbakulla pulóġkulliġél, ġatun nura ġarokéa warrai ta, ġatun wirrilléún toto pulóġkulliġél, wiyellin, Piriwàl, Piriwàl, umulla ġearun; ġatun noa wiyayellinún ġatun wiyánún, Keawaran baġ nurun ġimilli korien wonta biruġ wal nura:

26. Wiyánún ġaiya wal nura, Takéún géen ġatun pittakéún ġirouġ kin mikan ta, ġatun ġintoa wiyakéún ġearun kin yapuġ ka.

27. Wonto wal noa ba wiyánún, Wiyan baġ nurun, keawaran baġ nurun ġimilli korien, wonta biruġ wal nura; yuriġ tia uwolla emmouġ kinbiruġ, yantin nura yarakai umullikan.

28. Unta ta wal taġkillinún ġatun tirra-ġatpuntullinún, nanún ġaiya nura ba barun, Abàramnuġ, ġatun Itháknuġ, ġatun Yacólnuġ, ġatun yantin †propetnug, kakillin bara ba piriwàl koba ka Eloi koba, ġatun nurunbo yuaipéa warrai tako.

29. Gatun bara uwánún muriuġ tin, ġatun krai tin, ġatun kummari tin, ġatun pakai tin, ġatun yellawánún wal piriwàl koba ka Eloi koba ka.

30. Gatun, a! bara willuġ kàtan, kabo wal bara ġanka kánún ġatun bara ġanka kàtan, kabo wal bara willuġ kánún.

31. Unta purreàġ ka winta uwa Parithaioi kabiruġ wiyellin bon, Yuriġ ba waita wolla unta biruġ, kulla noa Herodto biloa búnnún tetti.

32. Gatun noa barun wiyá, Yuriġ nura wolla, wiya-uwil koa bon unnoa †alópék, A! paibuġgan baġ barun †diabol, ġatun turon baġ uman buġgai ġatun kúmba, ġatun kúmba-ken-ta wal ġoloin tia kánún.

33. Yantin tin uwánún wal baġ buġgai ġatun kúmba, ġatun kúmba-ken-ta; kulla wal keawaran wal wakàl †propet ka korien tetti †Hierothalem kabiruġ.

34. Yapallun †Hierothalem, Hierothalem! búnkiye tetti wirriye barun †propet, ġatun pintia barun tunuġ ko yupitoara ġirouġ kinko; murrin-murrin baġ kauma pa baġ barun wonnai tara ġiroúmba, yanti kiloa tibbinto ba kauma-uwil yirriġ ka bara ka bounnoun ba waréa tara, ġatun keawaran nura kauma korien.

35. A! nurúnba kokera kakillin mirràl kakilliko: ġatun baġ wiyan tuloa nurun, Keawai nura tia nanún, yakita ko kánún ba wiyánún wal nura ba, Pitàlkàmunbilla bon uwan noa ba yitirroa Piriwàl koba koa.

WINTA XIV.

Gatun yakita kakulla, uwa noa ba murrariġ kokera piriwàl koba ka Parithaioi koba takilliko nulai ko purreàġ ka thabbat ka, tumiméa ġaiya bon bara.

2. Gatun, a! ġaroka ba kakulla wakàl kùri kokoin-kan warakaġ.



3. Gatun Iéthuko noa wiyayelléun wiya barun †nomikoinuġ ġatun Parithaioinuġ, wiyelliela, Wiya, murràràġ turon umulliko purreàġ ka thabbat ka?

4. Gatun bara tullama pullí. Gatun noa bon turon uma, ġatun wamunbéa bon;

5. Gatun wiyayelléun noa barun, wiyelliela, Ganto nurun kinbiruġ-ko puntimanún buttikaġ ba †athino ba ġa †boo ba nurúnba kirai ta, ġatun keawai ġaiya bon manún wokka laġ purreàġ ka thabbat ka?

6. Gatun keawai bara bon wiyayelli pa unni tara.

7. Gatun noa wiya wakàl †parabol barun ġala ko wiyatora ko, nakulla noa ba ġiriméa bara murràràġ waiyakan; wiyelliela barun,

8. Wiyánún bin ba taraito kúriko uwa-uwil koa bi mankilli kolaġ nukuġ kolaġ, yellawa yikora wokka waiyakanto, mirka ta tarai kúri piriwàl wiyatoara ta;

9. Gatun noa niuwoa wiya biloa ġatun ġikouġ tanan uwolliko ġatun wiyelliko bin, Guwa bon ġali ko; ġatun ġintoa koiyun bi ba kánún waita uwánún waiyakan kolaġ bará ka bo.

10. Wonto ba bin wiyánún ba, yuriġ bi yellawolli ta ka bará kako waiyakan kako; ġatun uwánún noa ba wiya biloa ba wiyánún biloa, Kóti, yuriġ wokka laġ uwolla: yakita ġaiya pitàlmánún bin mikan ta barun kin tanún ba kunto ġirouġ katoa.

11. Gan umullinún niuwoa bo wokka kako, umánún wal bon bará kako; ġatun niuwoa umullinún niuwoa ba bará kako, umullinún wal wokka kako.

12. Wiya ġaiya noa ġala wiya bon noa ba, Gunún bi ba takilliko búlwára ka ġa yaréa ka, wiya yikora bi ġiroúmba kóti, ġa kótita, ġa porrólkan; wiyéa kánún bin ba bara, ġatun ġupaiyéa kánún bin yaruġ ka.

13. Wonto bi ba umánún takilliko, wiyella barún mirràl-mirràlkan, ġatun munni-munni-kan, ġatun wiir-wiirkan, ġatun munminkan:

14. Gatun bin pitàlmanún; kulla bara keawai ġupaiye kọrien yaruġ ka; kulla bin ġupaiyéa kánún yaruġ ka, yakita ba moron kánún murràràġ-tai tetti-tetti kabiruġ.

15. Gatun wakàl barun kinbiruġ yellawa ġikouġ kin takilliela, ġurra noa ba unni tara, wiya bon noa, Pitàlmatoara noa tanún wal kunto piriwàl lako Eloi koba ka.

16. Wiya ġaiya noa bon, Taraito kúriko wupéa kauwàl takilliko yaréa ka, ġatun wiya barun kauwàl-kauwàl kúri:

17. Gatun yaréa ka yuka noa bon ġikoúmba mankillikan, wiyelliko barun wiyatoara ko, Tanan; kulla yantin unnuġ tara wupéa yakita.

18. Gatun bara yantin wiyellan wakàl-wakàl ġakoiyellan. Kurri-kurrito wakàllo wiya ġikouġ, Gukilléun baġ winta purrai, ġatun waita wal baġ uwánún nakilliko ġala ko; wiyan biloa wamunbilliko tia.

19. Gatun taraito wiyá, Gukilléun baġ †pente tumba †boo buttikaġ, ġatun baġ waita uwan numulliko barun ; wiyan biloa wanunbilliko tia.

20. Gatun taraito wiyá, Mankulla baġ nukuġ emmoúmba, yaki tin keawai baġ uwa korien.

21. Uwa ġaiya noa unni mankillikan, ġatun wiya bon piriwál ġikoúmba unni tara. Wiya bon ġaiya noa kokeratinto bukka-kanto ġikoúmba mankillikan, Yuriġ wolla kurrakai yapuġ koa kokeroa, ġatun yutilla barun tanan untiko mirrál-mirrál-kai, ġatun munni-munni-kai, ġatun wiir-wiir-kai, ġatun munmin-kai.

22. Gatun noa mankillikanto wiyá, Piriwál, upatoara ta yanti bi ba wiya, ġatun kauwál-kauwál lako ka untiko.

23. Gatun noa bon piriwállo wiya mankillikan, Yuriġ uwolla yapuġ koa ġatun koruġ koa, ġatun pirriralmulla barun tanan uwolliko, emmoúmba koa kokera warapa-uwil.

24. Kulla baġ wiyan nurun, Keawai wal bara untoakállo wiyatoara nutunún emmoúmba kunto.

25. Gatun kúri kauwál-kauwál uwa ġikouġ katoa : ġatun noa willariġ warkulléun, ġatun wiya ġaiya barun,

26. Uwánún tia ba taraikan kúri emmouġ kin, ġatun wareka korien ġikoúmba biyuġbai ġatun tunkan, ġatun nukuġ, ġatun wonnai tara, ġatun kóti tara, ġatun wuġgunbai, kauwa, ġikoúmba kata moron, keawai noa kánún emmoúmba wirrobullikan.

27. Ganto-bo ba kurri korien ġikoúmba taliġ-kabillikanne, ġatun uwolla emmouġ katoa, keawai noa kánún emmoúmba wirrobullikan.

28. Ganto nurun kinbiruġ-ko, kotellin wittimulliko kokera, wiya, noa yellawánún kurri-kurri, ġatun tuiġko umulliko, mirka keawai ġoloin witti korien ?

29. Mirroma, yukita wupéa noa ba tuġga, ġatun keawai noa kaiyu korien ġoloin wittilliko, yantinto ba nanún béelmánún ġaiya bon,

30. Wiyellinún, Gali kúriko nutéa wittimulliko, ġatun kaiyu korien noa ġoloin wittimulliko.

31. Ga, ġan piriwál uwánún noa ba wuruwai kolaġ tarai ko piriwál ko, yellawa noa kurri-kurri, ġatun kotelliela, wiya, noa ba kaiyukan uwa-uwil koa †dekem-millia to nuġgurrawa-uwil koa bon taimin to ke †bith-dokem-millia to ?

32. Ga ba, kaloġ ka ba noa piriwál taraito, yuka noa wakál puntimai wiyelliko pitál koa kakillai.

33. Yanti kiloa, yantinto nurun kinbiruġ-ko wareka korien noa yantin ġikoúmba, keawai noa kánún emmoúmba wirrobullikan.

34. Pulli ta unni murrárāġ ; wonto ba pulli ka korien, yakoai kánún upilliko !

35. Keawai murrárāġ korien ta purrai ko, ġa ba konuġġél ko ; wareka ġaiya kúriko. Niuwoabo ġurréuġkan ġurrulliko, ġurrabilla bon.



WINTA XV.

PAPAI ġaiya bara uwa ġikouġ kin yantin †telónai ġatun yarakai-willuġ ġurrulliko bon.

2. Gatun koiya bara Parithaioiko ġatun †ġarammateuko, wiyelliela, Unni kùri murràràġ korien, noa uman barun yarakai-willuġ ġatun tatan noa barun katoa.

3. Gatun noa wiya barun unni †parabol, wiyelliela,

4. Gan kùri nurun kinbiruġ, †hekaton ta †ćipu ġikoúmba, wakàl noa ba yuréa umànùn barun kinbiruġ, wiya, noa wunún barun †nainty-nain ta koruġ ka, ġatun waita noa uwànùn na-uwil koa noa yuréa-matoara, kara-uwilli koa noa?

5. Gatun karawolléùn noa ba, wúnkilléùn ġaiya noa ba mirruġ ka ġikouġ kin, pitàllo ba.

6. Gatun uwa noa ba ġura kako, wiya noa barun kótita ġatun taraikan, wiyellin barun, Pitàllía kauwa emmouġ katoa; kulla baġ karawolléùn †ćipu ta emmoúmba unni, yuréa ba kakulla.

7. Wiyan baġ nurun, yanti kiloa pitàl kànùn kauwàllan moroko ka ba minki noa ba wakàl yarakaikan, keawai barun kai murràràġtai tin †nainty-nain ta tin, minki korien.

8. Ga wonnuġ-ke nukuġ púndol †arguro †ten ta bounnoun kinba, yuréa bountoa ba umànùn wakàl púndol, wiya, bountoa wirroġbanùn kaipuġ, ġatun wirrillinùn wirrillikanneto kirra-kirra-uwilli koa bountoa?

9. Gatun karawolléùn bountoa ba, wiya ġaiya bountoa ba kótita ġatun taraikan tuiġko, wiyellin, Pitàllía kauwa emmouġ katoa; kulla baġ karawolléùn yuréa baġ ba uma.

10. Yanti kiloa, wiyan baġ nurun, unnuġ ta pitàl kàtan mikan ta aġelo ka Eloi koba wakàl lin ba yarakai-willuġ minki kànùn.

11. Gatun noa wiya, Taraito kùriko yinal bula-buloara ġikoúmba:

12. Gatun mittiko bulun kinbiruġ-ko wiya bon biyuġbai ġikoúmba. Biyuġ, ġuwa tia winta tullokan ka-uwil koa emmoúmba. Gatun túnbilliela noa bulun tullokan.

13. Gatun keawai kauwàl-kauwàl korien ta purreàġ ka yukita, kau-ma noa mittiko yinallo, ġatun waita noa uwa kaloġ koba, ġatun unta noa wari-wareka tullokan ġikoúmba pittelliġèl la.

14. Gatun wari-wareka noa ba kirun, kauwàl kakulla unta kunto korien; ġatun tanoa-kal-bo kakulla ġaiya noa kapirrikan.

15. Gatun uwa ġaiya noa umulliko kùri kako unta ko purrai ta ko; ġatun noa bon yuka ġikouġ ka tako purrai tako ġiratimulliko buttikaġ ko †porák ko.

16. Pitàl ġaiya noa kakulla takilliko, ta-uwil ba buttikaġko: ġatun keawai kùriko bon ġupa.

17. Gatun noa kakilliela ba niuwoabo, wiyelliela ġaiya noa, Kauwàl-kauwàlla umullikan biyuġbai koba emmoúmba koba kun-

to kauwàl barúmba takilliko ġatun ġukilliko, ġatun ġatoa kapirró wirribanbillin !

18. Bouġkullinún wal baġ, waita biyuġbai tako, ġatun wiyánún wal bon, Biyuġ, yarakai baġ uma mikan ta moroko ka, ġatun ġirouġ kin,

19. Gatun keawai baġ murràràġ korien wiya-uwil koa tia ġiroúmba yinal yitirra : umulla tia wakàl yanti umullikan ġiroúmba.

20. Gatun noa bouġkulléún, uwa ġaiya noa biyuġbai tako. Wonto noa ba kaloġ ka kauwàl kakulla, nakulla noa bon biyuġbai-to ġikoúmba-ko, minki ġaiya noa kakulla, murrá ġaiya noa, puntimulléún ġaiya noa ġikouġ kin wuroka, ġatun búmbúmbéa-kan ġaiya bon.

21. Gatun noa bon yinallo wiyá, Biyuġ, yarakai baġ umulléún mikan ta moroko ka ġatun ġirouġ kin, keawai baġ murràràġ korien wiya-uwil koa tia ġiroúmba yinal yitirra.

22. Wonto noa ba biyuġbaito wiya barun mankillikan ġiroúmba, Mara unnoa-unnuġ upilliġél, ġatun upilla bon konéin kako, ġatun upilla ṫriġ ġikouġ kin màttàra, ġatun upilla bon tuġganoġ yulo ka ġikouġ kin :

23. Gatun mara tanan untiko buttikaġ ṫitalo ġiratimatoara kipai, ġatun turulla ; tamunbilla ġearun, ġatun pitàl koa ġéen kauwàl :

24. Koito ba unni emmoúmba yinal tetti kakulla, yakita ġaiya noa moron kàtan : ġarawatilléún noa, ġatun yakita bummilléún ġaiya bon. Gatun pitàl bara kakilli kolaġ.

25. Unta ta ġarro ġikoúmba kakilliela upulliġél la purrai ta ; ġatun uwolliela noa ba papai kokera koba, ġurra noa tekki ġatun untelli ta.

26. Gatun noa kaaipa wakàl mankillikan, ġatun wiya minnuġban ġali tara minariġ tin.

27. Gatun wiya bon noa, Unni ta uwan ġiroúmba biġgai ; ġatun ġiroúmba-ko biyuġbaito tura ġiratimatoara buttikaġ ṫitalo kipai ta, kulla wal pitàl noa ġikouġ kai moron tin kàtan.

28. Gatun noa niuwara kakulla, keawai noa murruġ kolaġ uwa pa ; yaki tin noa biyuġbai ġikoúmba uwa ġatun pirriralma bon.

29. Gatun noa bon wiyayelliela ġikoúmba biyuġbai, Ela ! kauwàl-kauwàlla wunàlla umala baġ ġirouġ ; keawai baġ ġiroúmba wiyellikanne uma korien ; ġatun keawai bi tia ġupa waréa buttikaġ ṫkid, pitàl koa tia ka-uwil bara emmoúmba kótita :

30. Wonto ba tanoa-bo ġiroúmba yinal uwa ġali, wari-wareka ġiroúmba tullokan yarakai-willuġ koa ko ġapal loa, tura ġaiya bi ġikouġ buttikaġ ṫitalo ġiratimatoara.

31. Gatun noa wiya bon, Yinal, yellawan bi emmouġ kin yantikatai, ġatun yantin unni tara emmoúmba ġirouġ kin kánún.

32. Murràràġ ta kakulla takilliko ġatun pittelliko ; koito ba unni ġiroúmba umbeara-kóġ tetti kakulla, ġatun moron katéakan ; ġatun ġarawatilléún, ġatun bummilléún bon yakita.



WINTA XVI.

GATUN noa wiya barun ġikoúmba wirrobullikan, Untoa ta tarai ta wakàl kùri tullokan porrólkan, mankillan piriwàl ġikoúmba; ġatun wiyayéma bon ġikouġ wareka noa ġikoúmba tullokan.

2. Gatun noa wiya bon, wiyelliela, Yakoa baġ ġurra girouġ kinba? wiyella bi tia minariġ bi ba umulliela; keawai bi kara kànùn umullikan.

3. Wiyelléùn ġaiya noa mankillikan niuwoabo, Minnuġ banùn baġ? kulla wal lia piriwàllo emmoúmba ko mantilléùn keawai baġ mankillikan kànùn; keawai baġ pinninùn; koiyun baġ poiyelliko.

4. Gali wal baġ umulliko, yipànùn tia ba emmoúmba mankilliġél labiruġ, wamunbi-uwil koa tia bara kóti ko kokera ko.

5. Yanti ba wiya noa barun wiyatoara piriwàl koba ġikoúmba, ġatun noa wiya wakàl kurri-kurri ka, Minnan ba wiyapaiyéùn emmoúmba piriwàl koba?

6. Gatun noa wiyá, †Hekaton ta wimbi ka karauwa. Gatun noa wiya bon, Mara bi unni, yellawa kurrakai, upulla †pentékonta koa ka-uwil.

7. Wiya ġaiya noa tarai, Minnan bi wiyapaiyéùn piriwàl koba? Gatun noa wiyá, †Hekaton ta wimbi †wiet. Gatun bon noa wiyá, Mara bi unni, upulla †éty koa ka-uwil.

8. Gatun noa piriwallo murràràġ bon wiya unnoa mankillikan yarakai ka, kulla noa uma ġurakito; kulla bara wonnai tara unti ko purrai tako barúnba willuġġél koba ġuraki bara, keawai bara wonnai kaibuġ koba.

9. Gatun ġatoa nurun wiyan, Umulla nura bo kótita kakilliko tullo-yarakai tabiruġ; tetti nura ba kànùn, wamunbilla ġaiya nurun kokera yuraki ba kàtan yanti-katai.

10. Niuwoa miroman ġali warèa ta, yanti miroman noa kauwàl ġali ta; ġatun niuwoa yarakai-maye ġali warèa ta, yanti yarakaimaye ġali kauwàl ta.

11. Yaki tin keawai nura ba miroma pa tullo yarakai ta, ġanto wal nurun ġunùn tullo tuloa ta miromulliko?

12. Gatun keawai nura ba miroma pa tarai koba, ġanto wal ġunùn nurúnba kóti tako?

13. Keawai wal mankillikanto umànùn buloara-bulun piriwàl bula; kulla noa yarakai umànùn wakàl bon, ġatun murràràġ umànùn tarai; ġa ba kànùn noa wakàlla, ġatun bèelmànùn bon tarai. Keawai nura kaiyu korien umulliko Eloi ko ġatun tullokan ko yarakai ko.

14. Gatun unni tara bara ġurra Parithaioiko, willirrikan bara kàtan, ġatun bon bara bèelma.

15. Gatun noa barun wiyá, Kauwa murràràġ koa nura ka-uwil mikan ta barun kin kùri ka; wonto noa ba Eloito ġurran nurúnba búlbúl la ba; kulla unni tara murràràġ ta kàtan barun kinba kùri ko, yakaran ta kàtan mikan ta Eloi kin.

16. Wiyellikanne-ta ġatun bara †propet kakulla Ioanne noa ba paipéa; yaki tabiruġ piriwál koba Eloi koba wiyabunbéa, ġatun yantin kúri waita-waitawolléún murruġ kolaġ.

17. Gatun moroko ta ġatun purrai ta kaiyukan kánún waita kolaġ, keawai waréa ta wiyellikanne koba ka korien kakilliko.

18. Ganto ba warekullinún porikunbai ġikoúmba ġatun tarai búmbéa ka, yarakai búmbéa noa: ġatun ġanto ba búmbinún warekatoara poribai tabiruġ, yarakai búmbéa noa.

19. Kakulla ta noa wakál porrólkan, upulléún noa ġoroġ-goroġ ko ġatun murráráġ ko kariġkareuġ ko, ġatun bon kakulla minnuġbo-minnuġbo kauwál takilliko ġatun pittelliko yantin ta purcáġ ka:

20. Gatun kakulla ta wakál poiyaye ġiakai yitirra Ladharo, wúnkulla bon ba yapuġġél ġikouġ ka ta, warapal mita-mitaġ,

21. Gatun wiya bon ba mutuġ ko takilliko ġikouġ kai porrólbin tin takilliġél labiruġ; ġatun warikál uwa bara, woutá ġaiya bon mita-mitaġ.

22. Yakita-kalai tetti kakulla poiyaye, ġatun kurriá bara bon aġelo-ko Abáram kinko parraġ kako: tetti ġaiya noa porrólkan kakulla, ġatun bon núlká.

23. Gatun noa unta koiyuġ ka †hell ka bouġkulléún ġikoúmba ġaikuġ, kakilliela tirriki ka, ġatun nakilliela bon Abáramnuġ kaloġ ka, ġatun noa Ladharo parraġ ka kakilliela Abáram kin.

24. Gatun noa kaaibulléún, wiyelliela, Biyuġ Abáram, ġurrara tia kauwa, ġatun yukulla bon Ladharonuġ, kurrimulli koa noa kokoin to, ġatun moiya koa tia tálláġ wupi-uwil; kulla wal baġ kirrin kátan unti tirriki ka koiyuġ ka.

25. Wonto noa ba Abáramko wiyá, Yinal, ġurrulla ġintoa yakita moron ta mantala murráráġ-tai ġiroúmba, wonto noa ba Ladharo yakaran mantala; ġatun noa yakita pitál kátan, wonto bi ba kirrin kátan.

26. Gatun yanti unni ba, ġearun kinba willika ba pirriko wúnkulla: keawai uwánún untikál untoa kolaġ: keawai bara unta biruġ uwánún untiko ġearun kinko.

27. Wiya ġaiya noa, Wiyan banuġ, Biyuġ, yuka-uwil koa bon bintun kinko kokera kolaġ:

28. Kulla wal lia emmoúmba kótita †pente; wiya-uwil koa noa barun, yanoa bara ba tanan uwánún unti kolaġ tirriki-tirriki kako.

29. Abáramko noa wiya bon, Mothé noa ġatun bara †propet barun katoa ba; ġurrabunbilla barun.

30. Gatun noa wiyá, Keawaran, biyuġ Abáram; wakál ba uwolla barun kin unta biruġ tetti kabiruġ, ġurránún ġaiya wal bara.

31. Gatun noa bon wiyá, Keawai bara ba ġurránún bon Mothénuġ ġatun barun †propetnuġ, keawai wal bara ġurránún wakál ba paikullinún moron tetti kabiruġ.

WINTA XVII

WIYA ġaiya noa barun wirrobullikan ġikoúmba, Kauwa yanti kánún bo ta wal yarakai; yapalla noa ġikouġ kinbiruġ yarakai tabiruġ!

2. Murrài ka ba noa ġira-uwil koa kulleuġ koa bon tunuġ, ġatun wareka-uwil koa bon korowa ka, unni noa yanoa yarakai umabunbi yikora unti tara biruġ wakál wonnai tara biruġ.

3. Yakoai nura kauwa: Kótiko ba ġirouġ yarakai umánún ġiroug ka to, wiyella bon; ġatun minki noa ba kánún, kámunbilla bon.

4. Gatun kauwál-kauwál-la biloa ba yarakai umánún wakál la purreáġ ka, ġatun kauwál-kauwál-la biloa willariġ noa kánún wakál la purreáġ ka, wiyellinún biloa, Minki baġ kátan; kámunbinún wal binuġ.

5. Gatun bon bara †apothol wiyá, Piriwál, kauwál koa ġearúnba ġurrulli-ta ka-uwil kakilliko.

6. Gatun noa Piriwállo wiyá, Ka ba nurúnba ġurrulli-ta yanti kiloa mitti yeai †mutard koba, wiyella wal nura ba unni kúlai †thukamín, Wokka laġ bi kauwa wirrakan-bo, ġatun meapullia bi korowa ka; ġatun ġala nurun ġurránún ġaiya wal.

7. Gan nurun kinbiruġ-ko upullin purrai nurun ka to mankillikan-to, ġa tamunbin buttikaġ, wiyánún bon kabo, uwánún noa ba upulliġġél labiruġ, Yuriġ bi wolla, yellawolliko ta-uwil koa?

8. Gatun wiya bon noa wiyánún, Kurrakai umulla ta-uwil koa baġ, ġatun ġirullia bi ġintoabo, ġatun mara-uwil koa bi tia ta-uwil koa baġ ġatun pitta-uwil; ġatun willuġ ġaiya bi tanún ġatun pittánún?

9. Wiya noa, wiyapaiyéún bon mankillikan, koito noa ba uma unni tara wiya bon ba? Kotan baġ kearan.

10. Yanti nura wiyella, umánún nura ba yantin unni tara wiyatoara nurun, Umullikan ġéen murrárág korien kátan; umá ta ġéen unni wiyatoara umulliko ġearun.

11. Gatun yakita kakulla, uwolliela noa ba †Hierothalem kolaġ, uwa willi koa noa Thamaria koa ġatun Galilaia koa.

12. Gatun noa uwolliela ba tarai toa kokeróa, nuġgarawa bon bara kúri †ten ta purrul-wommun-wommun, ġarokéa kaloġ ka;

13. Gatun bara paibuġga pullí, ġatun wiya Iéthu, Piriwal, ġurráramulla ġearun.

14. Gatun nakulla noa barun, wiya barun noa, Yuriġ nura wolla, túgunbillía nura barun kin †thiereu ko. Gatun yakita kakulla, uwolliela bara ba, turon bara kakulla tanoa-kal-bo.

15. Gatun wakállo barun kinbiruġ-ko, nakilléún noa ba turon noa kakulla, willuġbo noa uwa, ġatun kaaipulléún noa wokka, pitálmulliela bon Eloinuġ,

16. Gatun puntimulléún noa barán ġoara ko ġikouġ kin tinna ka, murrárág noa bon wiyelléún; ġatun noa Thamaria-kál.

17. Gatun noa Iéthuko wiyayelléún, wiyelliela, Wiya, †ten ta turon kakulla? ġa wonnuġ-ke bara taraikan †nain ta?

18. Keawai bara willuġ pa ba pitálmulliko bon Eloinuġ, wakál ba noa unni ġowikan ko.

19. Gatun noa wiya bon, Bouġkullía, yuriġ bi wolla; ġirouġ ka ba ko ġurrulli biruġ ko turon bi kátan.

20. Gatun wiya bon ba Parithaioiko, yakounta-ke paipinún piriwál koba Eloi koba, wiyayelléún noa barun, wiyelliela, Tanan uwan piriwál koba Eloi koba keawai na korien.

21. Keawai bara wiyánún wal, A unni ta! ġa unta ta! kulla, a! piriwál koba Eloi koba murruġ kaba kátan nurun kinba.

22. Gatun noa wiya barun wirrobullikan, A! purreáġ ta wal kánún, na-uwil koa nura wakál purreáġ Yinal koba kúri koba, ġatun keawai wal nura nanún.

23. Gatun bara nurun wiyánún wal, Na-uwa unni; ġa, na-uwa unnuġ: yanoa barun uwa yikora, wirroba yikora.

24. Yanti kiloa pirruġgun-to uwan tarai tabiruġ ko moroko biruġ ko, tarai ta kako moroko kako; kauwa yanti kiloa wal kánún Yinal koba purreáġ ka ġikouġ ka ta.

25. Gatun kurri-kurri ta bon umánún minnuġbo-minnuġbo, ġatun warekatéa wal bon ġali koba willuġġél koba.

26. Gatun yakita ba kakulla purreáġ ka Noe-úmba ka, yanti bo ta wal kánún purreáġ ka Yinal koba kúri koba.

27. Takillala bara, pittellala bara, búmbillala bara nukuġ, ġukillala búmbilli ka, yakita purreáġ ka kakulla noa ba Noe uwa murrariġ murrinauwai ka, ġatun tunta-tunta kakulla, ġatun kirun ġaipa barun nuropa.

28. Gatun yanti yakita ba kakulla purreáġ ka Lot-úmba, takillala bara, pittellala bara, wirrilliala bara, ġukillala bara, meapala bara, wittiala bara;

29. Wonto ba yakita unta purreáġ ka Lot noa uwa Thodóm kabiruġ, patéa ġaiya koiyuġ-ko ġatun †brimtón-ko wokka tin moroko tin, ġatun kiyupa barun yantin kirun tetti-tetti.

30. Yanti kiloa kánún yakita purreáġ ka paipinún noa ba Yinal kúri koba.

31. Unta yakita purreáġ ka kátan noa ba wokka kokerá, ġatun ġikoúmba tullokan murruġ kaba kokera ba, keawai bon uwabunbi yikora barán maukilliko tullokan ko; ġatun kátan noa ba upulliġél laba, keawai bon uwabunbi yikora willuġ kolaġ.

32. Kotella bounnoun kai nukuġ Lot-úmba tin.

33. Ganto ba ġikoúmba moron mirománún moron kakilliko, woġúntinún wal noa; ġatun ġanto ba woġúntinún ġikoúmba moron, kánún wal moron kakilliko.

34. Wiya nurun baġ, yakita unta-unta tokoi ta buloara ta kánún birrikilliġél la wakál la; manún wal wakál, ġatun tarai ġaiya wunún.



35. Buloara umullinún bula; manún wal wakál, ġatun tarai ġaiya wunún.

36. Buloara katéa-kánún upulliġél la; manún wal wakál, ġatun tarai ġaiya wunún.

37. Gatun wiyelléún bon bara, wiyelliela, Piriwál, wonnuġ-ke? Gatun noa wiya barun, Unta wonto ba katéa-kánún murrin ta, unta kolaġ ba kautillinún bara porowi.

WINTA XVIII.

GATUN noa wiya barun wakál †parabol, wiya-uwil koa bon bara kúriko Eloinuġ, ġatun yari koa bara kaiyaléa-kún;

2. Wiyelliela, Unta ta kokerá tarai ta wakál wiyellikan piriwál kakulla, kinta korien kakulla noa bon Eloi kai, ġatun keawai noa tuma korien barun kúri:

3. Gatun kakulla wakál mabogun unta kokerá; ġatun bountoa uwa ġikouġ kin, wiyelliela, Timbai kakillía tia emmoúmba bukkakaye.

4. Gatun keawai wal noa ġurra pa kabo kakullai tako; wonto noa ba yukita wiya ġikouġ kinko minki ka, Keawai baġ kinta korien bon Eloi kai kátan, ġa keawai kúri tuman korien;

5. Kulla bountoa tia unni mabogunto pirralman, ġatoa timbai kánún bounnoun kin, murrin-murrin koa bountoa tia uwa-uwil kumburrobawan bountoa tia.

6. Gatun noa Piriwállo wiyá, Gurrulla bon unni yarakai wiyellikan piriwál wiyan ba.

7. Gatun wiya noa Eloito timbai katillinún barun ġikoúmba ġirimatoara, bara wiyan bon purreáġ ka ġatun tokoi ta, ġurralin noa barun wiyelli-ta kaloġ tinto?

8. Wiyan nurun baġ, timbai wal noa katillinún barun kurrakai. Wonto noa ba uwánún wal Yinal kúri koba tanan, wiya, noa nanún ġurrullikanne purrai taba?

9. Gatun noa wiya barun unni †parabol tarai tako kotelléún bara ba murrárág-tai barabo, ġatun yarakai bara kotellin taraikan:

10. Buloara-bula kúri uwa †hieron kolaġ wiyelliko: wakál la noa Paritlıaio ġatun tarai ta †telóné;

11. Garokéa noa Parithaio ġatun noa yanti wiyelliela niuwoabo ġiakai: A Eloi! pitálman baġ ġirouġ, kulla baġ ka korien yanti tarai ba kátan, bara kau-maye, tuloa uma korien mankiye nukuġ ka, ġa ka korien baġ yanti unni noa ba †telóné:

12. Ta korien baġ buloarakál kátan wakál la thabbat biruġ ka, ġutan baġ winta untikál emmouġ kai yantin tabiruġ.

13. Gatun noa †telóné ġarokilliela ba kaloġ ka, keawai noa ġaikuġ ka wokka laġ na pa moroko koba, wonto noa ba minki motilliela wiyelliela ba, A Eloi! miromulla bi tia, yarakai baġ ba kátan.

14. Wiyan nurun baġ, unni noa kúri uwa barán kokera koba ġikouġ ka tako ġurrámatoara, keawai tarai ta: kulla yantin bara

piriwál-buntelliko, kánún wal bara koiyun-barátoaro ; ġatun niuwoa bo koai-koai korien bon, umánún kauwál bon kakilliko.

15. Gatun mankulla bara ġikouġ kinko wonnai tara numa-uwil koa barun noa : wonto ba nakulla bara ba wirrobullikanto, yipa bara barun.

16. Wonto ba noa Iéthuko wiya barun, wiyelliela, Wamunbilla barun wonnai tara emmouġ kinko, ġatun yanoa barun yipai yikora ; kulla barun-kai-kál katéa-kánún piriwál koba Eloi koba.

17. Wiyan baġ tuloa nurun, Ganto ba ġurra korien piriwál koba Eloi koba yanti wonnai waréa ba, keawai wal noa pulóġkullimin unta kolaġ.

18. Gatun taraito umullikanto piriwállo wiya bon, wiyelliela, Piriwál murráráġ-tai, minnuġ-bullinún baġ moron kakilliko yantikatai ?

19. Gatun noa Iéthuko wiya bon, Minariġ tin bi tia wiyan murráráġ-tai emmouġ ? keawai wal wakál murráráġ-tai, wonto noa ba wakálbo, Eloi ta.

20. Gurran bi yantin wiyellikanne, Yanoa manki yikora nukuġ taraikan koba, Yanoa búnki yikora tetti, Yanoa manki yikora, Yanoa nakoiya yikora, Gurulla bon biyuġbai ġatun tunkan ġiroúmba.

21. Gatun noa wiyá, Gurra baġ unni tara wiyellikanne yakikalai tabiruġ, wonnai baġ ba kakulla.

22. Gatun yakita ġurra noa ba Iéthuko unnoa tara, wiya bon noa, Wakál unnoa-unnuġ uma korien bi ba; ġukillía yantin tullokan ġiroúmba, ġu-uwil koa barun mirrál ko, ġatun tullokan ġiroúmba kánún wal wokka ka moroko ka ; ġatun kaai, wirroba-uwil koa bi tia.

23. Gatun ġurra noa ba unni, minki noa kakulla kauwál ; kulla noa porrol kakulla kauwálkan.

24. Gatun noa ba Iéthuko nakulla bon minki noa ba kakulla kauwál-lan, wiya ġaiya noa,Pirral ta pulóġkulliko bara tullokan ta ba piriwál koba kako Eloi koba kako !

25. †Kamel noa kaiyukan kátan pulóġkakilliko tiġkuġkoa ko †aku lako, keawai porrólkan pulóġkakilliko piriwál koba kako Eloi koba kako.

26. Gatun bara ba ġurrá, wiya bara, Gan-ke wal moron kánún kakilliko ?

27. Gatun noa wiyá, Unni tara kaiyu korien kúri ko umulliko, kaiyu-kan-to Eloito noa umulliko.

28. Gatun Peterko noa wiyá, Ela ! wúnkulla ġéen yantin ta, ġatun wirroba ġéen bin.

29. Gatun noa wiya barun, Wiyánún baġ tuloa, Niuwoa wareka kokera ġikoúmba, ġa biyuġbai, ġa tunkan, ġa ġapal, ġa wonnai, ġikouġ kinko piriwál koba tin Eloi koba tin,

30. Manún wal noa kauwál unti yakita, ġatun untoa tarai ta purrai ta tanan kakilliko, moron noa kánún yanti-katai.



31. Mankulla ġaiya noa barun †dodeka ta wirrobullikan, ġatun wiya barun, A! waita ġéen wokka kolag †Hierothalem kolag, ġatun yantin tara wiyatoara †propet to ġikouġ kai Yinal lin kùri koba tin kànùn wal umatoara kakilliko.

32. Gatun bon ġunùn wal barun kin †ethànékàl kinko, ġatun bon bukka-manùn wal, ġatun karaġkobinùn:

33. Gatun wélkorinùn wal bara bon, ġatun wal bon wirrinùn: ġatun kùmba-ken-ta bouġkullinùn ġaiya noa willuġbo.

34. Gatun keawai bara ġurrapa unni tara wiyatoara: ġatun unni wiyellikanne yuropa barun kai, keawai bara ġurràpa unni tara wiyatoara.

35. Gatun yakita kakulla, uwolliela noa ba papai Yeriko ka, wakàl munmin kùri yellawolliela yapuġ ka bitta ka, poiyelliela:

36. Gatun ġurrulliela noa barun konara yapuġ koa, wiya noa minariġ unni?

37. Gatun bara bon wiyá, Uwan noa Iéthu Nadharet-kàl.

38. Gatun noa kaaipulléùn, wiyelliela, Ela Iéthu! yinal Dabidúmba, ġurrára-mulla bi tia.

39. Gatun bara uwa ġanka, wiya bon koiyelli koa noa: wonto noa ba butti paiyelléùn, Yinal Dabidúmba ġintoa, ġurrára-mulla bi tia.

40. Gatun ġarokéa noa Iéthu, ġatun wiya bon yutilliko bon ġikouġ kinko; ġatun uwa noa ba papai, wiya bon noa,

41. Wiyelliela, Minnuġ-bulliko bi tia wiyan? Gatun noa wiyan, Piriwàl, namunbilliko tia umulla.

42. Gatun noa Iéthuko wiya bon, Kàmunbilla bin nakilliko; ġiroúmba tin ġurrulli tin moron uma.

43. Gatun noa tanoa-kal-bo nakulla, ġatun bon noa wirropa, pitàlmulliela bon Eloinuġ; ġatun yantin unni kùri nakulla bara ba, pitàlma bon Eloinuġ.

WINTA XIX.

1. Gatun noa Iéthu uwa willi koa Yeriko koa.

2. Gatun kakulla untakàl wakàl kùri ġiakai Dhakké yitirra, piriwàl †tɔlónékàl noa kakulla, ġatun noa porrólkan.

3. Gatun noa numéa nakilliko Iéthunuġ, ġan noa ba; ġatun noa keawai, kulla konaró núntima, kulla noa waréa ġoiyoġ.

4. Gatun noa murra ġanka, ġatun noa kulliwa wokka-laġ kùlai tin nakilliko bon, kulla noa unta kolaġ uwolli kolaġ.

5. Gatun Iéthu noa ba uwa untako, nakulla noa wokka-laġ, ġatun bon nakulla, ġatun bon wiyá, Ela Dhakké! tanan kurrakai tirabulla, kulla buġgai koa baġ yellawànùn ġirouġ ka ta kokerá.

6. Gatun tiraba noa kurrakai barán, ġatun pitàl ma-uwa bon.

7. Gatun nakulla bara ba, wiyellan niuwarakan bara yantinto, wiyelliela, Waita noa uwa yarakai toa kóti kakilliko.

8. Gatun noa Dhakké ġarokéa, ġatun wiya bon Piriwàlnuġ, Ela Piriwàl! winta baġ ġutan emmoúmba tullokan kabiruġ mirràl

kai ko; ġatun mankulla baġ ba tullokan taraikan tabiruġ yaki tin ġakoiyaye tin, wupinún gaiya bon baġ willuġbo waran tako.

9. Gatun noa Iétluko bon wiyá, Tanan uwa moron unti buġgai purreáġ ka unti ko kokera ko, kulla noa kátan yinal ta Abáramúmba.

10. Kulla Yinal kúri koba uwa tiwolliko ġatun tumulliko woġúntitoara ko.

11. Gatun ġurra bara ba unni tara, wiyéakan butti noa ġatun wiya wakál †parabol, kulla noa papai ta ba †Hierothalem ka, ġatun kulla bara kota paipillinún piriwál koba Eloi koba tanoa-kal-bo.

12. Yaki tin noa wiyá, Tarai ta piriwál uwa tarai tako purrai tako kaloġ kako, mankilliko ġikouġbo piriwálkanne-ta, ġatun willuġbulliko.

13. Gatun wiya noa barun ġikoúmba mankillikan †ten ta, ġatun ġukulla noa barun kin †mina ta †ten ta, ġatun wiya barun, Miromulla uwánún baġ ba willuġbo.

14. Wonto ba ġikoúmba-ko konara niuwama bon, ġatun yuka bon puntimai ġikouġ. wiyelliela, Keawai wal noa unni piriwál katillinún ġearun.

15. Gatun kakulla yakita, willuġ ba noa ba, mantoara piriwálkoba, wiya ġaiya noa barun unnoa mankillikan ġan kin noa ba ġukulla †money, tanan ġikouġ kin, ġurra-uwil koa noa minnan barun kinba ġutoara ġukilli tabiruġ.

16. Tanan ġaiya uwa kurri-kurri wakál, wiyelliela, Ela Piriwál! ġiroúmba ta †mina unni wittia kauwál †ten †mina ta.

17. Gatun bon noa wiyá, Kauwa yanti, ġintoa mankillikan murráráġ; kulla bi miroma unnoa waréa ta, kaiyukan bi kauwa †ten ta kokera.

18. Gatun tarai uwa, wiyelliela, Ela Piriwál! ġiroúmba ta †mina unni wittia kauwál †pente †mina ta.

19. Gatun noa wiya ġaiya bon, Kauwa bi kaiyukan †pente ta kokera.

20. Gatun tarai uwa, wiyelliela, Ela Piriwál! na-uwa unni ta †mina ġiroúmba, wúnkulla baġ ba koroka wurobilla:

21. Kulla baġ kinta kakulla ġirouġ kai, kulla bi bukka kauwál; mantan bi wokka-laġ keawai bi ba wunpa barán, ġatun kólbúntia bi unnoa keawai bi ba meapa ba.

22. Gatun noa bon wiyá, Girouġ kinbiruġ kóti ko kurraka ko wiyan pirriral-manún banuġ, ġintoa ta mankillikan yarakai. Gurra bi tia bukka kauwál baġ; mantillin wokka-laġ keawai baġ wunpa barán, ġatun kólbúntillin unnoa keawai bag ba meapa ba:

23. Kora koa bi ġupa emmoúmba †money ġukilliġél lako, marauwil koa baġ emmoúmba kóti ġatun kopatoara ta, emmouġ ka ta uwolli ta?

24. Gatun noa wiya barun ġarokilliela bara ba taruġ ka, Mantillía unnoa †mina unti biruġ bon, ġatun ġuwa bon ġala ko †tenkan ko ġikouġ.



25. (Gatun bara wiya bon, Piriwàl, †ten ta †mina mantan noa).

26. Wiyan nurun baġ, Yantinko barun mantan bara ba ġunùn wal butti; ġatun keawaran noa ba, unnoa ta mantan noa ba mantillinùn wal bon ġikouġ kinbiruġ.

27. Kulla bara unnoa emmoúmba niuwa-maye, keawai bara emmouġ kànùn bi ba piriwàl barun, mara barun, bú-uwil koa barun emmouġ kin mikan ta.

28. Gatun wiya noa ba unnoa, waita ġaiya noa ġanka uwa wokka-laġ †Hierothalem kolaġ.

29. Gatun kakulla yakita, uwa noa ba papai Bethàbage tako ġatun Bethany tako, bulkàra ta ġiakai yitirra †Elaión ka la, yakunbéa noa buloara-bulun ġikoúmba wirrobullikan,

30. Wiyelliela, Yuriġ nura wolla kokerá ko kaiyin tako; uwollinùn nura ba untariġ, nanùn ġaiya nura wirritoara waréa buttikaġ, keawai yellawa pa kùri bulka ka: buruġbuġgulla unnoa, ġatun yemmamulla untiko.

31. Gatun tarai-kan-to ba wiyànùn, Minariġ tin nura unnoa ta buruġbuġgan? ġiakai nura wiyella bon, Kulla noa Piriwàllo wiyá.

32. Gatun bara ba yukatoara, waita uwa, ġatun nakulla ġaiya bara yanti noa ba wiya barun ba.

33. Gatun buruġbuġgulliela bara ba unnoa waréa buttikaġ, ġikoúmba-ko wiya barun, Minariġ tin nura buruġbuġgan unni waréa buttikaġ?

34. Gatun bara wiyá, Piriwàllo noa wiya ġala.

35. Gatun bara yemmama bon kinko: ġatun bara wupéa barun ba kirrikin bulka ka buttikaġ ka, ġatun wupéa bon bara Iéthunuġ wokka ka.

36. Gatun uwolliela noa ba, wupéa bara yapuġ ka kirrikinkan nurúnba.

37. Gatun uwa noa ba papai, bará ka †Elaión ka ba koba bulkàra koba, yantin konara wirrobullikan pitàl ġaiya kakulla, ġatun pitàlmulliela bon Eloinuġ kauwàl lo pullí to, yantin tin kauwàl lin uma ba nakulla bara ba;

38. Wiyelliela, Pitàlmabunbilla bon Piriwàl ta uwan noa ba Yehóa-úmba koa yitirroa: pitàl-kàmunbilla moroko ka, ġatun killibinbin kàmunbilla wokka ka.

39. Gatun winta-ko Parithaioi kabiruġ konara biruġ wiya bon, Piriwàl, koawa bi barun ġiroúmba wirrobullikan.

40. Gatun noa wiyayelléùn barun, wiyelliela, Wiyan nurun baġ, wiya, bara ba kaiyellinùn mupai, kaibullinùn wal ġaiya unni tara tunuġ tanoa-kal-bo.

41. Gatun uwa noa ba papai, nakulla noa kokera kariġ, ġatun noa tuġkillimilléùn ġaloa rin,

42. Wiyelliela, Gurrapa bi ba, ġintoa ta, unti purreàġ ka ġirouġ ka ta unni tara pitàl-kakilliko ġiroúmba ko! wonto ba yakita yuropa ta ġirouġ kai nakilli tin ġaikuġ tin.

43. Kulla purreàġ ta kànùn ġiroug kin, bukka-kan-to ġirouġ

wirrinún wal bara kirrai karai-karai ġirouġ, ġatun karai-karai wirrinún ġirouġ, ġatun mirrámanún bin willi ka yantin ta kaiyinkaiyin ta,

44. Gatun pirikibunpinún bin purrai ta, ġatun ġiroúmba wonnai tara murruġ kaba ġirouġ kinba; ġatun keawai bara wupinún, tunuġ tarai ta wokka ka; kulla keawai bi ba ġurra pa yakita natala ba ġiroúmba.

45. Gatun noa uwa murrariġ kolaġ, ġatun yipa ġaiya noa barun ġukillikan, ġatun barun mankillikan unta biruġ;

46. Wiyelliela barun, Upatoara unni, Emmoúmba kokera ta wiyelliġél kokera; wonto ba nura uma unni wollo kakilliko barun mankiye-ko.

47. Gatun wiyelliela noa purreáġ ka yantin ta murruġ ka ṭhieron ka. Wonto ba piriwál ṭhiereu, ġatun bara ġárammateu, ġatun bara piriwál kúri koba, numa bara bon búnkilli kolaġ;

48. Yakoai bara ba umulliko ġatun keawai bara, kulla yantin ta kúri pitál kakilliela ġurrulliko bon.

WINTA XX.

Gatun yakita kakulia, wakál la tarai ta purreáġ ka, wiyelliela noa ba barun kúri ka, ġatun wiyelliela euaġelion, uwa ġaiya bon bara piriwál ġatun bara ṭgárammateu ġatun bara ṭpárethbuteroi,

2. Gatun wiya bon, wiyelliela, Wiyella ġearun, minariġ tin kaiyu tin umullia bi unni tara? ġa ġanto-ko noa bin unni ta kaiyu ġukulla ġirouġ?

3. Gatun noa wiyayelléún, ġatun wiyelliela barun, Gatoa wiyánún nurun unni ta wakál; ġatun wiyayelléa tia;

4. Korimullikanne-ta Ioanne-úmba, wiya, ta morokó kabiruġ, ġa kúri koba?

5. Gatun bara wiyatan barabo, wiyelliela, Wiyánún ġéen ba, Morokó kabiruġ ta; wiyánún ġaiya noa, Kora koa nura ġurrapa bon?

6. Kulla ġéen wiyánún ba, Kúri koba ta; yantinto ġaiya ġearun kúriko pintinún tunuġ ko: kulla bara kotan bon Ioannenuġ ṭpropet ta kakulla.

7. Gatun bara wiyá, keawai bara ġurrapa wonta biruġ ta.

8. Gatun noa barun Jétiuko wiya, Keawai baġ wiyánún nurun minariġ tin kaiyu tin uman baġ unni tara.

9. Gatun potopaiyá ġaiya noa barun kúri wiyelliko unni-ta ṭparabol: Taraito kúriko meapa ṭwain-ġél la, ġatun wúnkulla barun kin upullikan ta, ġatun uwa ġaiya noa kaloġ kolag, yuraki.

10. Gatun yakita poaikulléún ba, yuka noa bon wakál umullikan barun kin upullikan ta, ġu-uwil koa bara bon yeai ṭwainġél labiruġ; wonto bara ba búnkulla bon, ġatun yuka bara bon waita yeai korien.

11. Gatun noa toanta yukéa-kan tarai umullikan: ġatun bara bon búntéa-kan yantibo, ġatun yarakai uma bara bon, ġatun bon bara yuka waita yeai korien.



12. Gatun noa toanta yukéa-kan ġoro-ta, ġatun bara bon mularéa-kan, ġatun wareka bara bon warrai tako.

13. Wiya ġaiya noa piriwàllo †wain-ġél koba, Minnuġ banún kan baġ? Yukánún wal baġ emmoúmba yinal pitálmatoara; mirka bara bon ġurránún, nanún bon bara ba.

14. Wonto bara ba upulli-kan-to nakulla bon ba, barabo ġaiya wiyellan, wiyelliela, Unni ta wúġgurra piriwàl: kaai ġéen búwil bon, purrai koa ka-uwil ġearúnba.

15. Yanti bon bara wareka †wain-ġél labiruġ, ġatun búnkulla ġaiya bon tetti. Minnuġ banún noa barun piriwàllo †wain-ġél koba ko?

16. Uwánún wal noa tanan búnkilliko barun upillikan-ko, ġatún ġunún wal †wain-ġél taraikan ko. Gatun ġurra bara ba unni, wiya ġaiya bara, Kámunbi yikora Eloito.

17. Gatun noa barun nakilliela, ġatun wiyá, Minariġ-ke unni upatoara yanti, Tunuġ ta wareka wittilli-kan-to, unnoa ta katéakánún wokka ka waiyakan ta wolluġ?

18. Gan-ba puntimullinún untoa tunuġ ka tiirpuntimullinún, wal; ġan kinba puntimullinún, minbinún wal bon muta-mutan.

19. Gatun tanoa-kal-bo kota bara piriwàllo †thiereuko ġatun †ġarammateuko mankilliko bon; ġatun bara kinta kakulla konará tin; kulla bara ġurrá, wiya noa ba unni †parabol barun kin.

20. Gatun bara bon tumiméa, ġatun yuka barun ġakoiyellikan, ġakoġkilliko barunbo kúri murraràġ-tai, ġurra-uwil koa bara gikoúmba wiyellikanne, yaki tin mara-uwil koa bara bon kaiyu kabo †kobána kinko.

21. Gatun wiya bon bara, wiyelliela, Piriwàl, ġurran ġéen wiyan bi ba tuloa, kinta kora bi kauwa taraikan tin kúri kurriġ tin, wonto bi ba wiyan tuloa wiyellikanne Eloi koba:

22. Wiya tuloa ta ġukilliko ġearun tullokan ġikouġ kin †Kaithari kin, ġa keawai?

23. Wonto noa ba ġurra ġakoiya barúnba, ġatun wiya barun, Yakoai nura tia numan?

24. Túġunbilla tia wakàl †denari. Gan kiloa unnoa ġoara ġatun upatoara unni ta? Wiyayelléún bon bara ġatun wiyelliela, †Kaitharúmba ta.

25. Gatun noa wiya barun, Koito †Kaithari kinko ġuwa †Kaitharúmba ta, ġatun Eloi kinko unnoa tara Eloi-úmba ta.

26. Gatun keawai bara man pa ġikoúmba wiyelli-ta mikan ta barun kin kúri ka: ġatun mupai kakulla bara.

27. Uwa ġaiya taraikan barun kinbiruġ Thadukaioi kabiruġ, bara ġurramaiġaye moron ta katéa-kánún tetti kabiruġ; ġatun bara bon wiyá,

28. Wiyelliela, Ela Piriwàl! Mothéto noa upa ġearun, Taraikan koba ba kóti tetti kánún ba porikunbai ġikoúmba ta, ġatun tetti noa ba kánún, wonnai korien, mara-uwil koa ġikoúmba kóti

bounnoun ġikoúmba porikunbai ka-uwil koa wonnai ġikoúmba kóti koba.

29. Yakita ġaiya warán kakulla kótita †theben ta: ġatun kurri biruġ ko búmbéa porikunbai kakilliko, ġatun tetti kakulla, wonnai korien.

30. Gatun willi-kaba-ko †deutero-to búmbéa bounnoun porikunbai kakilliko, ġatun tetti noa kakulla, wonnai korien.

31. Gatun willi-kaba-ko †trito-to bumbéa bounnoun porikunbai kakilliko; ġatun yaki-bo †thebento: ġatun bara keawai wimba wonnai, ġatun tetti bara kakulla.

32. Willuġ ta tetti ba bountoa nukuġ.

33. Ganúmba barun kinba unnoa porikunbai kánún kakilliko moron ba katéa-kánún tetti kabiruġ? kulla bara †thebento bounnoun búmbéa porikunbai kakilliko.

34. Gatun noa Iéthuko wiyayelléún, wiyelliela barun, Wonnai ta untikál búmbillan porikunbai ġatun ġukillaiko búmbilliko:

35. Wonto ba bara murrárág-tai kánún uwolliko unta kolaġ tanai tako purrai tako, ġatun moron kakilliko tetti kabiruġ, keawai bara búmbúmbillan, keawai ġukitan búmbilliko:

36. Keawai wal bara tetti banún yukita; kulla bara yanti kátan †aġelo kiloa; ġatun wonnai tara kátan Eloi-úmba, kátan bara wonnai tara ġali koba moron kánún tetti kabiruġ.

37. Gatun Mothéko noa ba túġaiya wakál la kúlai ta, bouġ-buġga barun tetti-tetti kabiruġ, wiya noa ba bon Yehóanuġ, Eloi ta Abáramúmba, ġatun Eloi ta Itháкúmba, ġatun Eloi ta Yacob-úmba.

38. Keawai noa Eloi ta barúnba tetti-tetti koba, wonto ba barúnba moron koba: kulla yantin moron kátan ġikouġ kin.

39. Taraito bara †gárammateukállo wiya ġaiya, Piriwál, murrárág bi wiyan.

40. Gatun yukita keawai bara bon wiya pa kinta-kan-to.

41. Gatun noa barun wiyá, Yakoai bara wiya Kritht ta yinal ta Dabidúmba?

42. Gatun Dabidto noa niuwoabo wiyá, †biblion kaba †tehillím koba, Yehóako noa wiya bon Piriwál emmoúmba, Yellawolla bi túġkaġkeri ka emmouġ kin,

43. Uma-uwil koa baġ barun bukkakan ġikoúmba yuloġél ko kakilliko ġikouġ.

44. Dabidto noa ba wiya bon Piriwál yitirra, yakoai ġaiya noa yinal ta ġikoúmba?

45. Wiya ġaiya noa barun ġikoúmba wirrobullikan mikan ta yantin ta kúri ka,

46. Yakoai nura barun kai †gárammateu tin, pitál koa bara uwa-uwil kurrawitaikan, ġatun umulliko ġukilliġél laba ko, ġatun yellawolliġél la wokka ka †thunagóg ka, ġatun piriwál-ġél takilliġél laba;



47. Mantan bara kokera ba mabogun koba, ġatun umánún wiyellikanne-ta kurra-uwai túġunbilliko: yaki tin bara kánún kauwál tetti kakilliko.

WINTA XXI.

GATUN noa nakulla wokka-laġ, ġatun nakulla barun porrólkan wúnkilliela ġutoara barúnba wúnkilliġél la.

2. Gatun noa nakulla tarai mabogun mirrálkan wúnkilliela bountoa †lepto buloara unta ko taroġ kako.

3. Gatun noa wiya barun, Wiyan baġ nurun tuloa, ġali mabogunto mirrállo wúnkulla kauwál ta bara yantin kearan.

4. Kulla yantin ġali wúnkulla bara tullokan barúnba kauwál labiruġ ġutoara Eloi koba ko: wonto bountoa ba bounnoun kinbiruġ mirrál koba wúnkulla yantin tullokan bounnoúnba.

5. Gatun winta koba wiyelliela †hieron tin, umatoara unni korien tunuġ ko murrárágġ ko ġatun ġutoara, wiya noa,

6. Unni tara natan nura ba, uwanún ta purreágġ karigġ ka, korien ġaiya ba wakál tunuġ wokka-ka-wokka-ka, yantin wal warekullinún barán.

7. Gatun bara bon wiyá, wiyelliela, Piriwál, yakounta-ke unni tara kánún? ġatun minarigġ túġa kánún unni tara ba ġaiya kánún?

8. Gatun noa wiyá, Yakoai nura, ġakoiya kora koa nura ka-uwil; kulla kauwál-kauwállo tanan uwánún emmouġ kin yitirra, wiyellinún, Gatoa ta (Kritht ta); ġatun papai ta kakillin; yanoa uwa yikora nura barun.

9. Gurránún ġaiya nura ba wuruwai kauwál ġatun koakillai ta ba, kinta kora nura: kulla unni tara kánún wal kurri-kurri, kulla wiran keawai kánún kabo.

10. Wiya ġaiya noa barun, Bara kúriko wuruwai wal kánún barun kúriko, ġatun bara piriwál koba barun piriwál koba ko:

11. Gatun purrai tako pulululu kakilliko winta ka bo, ġatun kunto korien ta ko, ġatun munni kauwálkan; ġatun kinta nakilli tara ġatun kauwál kánún túġa morokó kabiruġ.

12. Wonto ba kurri-kurri ka unni tara ba kánún, manún wal bara máttárro nurun, ġatun yarakai nurun umánún, ġumullinún nurun †thunagóg kako, ġatun †jail ko, mantoaro nurun mikan ta ko piriwál lako, ġatun wiyellikan-tako emmoug kinko yitirra ko.

13. Gatun unni ta kánún nurun túġa kakilliko.

14. Yanoa nura kota yikora minki ko, minarigġ nura wiyayellinún.

15. Kulla baġ ġunún nurun kurraka ġatun ġuraki kakilliko, keawai wal yantin bara nurúnba bukka-kan-to kaiyu kánún wiyayelliko ġa pirriral umulliko.

16. Gatun nura ġakoiyellinún wal nurun biyuġbaito ġatun kóti tako karigġ ko, ġatun winta nurun kinbiruġ búnnún wal tetti barun kai.

17. Gatun nurun yarakai umánún yantinto, emmoúmba tin yitirra tin.

18. Wonto ba keawai wal wakál kittuġ ġikouġ kinbiruġ wolluġ kabiruġ tetti kánún.

19. Murrái kakillikanne nurúnba ka, miromulla nura marai nurúnba !

20. Gatun nanún nura ba †Hierothalem kirrai-kirrai ta ba konara ba, ġurrulla papai ta ba ġaiya wari-warekulli ta ba unnuġ.

21. Murrabunbilla ġaiya barun Iudaia kaba waita bulkárá kolaġ; ġatun uwabunbilla barun willi kaba waita warai tako; ġatun uwabunbi yikora barun tanan koruġ kaba untako.

22. Kulla yakita unti tara purreáġ ka bukka kakillikanne, kauwil koa yantin upatoara kánún wal kakilliko.

23. Yapallun bara wonnaikun ġatun bara pittallikun, yakita ġaiya purreáġ ka ! kulla wal kánún kauwál yarakai purrai ta, ġatun bukka unti yantin ta kúri ka.

24. Gatun bara tetti kapaiyinún yirrá biruġ, ġatun barun yutinún wal mantoara kakilliko yantin tako purrai kariġ kako : ġatun †Hierotladem wattawánún barán bara †ethánekál-lo, yakita kalai tako barúnba koba ġoloin kánún †ethánekál.

25. Gatun ġaiya kánún wal túga punnál la, ġatun yellana ka, ġatun mirri ka; ġatun purrai taba yarakai ta barun kin kúri ka, ġatun kinta kauwál; korowa ta ġatun bókkaloġ kólbilaġbullin :

26. Kúri koba búlbúllo kotan kinta-kan-to, ġatun nakilli tabiruġ ġaloa tara kotanan ba uwánún purrai kolaġ; kulla wal barun tolománún wal kaiyukan ta moroko koba.

27. Gatun yakita ġaiya wal nanún Yinal ta kúri koba tanan uwollinún yareil loa kaiyu koa. ġatun killibinbin koa kauwál loa.

28. Gatun kánún ba unni tara paipinún, na-uwa wokka-laġ, ġatun wokka-laġ kauwa kia-kia nurúnba wolluġ; kulla tanan uwánún paipai nurúnba wommunbillikanne-ta.

29. Gatun noa wiya barun wakál †parabol; Na-uwa kokuġ ta, ġatun yantin kúlai ta;

30. Paikullinún bara ba, nanún nura ġatun ġurránún nura nurun kinbiruġ wunál kátan paipai taba.

31. Yaki kiloa nura, nanún nura ba unni tara paikulliko, ġurrulla ġaiya nura piriwál koba Eloi koba kátan papai taba.

32. Wiyan tuloa nurun baġ, Keawai unni willuġġél tetti-tetti kánún, yakita-ko ġoloin ba kánún.

33. Moroko ta ġatun purrai ta kánún wal waita uwánún, wonto ba keawai wal enmoúmba wiyellikanne unni tara keawai wal waita uwánún.

34. Gatun yakoai nura nurabo, kauwa ba yantin ta nurúnba búlbúl matayei koa katéa-kún ġatun kuttawaiban koa katéa-kún, ġatun umillikéún koa katéa-kún ġali koba moron koba, ġatun yantita purreáġ ka paipinún ġati nurun kin.

35. Kulla pika kiloa yanti uwánún untoa purreáġ ka barun kin yellawan yantin ta yaki tin purrai ta.



36. Tumimilla nura, ġatun wiyellía yanti-katai to, ka-uwil koa nura murràràġ kakilliko moron ko unti tara biruġ paikullinún wal, ġatun ġarokilliko mikan tako yinal lako kúri koba ko.

37. Gatun purreàġ ka wiyelliela noa murruġ ka †hieron la; ġatun noa uwa waita tokoi ta, ġatun yellawa noa bulkára ġiakai yitirra †Elaión ka la.

38. Gatun yantin bara kúri uwa ġorokan ta ġikouġ kinko †hieron lako, ġurrulliko bon.

WINTA XXII.

YAKITA kakulla papai takillikanne nulai †lebben korien koba, ġiakai yittira †Pathak.

2. Gatun bara piriwál †hiereuko ġatun ġárammateuko nukilliela búnkilli kolaġ bon tetti wirrilliko; kulla bara kinta kakulla kúri tin.

3. Pulóġkulléún noa Thatánto murruġ ka bon Iudathkin, tarai yitirra ġiakai Ithákariot, wakál noa †dodeka kabiruġ.

4. Gatun noa waita uwá, ġatun wiyelliela barun piriwál †hiereunuġ ġatun barun †kapátin, yakoai noa ba ġakoyánún bon barun kin.

5. Gatun pitál kakulla, ġatun bara wiya ġukilliko bon †arguro.

6. Gatun noa wiyai, ġatun mittilliela noa ġakomulliko bon barun kin, yakita bara ba konara waita ġaiya uwa.

7. Kakulla ġaiya purreàġ nulai †lebben korien ta, yakita †Pathak búnnún wal ba tetti.

8. Gatun noa yuka Peternuġ ġatun Ioannenuġ, wiyelliela, Yuriġ uwolla umulliko †Pathak ta, ta-uwil koa ġéen.

9. Gatun bara bon wiyá, Wonta-ke ġéen umánún?

10. Gatun noa barun wiyá, A! nauwa nura, yakita uwánún nura ba kokerá kariġ ka, unta ġaiya nurun wakállo kúriko wimbi-kaba-kan-to kokoin-kan-to nuġġurra uwánún nurun; wirrobulla bula bon murruġ kolaġ kokerá kolaġ unta-ko pulóġkullinún noa ba.

11. Gatun wiyánún nura bon kokeratín, Piriwallo wiyan bin, Wonnuġ waiyakan takilliġél, untoa baġ ba tanún †Pathak ta emmoúmba katoa wirrobullikan toa?

12. Gatun nurun túġkaiyánún wal noa kauwál ta waiyakan wokka kaba wupitoara: unnuġ umulla.

13. Gatan bara waita uwa, ġatun nakulla bara unni tara yantin ba wiya barun: ġatun bara upéa †Pathak ta.

14. Gatun yakita kakulla †hóra ba, yellawa noa barán, ġatun †dodeka ta †apothol ta ġikouġ katoa.

15. Gatun noa barun wiyá, Kauwál ta emmoúmba kotatoara takilliko unni †Pathak ta nurun katoa, ta-uwil koa kurri-kurri tetti kolaġ ke baġ:

16. Kulla baġ wiyan nurun, Keawai wal baġ tanún unta-kál kabo ba kánún piriwál koba ka Eloi koba.

17. Gatun noa mankulla wimbi, ġatun pitàlma ġaiya noa, wiyelliela, Mara unni ġukillai koa nurabo :

18. Kulla baġ wiyan nurun, Keawai wal baġ pittánún yeai tabiruġ ṫampelo tabiruġ, kabo koa uwa-uwil piriwàl koba Eloi koba tanan.

19. Gatun noa mankulla ṫarto ta, ġatun pitàlma ġaiya noa, ġatun yiirbuġga, ġatun ġukulla barun, wiyelliela, Unni ta emmoúmba murrin ġutoara nurun kin : umulla unni yanti ġurrulliko tia.

20. Yantibo wimbi takilli biruġ yaréa ka, wiyelliela, Unni wimbi ta wiyatoara ta buġgaikàl emmouġ kinbiruġ ġoroġ kiroapa nurun kai.

21. A! na-uwa, unni ta màttàra ġikoúmba ġakoyelli-kan-to tia, emmouġ katoa ba takilliġél laba.

22. Yuna bo ta wal noa uwánún Yinal kúri koba, yanti wiyatoara ; yapallun unnoa kúri ġakoyelli-kan-to bon ba!

23. Gatun bara wiyellan barabo, ġan-to barun kinbiruġ-ko umánún ta unni.

24. Gatun koakillan bara barabo, ġan-ke kánún piriwàl barun kinbiruġ.

25. Gatun noa wiya barun, Bara ta piriwàl ethánékàl koba katilléún bara ; ġatun bara ta katillikan ġiakai yitirra murroġ-tai.

26. Wonto nura ba keawai yanti kánún ; wonto noa kurrikóġ nurun kinba, kámunbilla bon yanti mitti ; ġatun noa piriwàl kàtan, yanti umullikan ta.

27. Wonnuġ-ke kauwàl unnuġ, niuwoa yellawan noa ba takilli ta, niuwoa umánún noa ba? wiya, unni ta noa yellawollin ba takilli taba? wonto baġ ba kàtan nurun kinba yanti niuwoa ba umullikan ta.

28. Nura ta emmouġ kin minkéa emmouġ ka ta numatoara :

29. Gatun ġutan nurun baġ kakilliko piriwàlġél lako, yanti tia emmoúmba Biyuġbaito ġukulla tia ;

30. Ta-uwil koa nura ġatun pitta-uwil emmouġ ka ta takilliġél la emmouġ ka ta piriwàlġél la, ġatun yellawa-uwil yellawolliġél la piriwàl koba ka, wiyellin barun konara ṫdodeka ta Ithàrael koba.

31. Gatun noa piriwàllo wiyá, Ela Thimon, Thimon! ġurrulla, Thantánto noa wiyan bin mankilliko kirrai-kirrai koa biloa umauwil yanti ṫwiet kiloa :

32. Wonto baġ ba wiyelléún ġirouġ kai ġurra-uwil koa bi ; ġatun minki bi ba kánún, pirralmulla ġaiya barun bi kóti ta ġiroúmba.

33. Gatun noa wiya bon, Piriwàl, kàtan baġ unni miriġil uwolli kolaġ ġikouġ katoa ko ṫjail kolaġ ġatun tetti kakilli kolaġ.

34. Gatun noa wiyá, Wiyan banuġ, Peter, keawai wal mukkaka ko tibbinto wiyánún unti purreàġ ka, kurri-kurri ka bi ba ġakoyánún tia ġoro-ka ġimillin bi tia ba.

35. Gatun noa wiya barun, Yuka nurun baġ ba yinuġ korien,



ġatun pika korien, ġatun tuġganóġ korien, wiya, nura minariġ lo? ġatun bara wiyá, Keawai.

36. Wiya ġaiya noa barun, Wonto ba yakita unti, niuwoa ba yinuġkan, mamunbilla bon unnoa, ġatun yanti pika; ġatun niuwoa yirra korien, ġumunbilla kirrikin ġikoúmba, wakál koa noa ġukilli ko.

37. Wonto baġ ba wiyan nurun, unni ta upatoara ka-uwil koa emmouġ kin kakilliko ġiakai, Tumbitoara noa barun kin yarakai willuġ ka: kulla unni tara emmouġ kin ba kakillinún ġoloin ko.

38. Gatun bara wiyá, Piriwál, na-uwa unni tuloa buloara yirra. Gatun noa wiya barun, Tantoa-bo-ta.

39. Gatun noa uwa warrai koba, ġatun waita uwa uwolli kolaġ bulkára kolaġ †Elaión ko la kako; ġatun ġikoúmba wirrobullikan wirroba bon.

40. Gatun uwa noa ba unta, wiya ġaiya noa barun, Wiyella, keawai koa nura pulóġkulli korien yarakai kolaġ.

41. Gatun noa waita uwa barun kinbiruġ yanti kiloa tunuġ koba pintia, ġatun warogbuġko upullin barán, ġatun wiyá,

42. Wiyelliela, Biyuġ, wiya bi unni wimbi manún emmouġ kinbiruġ: yanoa emmoúmba kotellikanne ġiroúmba ta kámunbilla kakilliko.

43. Gatun paipéa wakál aġelo moroko kabiruġ pirriralmallin bon.

44. Gatun kirrinkan noa kauwálkan, wiyelliela noa pirriral butti; ġatun ġikoúmba kurrol upulléún barán purrai kolaġ yanti kiloa komonba kauwál ġoroġ koba.

45. Gatun bouġkulléún noa ba wiyelli tabiruġ, ġatun uwa ġikoúmba tako wirrobullikan tako, nakulla ġaiya noa barun birriki birriki minkikan,

46. Gatun noa wiya barun, Minariġ tin nura birrikin? Bouġkullía ġatun wiyella, uwéa-kún koa nura yarakai kolaġ.

47. Gatun yakita wiyelliela noa ba, a! konara, ġatun noa yitirra ġiakai Iudath, wakál ta †dodeka kabiruġ, uwa ġanka barun kin, ġatun uwa ġaiya noa papai Iéthu kin, búmbúmkakilliko.

48. Wonto noa ba Iéthuko bon wiyá, Ela Iudath! ġakoman binuġ Yinal kúri koba búmbuġgullito?

49. Nakulla bara ba ġikouġ kinba minnuġ-bulli kolaġ, wiyabon bara, Ela piriwál! wiya, ġéen búntan yirra ko?

50. Gatun wakál barun kinbiruġ kunbuntéa wakál umullikan †hiereu koba piriwál koba, ġatun kunbuntéa bon túgkaġ-keri ġurréuġ.

51. Gatun Iéthuko noa wiyayelléún, ġatun wiyelliela, Kámunbilla nura unni. Gatun bon noa numa ġurréuġ ġatun turon bon uméa-kan.

52. Wiya ġaiya Iéthuko barun piriwál †hiereu koba, ġatun barun †kapátin †hieron koba, ġatun barun ġarrokál, uwa bara ġi-

kouġ kin. Wiya, nura tia uwan yanti mankiye ko yarakaikan ta, yirrakan ġatun kotarakan?

53. Kakulla baġ ba nurun kin yanti-katai purreáġ ka ṭhieron ka, keawai nura tia manpa máttárro: wonto ba unni yakita ta kátan nurúnba ġatun kaiyukan tokoi tako.

54. Mankulla ġaiya bara bon, ġatun yutéa bon, mankulla ġaiya bon kokera ko piriwál koba kako ṭhiereu koba kako. Gatun Peterko noa wirroba kaloġ kolaġ.

55. Gatun upilléún bara ba koiyuġ ko willi ka kokera, ġatun yellawa yantin, Peter ġaiya noa yellawa barun kin.

56. Gatun taraito murrakinto nakulla bon, yellawa noa ba koiyuġ ka, ġatun pimmilliela bon pirrallo, ġatun wiyá, Unni noa kúri kakulla ġikouġ katoa.

57. Gatun noa ġakoiya bon, wiyelliela, Ela murrakin! keawai bon baġ ġimilli korien.

58. Gatun toanta taraito bon nakulla, ġatun wiyelliela, Gintoa ta yanti bo barúnba. Gatun noa Peterko wiyá, Kúri, keawaran baġ.

59. Gatun, yakita toanta, wakál ṭhora ta yukita, taraito wiya pirralma wiyelliela, Yuna bo ta unni kúri kakulla ġikouġ katoa; kulla noa Galilaiakál.

60. Gatun noa Peterko wiyá, Ela kúri! keawai baġ ġurran yakoai bi ba wiyan. Gatun wiyelliela noa ba, tanoa-kal-bo mukkaka-ko ġaiya wiya tibbinto.

61. Gatun noa Piriwál warkulléún, ġatun nakilléún bon Peternuġ. Gatun Peterko noa ġurra wiyellita Piriwál koba, wiya bon noa ba ġiakai, Gikoyánún wal bi tia kurri-kurri tibbinto mukkaka ko wiyánún ġoro-ka.

62. Gatun Peter noa uwa warrai koba, ġatun túġkilléún ġaiya noa kauwál.

63. Gatun bara kúriko mankulla bon Iéthunuġ béelma bon, ġatun búnkulla bon.

64. Gatun munmin bara ba upéa bon, búnkulla ġaiya bon bara ġoará, ġatun wiya bon, wiyelliela, Wiyella bi, ġanto-ke bin búnkulla?

65. Gatun kauwál-kauwál taraikan yarakai wiya bara ġikouġ kin.

66. Gatun purreáġ ba kakulla, kau-umullan ġaiya bara ġarrotai kúri koba, ġatun bara piriwál ṭhiereu koba, ġatun bara ġárammateu, ġatun yutéa ġaiya bon kau-umulliġél lako barúnba tako,

67. Wiyelliela, Kriṭht ta bi unni? wiyella ġearun. Gatun noa wiya barun, Wiyánún nurun baġ ba, keawai ġaiya wal nura ġurránún:

68. Gatun wiyánún nurun baġ ba, keawai wal nura wiyaiyellinún tia, keawai wal nura tia wamunbinún.

69. Kabo noa Yinal kúri koba yellawánún túġkaġ ka kaiyukan ta Eloi koba ka.



70. Wiya ġaiya bara yantinto, Yinal ta bi unni Eloi koba? Gatun noa wiya barun, Wiyan nura ġatoa ta unni.

71. Gatun bara wiya tantoa ta, Yanoa ġearun kin ġurrullikanto taraito? kulla ġéen ġurra ġéenbo kurraka kabiruġ ġikouġ kinbiruġ kóti kabiruġ.

WINTA XXIII.

GATUN bara yantin konara bouġkulléún, ġatun yutéa bon Pilato kin.

2. Gatun bon bara pirralma, wiyelliela, Gurra ġéen bon unni ġakoyelliela noa ba barun kúri willuġġél, ġatun wiyelliela, yanoa ġuki yikora tullokan Kaitharinuġ, wiyelliela, niuwoa-bo-ta Kritht ta wakál ta Piriwál.

3. Gatun Pilato-to wiya bon, wiyelliela, Ga ġintoa ta Piriwál kátan barúnba Iudaioi koba? Gatun noa wiyayelléún bon, ġatun wiyá, Gintoa ta wiyan.

4. Wiya ġaiya noa Pilato-to barun piriwál †hiereu ġatun barun kúri, Keawai baġ ġurra pa yarakai unti kúri ka.

5. Gatun bara bukka-buttibuġkéa, wiyelliela, Pirralman noa barun kúri, wiyellin, yantin ta Iudaia ka, Galilaia tinto unti kolaġ.

6. Gurra noa ba Pilato-to Galilaia ka, wiya noa, Unni kúri Galilaiakál?

7. Gatun ġurra noa ba Herodúmba-kan noa wottaikan, yuka bon noa Herod kinko, yakita ġaiya niuwoabo kakulla †Hierothalem ka.

8. Gatun nakulla bon noa ba Herodto Iéthunuġ, pitál ġaiya noa kátan kauwál, kulla noa natelli ba bon yuraki tabiruġ, kulla noa ġurra kauwállan ġikouġ kinba; ġatun nakilliko tarai umatoara ġikouġ kai.

9. Wiya ġaiya bon noa wiyellikanne kauwál-kauwál; wonto noa ba keawai wiyelli pa bon.

10. Gatun bara piriwál †hiereu ġatun bara ġárammateu ġarokilliela, ġatun pirralmulliela bon kauwál.

11. Gatun Herod katoa ba bara wuruwai koba ġurramaiġa bon bara, ġatun béelma bon, ġatun wuda bon konéin to kirrikin to, ġatun yukéa-kan bon Pilato kinko.

12. Gatun unta purreáġ ka wakál la, Pilato ġatun Herod kóti bula umullan: yakita unta kakillan bula bukkakan bula-bo.

13. Gatun Pilato-to noa kau-wiya noa ba barun piriwál †hiereu, ġatun barun piriwál, ġatun barun kúri,

14. Wiya ġaiya barun, Mankulla nura bon unni kúri emmouġ kinko, yanti wakál noa ġakoya-uwil ba kúri; ġatun, a! ġurulla, nuiya ta bon baġ unni mikan ta nurun kin keawai baġ ġurrapa yarakai ġikouġ kin, ġinoa-tara tin pirralma bon nura:

15. Keawaran, keawai Herodto: kulla baġ yuka nurun ġikouġ kin; ġatun, nauwa, keawai ġali tin tetti korien noa kánún.

16. Wélkorinún wal bon baġ, ġatun wamunbinún ġaiya bon.

17. (Kulla noa buruġbuġgánún wal wakál yakita ta takillikanne ta.)

18. Gatun bara kaaibulléun wakálla purawai, wiyelliela, Yurig unni kuri; gatun buruġbuġgulla bon Barabbanuġ gearun kinko:

19. (Gali noa wakál wuruwai tin kokera gatun búnkilli tin tetti tin, wúnkulla bon †jail ka.)

20. Koito noa ba Pilato-to kotelliela buruġbuġgulliko bon Iéthunuġ, wiyéa ka barun.

21. Wonto bara ba wiyá, wiyelliela, Buwa bon tetti, buwa bon tetti.

22. Gatun noa barun wiya yukita ġoro-ka, Minariġ tin? minariġ noa yarakai unna? keawai baġ ġurrapa taraikan ġikouġ kin ġaloa kolaġ búnkilli kolaġ tetti wirrilliko; wélkorinún wal bon baġ, gatun wamunbinún bon.

23. Gatun bara tanoa-kal-bo pullí kakulla kauwál, wiyelliela, búwil koa bon tetti. Gatun pullí barúnba gatun barúnba piriwál †thiereu pirral kakulla.

24. Gatun Pilato-to noa wiyá, ka-uwil koa yanti wiya bara ba.

25. Gatun noa bon buruġbuġga barun kin unni bon wuruwai tin ġatun bunkilli tin tetti tin wunkulla bon †jail ka wiyatoara barúnba; ġatun noa bon Iéthunuġ wamunbéa barun kin.

26. Gatun yutéa bon bara ba yuriġ, mankulla ġaiya bara wakál Thimónnuġ Kureniakál ta, tanan uwolliela koruġ tin, ġatun wupéa bara ġikouġ kin taliġkabillikanne, kurri-uwil koa noa willuġ tin Iéthu katoa.

27. Gatun wirroba bon bara kauwállo konaro, ġatun bara nukuġ-ko, túġkilliela ġatun minki kakilliela ġikouġ kai.

28. Wonto noa ba Iéthu warkulléun barun kai koba, wiyá, Yinálkun †Hierothalemkálín, túġki yikora emmouġ kai, wonto ba túġkillía nura nurunbo, ġatun nurun kaiko wonnai tara ko.

29. Ai na-uwa, purreáġ kariġ tanan uwollinún, yakita unta wiyánún bara ba, Murráráġ bara wonnai korien, ġatun unnuġ tara pika keawai pórkulli korien, ġatun paiyil keawai pittelliko.

30. Yakita ġaiya bara wiyellan bulkára kariġ, Puntimullía ġearun kin, ġatun yúnko ko, Wutilla ġearun.

31. Gatun uwullinún bara ba unni tara kúlai ta kiruġ ka, minnuġ banún wal kúlai ta turrál la?

32. Gatun unnuġ bula taraikan yarakai willuġ, yutéa ġikouġ katoa wúnkilliko tetti wirrilliko.

33. Gatun uwa bara ba unta ko, ġiakai yitirra Kalábary, unta ġaiya bara búnkulla bon ġatun bulun yarakai bula, wakál ta túġkaġ-keri ka ġatun tarai ta wunto-keri ka.

34. Wiya ġaiya noa Iéthuko, Biyuġ, kámúnbilla barun, kulla bara keawai ġurra korien umulli ta. Gatun toinbillan bara kirrikin ġikoúmba, ġatun wupillan woiyo.

35. Gatun bara nakilliela ġarokito. Gatun bara piriwál yantibo barun katoa béelmulliela, wiyelliela, Miromá noa taraikan; miromabunbillía bon ġikouġ kóti, wiya noa ba Kritht ta, ġirimatoara Eloi-úmba.



36. Gatun bara †militiko béelma bon, uwolliela ġikouġ kin, ġatun nupilliela bon †aket,

37. Gatun wiyelliela, Wiya bi ba piriwàl Iudaioi koba, miromullía bi ġintoabo kóti.

38. Gatun upulléun wakàl upatoara wokka ka ġikouġ kin pullí †Hellenik koba, ġatun Latin koba, ġatun Hebàraio koba, ġiakai, Unni ta Piriwàl Iudaioi koba.

39. Gatun wakàllo yarakai bulun kinbiruġ-ko, kakilliela ba kùlai ta, béelmulliela bon, wiyelliela, Wiya bi ba Kritht ta, miromullía bi ġintoabo ġatun ġearun.

40. Wonto ba taraito wiyayelléun, koakilliela bon, wiyelliela, Keawai bi kinta korien Eloi kai, ġatun ġintoa ta kàtan wakàl la umatoara?

41. Gatun ġalin yakita murràràġ uma; yaki tin ġalin kai umatoara tin: wonto noa ba ġali kùriko, keawai noa yarakai uma pa.

42. Gatun noa wiya Iéthunuġ, Piriwàl, ġurrulla bi tia, uwànùn ġaiya bi ba piriwàlġél lako ġirouġ ka tako.

43. Gatun noa Iéthuko wiya bon, Yuna bo ta wal baġ wiyan ġirouġ, Unti buġgai purreàġ ka kànùn bi tia emmouġ katoa Paràdeith ka tako.

44. Gatun yakita kakulla †hora ka †hekto ta, tokoi ta kakulla yantin ta purrai ta katéa ka †hóra kako †nain tako.

45. Gatun punnàl ta tokoi kakulla, ġatun kirrikin ta †hieron kako yiirkulléun búlwa koa.

46. Gatun noa ba Iéthuko kaaibulléun wokka wiya noa, Biyuġ, wunùn baġ emmoúmba marai ġirouġ kin màttàra; ġatun wiyelléun noa ba unni, wúnkulla ġaiya noa marai.

47. Yakita ġaiya noa ba kenturionko nakulla unni umatoara, pitàlma noa Eloinuġ, wiyelliela, Yuna bo ta wal murràràġ unni kùri.

48. Gatun bara yantin kùri uwa nakilliko ġala ko umatoara ko, wirrilléun bara wapara, ġatun willuġbo bara uwa.

49. Gatun yantin ġikoúmba kóti ta, ġatun bara nukuġ wirroba bon Galilaia kabiruġ, ġarokéa kaloġ ka, nakilliela unni tara.

50. Gatun kakulla wakàl kùri, ġiakai yitirra Yothep, wiyellikan kàtan: murràràġ kakillikan, ġatun tuloa kakillikan:

51. Gali keawai noa pitàl korien barúnba ko wiyellikanne ko ġatun barúnba umatoara ko; Arimathéakàl noa, wakàl ta kokera Iudaioi koba; niuwoa ba mittilliela piriwàl lako Eloi koba kako.

52. Unni noa uwa Pilato kin, bon wiyelliko murrin ko Iéthu koba ko.

53. Gatun noa mankulla barán, ġatun muġgama kirrikin ta, ġatun wúnkulla tulmun ta umatoara tunuġ ta; keawai ba unta kùri wúntelli ta.

54. Gatun unta purreàġ ka tupoi-tupoi-kanne-ta, ġatun papai kakulla thabbat ta.

55. Gatun bara nukuġ uwa ġikouġ katoa Galilaia kabiruġ wirroba yukita, ġatun nakulla tulmun, yakoai ba wúnkulla murrin.

56. Gatun bara willuġbo, ġatun mankulla †aromata ġatun †mura; ġatun koréa purreáġ ka thabbat ta, yaki tin wiyatoara tin.

WINTA XXIV.

YAKITA kakulla purreáġ ka yukita thabbat biruġ ka, ġoiokan ta, uwa bara unti ko tulmun tako, mankillin †aromata uma bara ba, ġatun taraikan uwa barun katoa.

2. Gatun bara nakulla tunuġ umatoara kurrai-kurrai biruġ kurraka ko tulmun tabiruġ.

3. Gatun bara uwa murrariġ, ġatun keawai bara na korien murrin ta Piriwál koba Iéthu koba.

4. Gatun yakita kakulla, kotelliela bara ba ġe tin, a! buloara kúri bula ġarokéa barun kin killibinbin kaba kirrikin taba,

5. Gatun bara ba kinta kakilliela, ġatun wúnkulliela barúnba ġoara barán purrai tako, wiya bula barun, Minariġ tin nura nakillin moron-kan ta unti tetti-tetti ka?

6. Keawai noa unti, kulla noa waita ka ba bouġkulléun: ġurrulla nura yanti wiya nurun noa ba, yakita noa ba kakulla Galilaia ka,

7. Wiyelliela, Yinal ta kúri koba wunún wal bon máttára yarakai-willuġ koba ka, ġatun búnnún wal tetti, ġatun purreáġ ka tarai ka kúmba-ken bouġkullía kánún noa.

8. Gatun ġaiya bara kotelliela ġikoúmba wiyelli tara,

9. Gatun willuġbo bara uwa tulmun tabiruġ, ġatun wiya unni tara barun kin †dódeka ta, ġatun barun yantin ta.

10. Gala bountoa Mari-ko Magdalakálín-to, ġatun bountoa Ioanna-ko, ġatun bountoa Mari-ko tunkan-to Yacóbo-úmba-ko, ġatun taraikan-to bara nukuġ-ko barun katoa, wiya unni tara barun †apotholnuġ.

11. Gatun bara ba wiyelli tara kakulla barun kin yanti kiloa ġakoyelli tara, ġatun bara keawai ġurraiyelli pa barun.

12. Peter ġaiya noa ġarokéa, ġatun murra tulmun tako; ġatun woinkulliela barán, nakulla noa kirrikin wuntoara pitaka, ġatun waita noa uwa, kotelliela unni tara kátan ba.

13. Gatun yakita purreáġ ka yantibo, buloara-bula barun kinbiruġ uwa kokera kolaġ, ġiakai yitirra Emmaou, yakita kaloġ †Hierothalem kabiruġ purloġ †hekékonta ta.

14. Gatun bara wiyellan unni tara kakulla ba.

15. Gatun yakita kakulla, wiyelliela ba, ġatun kotelliela bara ba, Iéthu noa niuwoabo uwa papai barun kin, ġatun uwa barun katoa.

16. Wonto ba ġaikuġ barúnba tullamá, ġinilli korien koa bara bon.

17. Gatun noa wiya barun, Minariġ nura unni tara wiyellan, uwollin nura ba, ġatun minki kátan?



18. Gatun wakàl bulun kinbiruġ, ġiakai noa yitirra Kleopa, wiyayelléún, wiyelliela bon, Gintoa bo ta wakàl ġowikan †Hierothalemkàl, ġatun keawai unni tara ġurrapa kakulla ba unti tara purreàġ ka?

19. Gatun noa wiya barun, Minariġ-ke unni wonnuġ? Gatun bon bara wiyá, Gikouġ kin Iéthu kin Nadharetkàl unni kakulla †propet ta kaiyukan umulliko ġatun wiyelliko mikan ta Eloi koba kin, ġatun yantin ta barun kin kùri ka:

20. Gatun yakoai bara ba piriwàl †hiereu, ġatun ġearúnba piriwàl kariġ wúnkulla bon wiyayelliko tetti kolaġ, ġatun bara bon búnkulla tetti.

21. Wonto ġéen ba kota niuwoa miromulliko Itharaelnuġ: ġatun yantin unni tara ba, unni buġgai kúmba-ken-ta kàtan unnoa tara umatoara biruġ.

22. Kauwa, tarai bara nukuġ ġearúnba konara biruġ kota bunbéa bara ġearun, bara ġoiokéen kàtan tulmun ta:

23. Gatun keawai bara ba na pa ġikoúmba murrin, uwa ġaiya bara, wiyelliela, nakéún bara natoara †aġelo kariġ koba wiya moron noa kakulla.

24. Gatun taraikan barúnba ġearun kinba uwa tulmun kolaġ, ġatun nakulla yanti bara nukuġko wiya; keawai bon bara na korien.

25. Wiya ġaiya noa barun, A! woġkàl nura, ġatun pirriral búbúl ġurrulliko yantin ta wiyatoara bara ba †propet to!

26. Keawai noa Kritht kàmùnġinbia ta umatoara ba unni tara, ġatun uwolliko kirrikin kolaġ ġikouġ ka tako?

27. Gatun kurri-kurri Mothe ko noa ba wiya, ġatun yantin to †propet kariġ ko, ġurrabunbéa ġaiya noa barun unnoa tara upatoara biruġ ġikouġ kai.

28. Gatun bara papai uwa unta kolaġ kokerá kolaġ, unta kolaġ bara: ġatun noa puntelliela kaloġ kolaġ.

29. Wonto bara ba pirralma bon, wiyelliela, Kauwa ġearun katoa; kulla wal yaréa kakillilin, ġatun purreàġ ta waita uwollilin. Gatun noa uwa murrariġ kakilliko barun katoa.

30. Gatun yakita kakulla, yellawa noa ba barun katoa takilliko, mankulla noa †arto, ġatun pitàlma noa, ġatun yiirbuġga, ġatun ġukulla ġaiya barun.

31. Gatun ġaikuġ barúnba buġkulléún, ġatun ġimilléún ġaiya bara bon; noa ġati kakulla barun kinbiruġ.

32. Gatun bara wiyellan barabo, Wiya, ġearúnba búlbúl winna ba ġearun kinba ko murruġ kaba ko, wiyelliléún noa ba ġearun katoa, ġatun ġurrabunbéún noa ba ġearun upatoara ta?

33. Gatun bouġkulléún tanoa-kal-bo ġatun willuġ ba kakulla †Hierothalem kolaġ, ġatun nakulla barun †hendeka ta, ġatun barun taraikan barun katoa,

34. Wiyelliela, Bouġkulléún bo ta yuna Piriwàl ta, ġatun paikulléún Thimon kir.

35. Gatun bara wiya unni tara upatoara yapiġ koa, ġatun ġinilléün bara bon yiirbuġgulliela noa ba †arto.

36. Gatun bara ba wiyelliela, Iéthuko noa niuwoabo ġarokéa willi ka barun kin, ġatun wiya barun noa, Pitàl nura kauwa.

37. Wonto bara ba pulul-pulul kakulla ġatun kinta-kan, ġatun kotelliela bara marai ta bara nakulla.

38. Gatun noa wiya barun, Minariġ tin nura kinta kàtan? ġatun minariġ tin nurúnba búlbúllo kotan?

39. Nauwa tia màttàra emmoúmba, ġatun yulo emmoúmba, Gatoa bo: numulla tia, ġatun nauwa; kulla keawai marai koba purriùġ korien ġatun tibun korien, yanti nakulla nura tia ba emmoúmba.

40. Gatun wiya noa ba unni, túġumbéa barun noa ġikoúmba màttàra ġatun yulo.

41. Gatun keawai bara ba ġurra pitàl ko, ġatun kotelliko, wiya noa barun, Wiya, nurúnba kunto unti?

42. Gatun bara bon ġukulla pundol koiyubatoara makoro biruġ, ġatun pundol nuparai kabiruġ.

43. Gatun noa mankulla, ġatun takulla barun kin mikan ta.

44. Gatun noa wiya barun, Unni tara wiyellikanne-ta wiya nurun baġ ba, kakulla baġ ba nurun katoa, yantin koa ka-uwil kakilliko upatoara wiyellikanne-ta Mothé-úmba, ġatun barun ba †propet koba, ġatun †tehillím kaba, emmouġ kai.

45. Gurrabunbéa ġaiya noa barun, ġurra-uwil koa bara upatoara ta;

46. Gatun wiya noa barun, Yaki upatoara, ġatun yaki murràràġ ta Kriłht ko ġikouġ kakilliko tetti ko, ġatun bouġkulliko kúmba-ken-ta purreàġ ka tetti kabiruġ:

47. Gatun wiyabunbi-uwil koa minkikanne-ta ġatun warekullikanne-ta yarakai umullikan ko ġikouġ katoa biruġ yitirra biruġ yantin ta konara, kurri-kurri kabiruġ †Hierothalem kabiruġ.

48. Gatun nura nakillikan kàtan ġali tara ko.

49. Gatun, ġurrulla, wupin baġ nurun kin wiyatoara emmoúmba koba Biyuġbai koba: wonto nura ba minkéa kokerá †Hierothalem ka, kaiyu koa nurun kauwàl búlwára tin.

50. Gatun yutéa noa barun kaloġ kolaġ Bethany ka bo, ġatun noa wupilléün màttàra ġikoúmba wokka-laġ, ġatun pitàlma noa barun.

51. Gatun yakita kakulla, yaki pitàlmulliela noa ba barun, mantilléün ġaiya bon barun kinbiruġ, ġatun kurréa bon wokka-laġ moroko kako.

52. Gatun bara bon murràràġ koiyelliela, ġatun willuġ ba kakulla †Hierothalem kolaġ kauwàl-kan pitàl-kan:

53. Gatun kakilliela murruġ †hieron ka, murràràġ wiyelliela ġatun pitàlmulliela bon Eloinuġ.

AMEN.



PART III.

THE LEXICON.





AWABAKALIN:

OR

'A WOMAN OF THE LAKE MACQUARIE TRIBE.'

ÆTAT. 65.



[FROM THE ORIGINAL MANUSCRIPT.]

AN

AWABAKAL-ENGLISH

LEXICON

TO THE

GOSPEL ACCORDING TO SAINT LUKE

BY

L. E. THRELKELD

NOW FOR THE FIRST TIME PRINTED.

Sydney:
CHARLES POTTER, GOVERNMENT PRINTER.
1892.



THE AUTHOR'S PREFACE.

It was during the year 1827, being the third year after the commencement of my mission to the aborigines, that the first work of this kind was produced—the result of my researches, assisted by M'Gill. The work was entitled "Specimens of the Language of the Aborigines of New South Wales," and was printed in Sydney, the only attempt that had then been made by anyone to obtain a thorough grammatical knowledge of the aboriginal language of Australia, in any of its various dialects, and to render it into a written form.

In 1834, on the recommendation of the Rev. W. G. Broughton, the then Arch-Deacon of New South Wales, the Colonial Government, and the Society for the Promotion of Christian Knowledge, London, conjointly advanced sufficient funds to enable me to to publish a small edition, now out of print, of "An Australian Grammar of the Language as spoken by the Aborigines in the Vicinity of Lake Macquarie, New South Wales." In 1850, I published, on my own account, "A Key to the Structure of the Aboriginal Language, being an Analysis of the Particles used as Affixes, to form the various modifications of the Verbs, showing the essential powers, abstract roots, and other peculiarities of the language." Both of these works were presented to, and exhibited at, the Royal National Exhibition, London, 1851.

This Lexicon will contain only those words which are used in the Gospel by Saint Luke. For the exemplification of such tenses and cases as may not be used therein, reference must be made to the "Australian Grammar," and to the "Key to the Structure of the Aboriginal Language."

A few illustrative sentences will be found at the end of the Lexicon, showing the mode in which certain forms of English phraseology are expressed in the aboriginal language.

As a tribute of respect to the departed worth of M'Gill, the intelligent aboriginal, whose valuable assistance enabled me to overcome very many difficulties in the language much sooner than otherwise could have been accomplished, his likeness is also attached to this work.

L. E. THRELKELD.

Sydney,
New South Wales,
1859.

ABBREVIATIONS.

abl.	for	*ablative*	*interr.*	for	*interrogative.*
acc.	,,	*accusative*	*Lat.*	,,	***Latin.***
adv.	,,	*adverb.*	*lit.*	,,	***literally.***
aor.	,,	***aorist.***	*mand.*	,,	***mandatory.***
cf.	,,	*refer to.*	*masc.*	,,	***masculine.***
conj.	,,	*conjoined.*	*neg.*	,,	***negative.***
dat.	,,	*dative.*	*opt.*	,,	***optative.***
def.	,,	*definite.*	*part.*	,,	***participle.***
emph.	,,	*emphatic.*	*perf.*	,,	***perfect.***
Eng.	,,	*English.*	*plu.*	,,	***plural.***
exclam.	,,	*exclamation.*	*prep.*	,,	***postposition.***
fem.	,,	*feminine*	*pres.*	,,	***present.***
fut.	,,	*future.*	*priv.*	,,	***privative.***
Gr.	,,	*Greek.*	*pr.n.*	,,	***proper noun.***
Heb.	,,	*Hebrew.*	*proh.*	,,	***prohibitory.***
imper. or *imp.*	,,	*imperative.*	*pron.*	,,	***pronoun.***
indef.	,,	*indefinite.*	*sing.*	,,	***singular.***
i.q.	,,	*the same as.*	*subj.*	,,	***subjunctive.***
intens.	,,	*intensive.*	*subst.*	,,	***substantive.***

cf. This is a reference to the foot-note on page* 204.



AN

AWABAKAL-ENGLISH LEXICON

TO THE

GOSPEL ACCORDING TO SAINT LUKE.

THE letters in the English alphabet, with some modifications, are here used to convey the sounds of letters and words in the aboriginal language. The meaning of the verb is given in the third person singular only, but it should be remembered that the verb, when rendered into English, must be made to agree with its subject, whether singular, plural, or dual—first, second, or third person, as the case may require; for example,—búntán, 'smites,' may have to be translated 'I smite,' 'thou smitest,' 'he, she, or it smites,' 'we, ye, or they (*dual* and *plural*) smite'; *cf.* Grammar, p. 31. So likewise with respect to nouns; for they are singular, dual, or plural, according to the particle attached to show the number; as, kúri, 'man'; kúri ta, 'the man'; kúri tara, 'the men'; yantin kúri, 'all manner of men'; 'all men'; 'all people'; 'all mankind.'

[Hyphens are used to show the composition of some of the words.—ED.]

A

A—the sound of this letter is the same as heard in *Eng.* **ah**!

A—retains the long sound, especially when accented as in **bán**; **à** sounds shorter than **a**. See 'Phonology,' page 5.

A !—a call of attention; hark!

Aaron—*pr.n.*, Aaron.

Aaronúmba—belonging to **A.**

Abàram—*pr.n.*, Abraham.

Abàramúmba—belonging to **A.**

Abàram kinko—to be with **A.**; *dat.* 2.

Abàramnuġ—for **A.** to have *or* possess; *dat.* 1.

Abàramnuġ—**A.** as the object.

Abel—*pr.n.*, Abel.

Abelúmba—belonging to **A.**

Abelnuġ—**Abel**; the *acc.* case.

Abia—*pr.n.*, Abia.

Abia-úmba—belonging to **A.**

Abiléné—*pr.n.*, Abilene.

Ageło—*Gr.*, an angel.

Ai—sounds as *i* in *Eng.* 'nigh.'

Akéto—*Lat.*, vinegar.

Aku—*Lat.*, a needle.

Alabathro—*Gr.*, alabaster.

Alpai—*Gr. pr.n.*, Alpheus.

Altar—*see* **bomo.**

Andrea—*pr.n.*, Andrew.

Apothol—*Gr.*, an apostle.

Arguro—*Gr.*, silver.

Army—*Eng.*, army.

Army-kan—*Eng.*, a soldier.

Arto—*Gr.*, bread, a loaf.

Atthari—*Gr.*, a farthing.

Ather—*pr.n.*, Asher.

Athino—*Lat.*, an ass.

B

B—is sounded as in *Eng.* 'be.' In many instances it is difficult to ascertain whether the sound be *b* or *p*, or a compound sound of both letters.

Ba—sounds as *Eng.* 'bah'!
Ba—when, as if; postfixed to pronouns, it forms the *poss.**
Baġ—the verbal *pron.*, I.
Bai—is sounded as *Eng.* 'by.'
Baibai—a stone-axe; an axe.
Bal, ban—are sounded as *Eng.* 'marl, barn,' omitting the *r*.
Ban—a suffix to certain nouns; as, makoro, 'fish'; makoroban, 'one who fishes,' 'a fisherman'; makorobin, 'a fisherwoman.'
Banuġ—the *conj. dual*, I-thee; the first person *nom.*, and the second person *acc.*
Bapai—nigh, near, close at hand.
Bapabunbilliko—*inf.*, to let bury.
Bapabunbilla—*imp.*, permit to bury.
Bapa-uwil—*opt.*, (a wish) that ...may bury.
Bapa-uwii koa—*subj.*, (a purpose) in order to bury; that may...bury.
Bapilliko—to bury, to inter.
Bará—down; below.
Barabba—*pr.n.*, Barabbas.
Barabbanuġ—B.; in the *acc.*
Bará kako—actually down.
Bará kolaġ—tending down.
Bara—they.
Barabo—they themselves.
Barabo-barabo—*recip.*, they (do it) themselves, one to another.
Barán—down; now is down.
Barun—them; *acc.* case.
Barúnba—belonging to them; their; theirs; *gen.* case.
Barun kai, barun kaiko—from them, as a cause; on account of them; *abl.* 1.
Barun kinbiruġ—*locally* away from them; out of them; from amongs them.
Barun kako—with them *locally.*
Barun katoa—in company with them; with them.
Bathileia—*Gr.*, kingdom.
Bathileu—*Gr.*, a king.
Bátolomai—*pr.n.*, Bartholomew.
Bato—fresh-water; *cf.* kokoin.
Batoto—with water, as agent.
Bato kabiruġ—out of the water; from the water, *locally.*
Bau—sounded as *Eng.* 'bough.'
Ba-uwil—*opt.*, a wish as to the action of the verb to which it is joined.
Ba-uwil koa—*sub.*, in order that ...may...
Be—is sounded as *Eng.* 'bay.'
Béelidhebul—*pr.n.*, Beelzebub.
Béelma—mocked; did mock.
Béelmanún—will mock.
Béelmulliko—to mock, deride, despise; to make game of.
Béelmulli tin—because of the mocking.
Béelmulliela—mocked and continued to mock; was mocking.
Béelmullinún—will be mocking.
Bethany—*pr.n.*, Bethany.
Bethany kolaġ—towards B.
Bethlehem—*pr.n.*, Bethlehem.
Bethàpagé—*pr.n.*, Bethphage.
Bethàhaida—*pr.n.*, Bethsaida.
Bi—is sounded as *Eng.* 'bee.'
Bi—thou; the verbal *nom.*
Biblion—*Gr.*, book, *cf.*, book.

*For all personal pronouns, and for the case-endings of nouns, see pp. 16, 17 of the Grammar.—Ed.



Biġgai—the affectionate address to a brother; brother!
Biloa—he-thee; *conj. dual.*
Bin—thee; *acc.* case.
Bintun—a male parent; a father.
Binuġ—thou-him; *conj. dual.*
Bir—sounds as in *Eng.* 'bird.'
Birrikéa—slept; was asleep.
Birriki-birriki—sound asleep.
Birrikilliġél—the lying (resting, sleeping) place; a bedroom, &c.
Birrikilliko—to lie along; to take rest, as by lying down to sleep.
Birrikin—*pres. part.*, sleeping; being asleep.
Biruġ—from; apart from; out of.
Bith-dekem-millia—*Lat.*, 20,000.
Bitta—the edge *or* sides.
Biu—rhymes with *Eng.* 'pew.'
Bi-uwil—auxiliary sign of the optative mood.
Bi-uwil koa—auxiliary sign of the subjunctive mood.
Biyuġ—the affectionate address to a male parent; father!
Biyuġbai—a father; the male parent.
Biyuġbai-nuġ—*acc.*, the father, as the object.
Biyuġbai-ta—the father, as the subject; it is the father.
Biyuġ-ta-uwa bali—*dual*; both father and I have
Biyuġbai-to—the father, acting as an agent *or* as the subject to an active verb.
Bo—the self-same; as, ġatoa-bo, 'I myself'; unti-bo, 'this self-same place.'
Boaikulléún—grew, of itself.
Boaikulliko—to grow *or* shoot up, of itself.
Boa-má—gathered together, collected.
Boamá korien—did not gather together.
Boamulliko—to gather together, to collect.
Boboġ—a babe; an infant.
Bokatoġ—the surf of the sea; a wave.
Bomo—*Gr.*, an altar.
Bon—*acc.*, the pronoun 'him.'
Boniġ—ashes.
Boo—*Gr.*, an ox.
Book (†biblion, *Gr.*)—*Eng.*, book.
Book kaba—in (on) the book.
Bo-ta—itself; it itself.
Botru—*Gr.*, grapes.
Bouġbuġgá—has caused to arise: did cause to arise; arose.
Bouġbuġgánún—will cause to arise by personal agency; will be made to rise; shall be raised up.
Bouġbuġgulliko — to cause to arise by personal agency; to raise up.
Bouġkatéa-kánún—will be raised again by command; will again stand up.
Bouġkulléún—arose, got up.
Bouġkullía—*imp.*, arise, get up.
Bouġkullía kan—one who has arisen by command.
Bouġkullía-kan-katéa-kan—one who has arisen again by command.
Bouġkulliko—to arise, to get up, to stand up.
Bouġkulli korien—not to arise.
Bouġkullinún—will rise.
Bouġkullinún-wal—shall arise; will certainly rise.
Bouġkullía-kánún—will arise by command.
Bounnoun—*acc.*, her.
Bounnoúnba—belonging to her.
Bounnoun kai—because of her.
Bounnoun kinbiruġ—from her; away from (apart from) her.
Bountoa—she.
Bredd (†arto, *Gr.*)—*Eng.*, bread.

Bredd ta—the bread, as a subject; it is bread.
Bredd-to—the bread, as agent.
Brimtón—*Eng.*, brimstone.
Bu—sounds as *Eng.* 'bull'; *cf.**
-buġ—sounds as *Eng.* 'bung.'
-buġ—as an auxiliary particle, postfixed to the verb, denotes personal and causative agency.
-buġgulliko—to act effectually by personal agency; to cause to.
Búġ—sounds as in *Eng.* 'boon,' but with the strong nasal *ng* instead of the *n*; *cf.**.
Búġbúġ—to salute.
Buġbuġgá—unloosed; did open.
Buġbuġgulliko—to act upon so as to unloose; to open a book.
Búġbúġ-ka—saluted, did salute with a kiss.
Búġbúġkulliko—to salute with a kiss.
Buġgai—now; to-day: present time.
Buġgaikál—of to-day; belonging to the present period; of this time; new; fresh.
Buġkulléún—did become.
Buġkulliko—to cause to be, by its own power; to become.
Bukk—sounds as *Eng.* 'buck.'
Bukka—anger; ferociousness.
Bukka-butti-buġkéa—the more wrathful (angry, enraged).
Bukka-ka-ke—to be in an angry, wrathful, savage state; to be an avenger.
Bukka-kakilli-kanne—anything which is in a state of anger; wrath; enmity.
Bukka-kakilliko—to be in a state of anger (wrath, rage, enmity).
Bukka-kan—one who is angry; being angry; an enemy.
Bukka-kan-to—one who is angry (*or* an enemy) acting as agent.
Bukka-kan-toa—the angry one, as an agent; the adversary; the enemy.
Bukka kauwál—great anger.
Bukka-mai-ye—one who is habitually angry.
Bukka-mai yikora—*imp. neg.*, be not angry.
Bukka manún—will do angrily.
Bukka-ta-kál—in a state of rage.
Bula—*dual*, ye two.
Búl—for its sound *cf.**.
Bul—sounds as *Eng.* 'bull.'
Búlbúl—the heart.
Búlbúl la—in the heart.
Búlbúl-lo—the heart, as agent.
Búlbúl labiruġ—out of the heart
Bulka—the back of the hand *or* body; any hill *or* mountain; a protuberance.
Bulka kako—at *or* on the back.
Bulkárá—to (unto) the back, &c.
Bulkára kariġ—all the mountains *or* hills.
Bulkárá kolaġ—towards the hill.
Bulkára-ta—it is the mountain; the mountain.
Bulkároa—throughout the back (*or* hill, mountain).
Buloara—two.
Buloara-bula—*dual*, they two; the two; both.
Buloara-buloara—two and two.

*Note.—ú always, and u before a *single* consonant, are sounded like *u* in *Eng.* 'bull.'

ù always, and u before *two* consonants, are sounded as *u* in *Eng.* 'hull.' See page 4.

Throughout the Lexicon, reference to this Note is made by *cf.** —Ed.



Bulun—*dual acc.*, them two.
Bulun kinbiruġ — from (apart from) them two.
Bulun-kinbiruġ-ko—from them two, as an agent.
Búlwára—high, lofty.
Búlwára ka—at the height ; on high ; noon ; high noon.
Búlwarai tin—on account of the height ; on high.
Bùm—for its sound *cf.**.
Bum—is sounded as *Eng.* 'boom.'
Búmbéa—was and is married.
Búmbéa-ka—is in the married state.
Búmbillala—did marry at some definite time past.
Búmbillan—do *or* does marry.
Búmbilli-ka—was in the act of marrying at some indefinite time past.
Búmbilliko—to marry ; to take a wife ; to kiss reciprocally.
Búmbinún—*fut.*, will marry.
Búmbuġgulliko—to take a kiss by force.
Bumbuġgulliko—to cause to be loose ; to open a door.
Búmbuġgulli-to—the kiss given, as agent ; with *or* by a kiss.
Búm-búm—kisses ; kissing.
Búmbúm-ka—was kissed.
Búmbúm kakilliko—to be in a state of kissing ; to kiss.
Búmbúm-ka-pa—did not kiss.
Búmbúm-kulliela—did continue to kiss.
Búmbúm-kullielliko — to continue to kiss.
Bummilléún—found ; did find.
Bummilliko—to find.
Bun—is sounded as *Eng.* 'boon.'
Bùn—for its sound *cf.**.
Bùn—*permissive*, let ; permit.
Búnbá—smitten ; smote.
Bùnbéa—did permit ; did let.
Bùnbilla—*imp.*, permit ; let.
Bùnbilliko—to permit ; to let.
Bùnbin—*pres.*, permits.
Bùnbinún—*fut.*, will permit.
Bùn-bi-uwil—*opt.*, wish to let.
Bùn-bi-uwil koa—*subj.*, in order to permit ; that...might let.
Búnkilliġél—the place of smiting ; the threshing floor ; the pugilistic ring ; the field of battle.
Búnkilli-kan—one who smites.
Búnkilli-kan tin—from (on account of) him who smites.
Búnkilliko—to smite *or* strike ; to make a blow ; *cf.**.
Búnkilli kolaġ—towards smiting ; about to smite.
Búnkilliko tetti—to smite dead ; to kill with a blow.
Búnkilli tin—from (on account of) the smiting.
Búnkiye tetti wirriye—one who habitually smites to death ; one who kills with blows ; a murderer.
Búnki yikora—*proh.*, smite not ; strike not ; must not strike.
Búnkulla—smote ; did beat.
Búnnún wal—shall smite ; will certainly smite.
Búnnún-wal-ba—when ...should smite ; if...should smite.
Búntan—*pres.*, strikes.
Buntimai—a messenger ; an ambassador ; a herald ; *b*=*p*.
Búntoara—that which is smitten *or* struck.
Burrilliko—to do a thing spoken of by some violent instrumental means ; *cf.* tetti-burrilliko.
Burrouġ—a dove.
Buruġbuġgá—did set at liberty ; unloosed, released, unbound.
Buruġbuġgan—does set at liberty (release, unbind).
Buruġbuġgánún—will set loose.

Burugbuggulla —*mand.*, set at liberty ; set loose.
Burugbuggulliela—was causing to be set at liberty ; was unloosing *or* releasing.
Burugbuggulliela ba—while (as, when)...was setting at liberty.
Burugbuggulliko—to cause to be set at liberty ; to unloose ; to release ; to unbind.
Burugkulléun —did set at liberty, unloosed (of itself).
Burugkulliko—to set itself at liberty of its own power : to unloose itself ; to unbind itself ; to go off spontaneously.
Butti—more ; to do more ; to continue the action.
Butti-butti—*mand.*, more more ; go on, go on.
Buttikag—any animal ; ass, ox.
Buttikag ba—when (if) an animal ..., as an ox.
Bu-uwil—*opt.*, wish to smite.
Bu-uwil koa—*subj.*, in order to smite ; that...might smite ; on purpose to strike.
Buwa—*mand.*, smite ; strike.

C.

There is no sibilant sound in the language, consequently there is no *c* soft, or *s*, or *z* in the native alphabet. These letters, therefore, occur only in words of foreign origin introduced into the aboriginal tongue. The hard sound of *c*, as in *Eng.* 'cubit,' would be represented by the letter *k*. The letter ć (Ć) represents the sound of *ch.*, as in *Eng.* 'church.'

Ćipu—*Eng.*, sheep.
Káf(†italo, *Gr.*)—*Eng.*, calf.
Kalábary—*pr.n.*, Calvary.
Kenturion—a centurion.
Kenturion-ko—the centurion, as an agent.
Kubit—*Eng.*, a cubit.
Kurenia—*pr.n.*, Cyrenia.
Kurenia-kál—belonging to Cyrenia ; a Cyrenian *(masc.)*.
Kurenia-kálín—belonging to Cyrenia ; a Cyrenian *(fem.)*.

D.

D has a middle sound betwixt *t* and *d* ; it often confounds the sounds of *d* and *t*. D is used in foreign words, while *t* belongs to the language. The aborigines do not pronounce the *Eng. v* or *f*, generally substituting *b* for *v*, and *p* for *f*.

Dabid—David.
Dabid-to—David, as the agent.
Dabidúmba—belonging to D.
Debbil (†diabol, *Gr.*)—devil.
Debbil-debbil—*intensive*; a term used for an evil being of whom the aborigines are much afraid.
Dekem-millia—*Lat.*, 10,000.
Denari—*Lat.*, a penny.
Deutero—*Gr.*, second.
Dhakaría—*pr.n.*, Zacharias.
Dhakké—*pr.n.*, Zacchaeus.
Dhélot—*Gr.*, a zealot.
Diabol-lo *or* diabol-to—the devil, as an agent.
Diabol-kau—one having a devil.
Didathkalo (-oi)—*Gr.*, teacher.
Dodeka—*Gr.*, twelve.

E.

E—sounds as *a* in *Eng.* 'may.'
Ela *or* ala!—*exclam.*, ho! hallo!



Ela-beara !—emphatic *exclam.* of astonishment or surprise ; oh, dear ! dear me ! well !
Elaión—*Gr.*, Mount of Olives.
Elebben—*see* hendeka.
Elebben-ta—eleven it is; eleven.
Elía—*pr.n.*, Elias.
Elía-úmba—belonging to Elias.
Elidhabet—*pr.n.*, Elizabeth.
Elitheu—*pr.n*, Eliseus.
Eloi—*Hebrew Elohim*, God.
Eloi kai—on account of Eloi.
Eloi kai koba—on account of and belonging to God.
Eloi kin—in place before Eloi ; before (in presence of) God.
Eloi kinko—for *or* to Eloi.
Eloi koba—belonging to Eloi ; belonging to God, as property.
Eloi-ta—Eloi it is, as the subject.
Eloi-to—Eloi, as the agent ; God.
Eloi-úmba—belonging to Eloi, personally ; God's.
Eloi-úmba-ta—belonging to Eloi it is ; it is of God ; it is God's.
Emmaou—*pr.n.*, Emmaus.
Emmaou kolaġ—towards E.
Emmouġ—*acc.*, me.
Emmouġ kai—from me ; on account of me ; about me.
Emmouġ katoa—with (in company with, together with) me.
Emmouġ kin—at me ; with me.
Emmouġ kinbiruġ—from me ; away from me.
Emmouġ-ta—it is mine ; mine.
Emmoúmba—my, mine, belonging to me. Also, Emmoemba.
Emmoúmba katoa — with (in company with) my.
Emmoúmba koba—belonging to my ; of my.
Emmoúmba tin—from mine ; on account of mine, as a cause.
Et (ét)—*Eng.*, eight.
Ethaia—*pr.n.*, Esaias.
Ethàné—*Gr.*, nations.
Ethàné-kàl—*Gr. and aboriginal*, the Gentiles. *See* Gentail.
Etín (étín)—*Eng.*, eighteen.
Etín-ta—the eighteen it is, as a subject.
Ety-wara—*Eng. and aboriginal*, eighty-four.
Ety koa—in order to be eighty.
Euaġelion—*Gr.*, the gospel.

F.

The sound of *f* is not found in the native language ; when it is introduced by foreign words, the aborigines pronounce it *p*.

Parthiġ—*Eng.*, farthing.
Pente—*Gr.*, five.
Pente-ta—five it is ; the five.
Pentaki-kilioi—*Gr.*, 5,000.
Pentakothioi—*Gr.*, 500.
Pentékonta—*Gr.*, fifty.
Pipàtín—*Eng.*, fifteen.
Pipàty—*see* pentékonta.
Pipàty koa—in order that it may be fifty.
Pipàty koa ka-uwil—in order that there may be fifty.
Pok (†alópék, *Gr.*)—*Eng.*, fox.
Purloġ—*Eng.*, furlong.
Purloġ hikty—*Eng.*, sixty furlongs.
Purloġ hikty-ta—sixty furlongs it is ; three-score furlongs.

G.

G is always the English *g* hard.
Gabriel—*pr.n.*, Gabriel.
Gabriel-ta—Gabriel it is.
Gabrielúmba—belonging to G.
Gadara—*pr.n.*, Gadara.
Gadara-kàl—a woman of G.
Gadarén—*pr.n.*, Gadarene.

Galilaia—*pr.n.*, Galilee.
Galilaia kaba—at Galilee.
Galilaia kabiruġ—out of G.
Galilaia-kàl—(*masc.*) belonging to Galilee; a Galilean.
Galilaia-kàlín — (*fem.*) belonging to Galilee; a Galilean.
Galilaia tin—from (on account of) Galilee.
Galilaia tin-to—on account of Galilee, as an agent.
Gàrammateu—*Gr.*, scribes.
Gàrammateu-kàl—belonging to the scribes.
Gàrammateu-kàl-lo — belonging to the scribes, acting as agents.
Gàrammateu-kan—he who is a scribe.
Gàrammateu ko—for the scribes.
Gàrammateunuġ—the scribes, as the object.
Gàrammateu tin—on account of the scribes; from the scribes, as a cause.
Gàrammateu-to—the scribes, as agents.
Garép (†botru, *Gr.*)—*Eng.*, grape.
Gennetharet—*pr.n.*, Gennesaret.
Gentail (†ethané-kàl)—Gentiles.
Gentail kinko—for (unto) the G.
Gentail kolba—belonging to G.
Gentail-to—G., as the agents.

G.

G sounds as *ng* in *Eng.* 'bung'; it has the nasal sound of *ng* in the English alphabet. The sound is invariably the same whether at the beginning, the middle, or the end of a word, and cannot be too strongly nasalised.

Ga—or; or it is.
Ga ?—is it ?
Ga !—lo ! behold !
Ga ba—or as; it is as; while as.
Ga wiya ?—or say? or is it not ?
Gaġga, ġaġka—*see* ġanka.
Gai—rhymes with *Eng.* 'nigh.'
Gaikuġ—the eye; the eyes.
Gaikuġ biruġ—from (away from, out of) the eye.
Gaikuġ tin—because of the eye.
Gaiya—then; at that time or period spoken of. It is used as a correlative to yakounta? 'when'? in the reply, 'ġaiya' follows the word that indicates the time when; as, kúmba ġaiya, 'to-morrow then.'
Gakéa—stood; did stand.
Gakilliko—to stand upright.
Gakillilin — now standing and continuing to stand.
Gakillin—standing upright.
Gakoġkilliko—to feign; to sham *or* pretend.
Gakoiman—deceives; betrays.
☞ This and the word-forms below may be written either ġakoi- *or* ġako-.
Gakoimulliko — to cause deception; to deceive; to betray.
Gakoiyá—deceived; denied; betrayed; perverted.
Gakoiya—deception; hypocrisy; deceit; betrayal.
Gakoiyánún—will make believe *or* sham; will deceive *or* deny.
Gakoiya-uwil—*opt.*, wish to deceive *or* betray.
Gakoiya-uwil ba—as...might deceive.
Gakoiya-uwil koa—*subj.*, that... might deceive *or* betray.
Gakoiya-uwilliko—to wish to deceive.
Gakoiyaye—habitual deception.
Gakoiyaye tin—on account of habitual deception; from hypocrisy *or* deceit.



Gakoiya yikora—*mand.*, beware of deception.
Gakoiyellan—does now deceive.
Gakoiyellieła—was deceiving *or* perverting.
Gakoiyelli-kan—one who lies *or* deceives *or* acts the traitor.
Gakoiyelli-kan-to—one who deceives, acting as the agent.
Gakoiyelliko—to act in such a way as to deceive; to betray; to feign; to lie; to act the spy.
Gakoiyellilin—now deceiving.
Gakoiyellinůn—will betray.
Gakoiyelli-ta—(*sing.*) the deception; the deceiving.
Gakoiyelli-tara—(*plu.*) the deceptions; the deceivings.
Gala—that (demonstrative).
Gala ko—for that; to that.
Gali—this (demonstrative).
Gali birug̀—from (out of) this.
Gali koba—belonging to this.
Gali noa—this is he who.
Gali-ta—this is it that; this is that which.
Gali-tara—these are they which.
Gali tin—from (on account of) this, as a cause.
Galoa—that (there at hand.)
Galoa-ko—that there, spoken of as an agent.
Galoa kolag̀—towards that.
Galoa-rin—from (on account of) that, as a cause.
Gan?—*interr.* who?
Gan-ba—who as; whoever.
Gan...ba?—who is (he)?
Ganbulliko—(a peculiar idiom, *lit.*, to be 'whoing' a person when you know who he is; hence,) to deny all knowledge of a person when at the same time you know him; to deny a person; to deny personal knowledge.
Ganbullin'in—will be 'whoing'; will deny.
Ganbullinůn wal—will certainly be 'whoing'; shall deny.
Ganka—first; before; foremost; prior; elder; *i.q.* g̀ag̀-ga *or* -ka.
Ganka—before; in presence of.
Ganka-g̀anka—the very first.
Ganka kakilliko— to be before; to be the first.
Ganka-kal—relating to the first *or* the elder.
Ganka kalléůn—having been before *or* first.
Ganka kanůn—will be first.
Ganke?—personal *interr.*, who is the person? who? who is?
Gan kiloa?—whom like?
Gan kiloa unnoa—like whom is that?
Gan kin?—upon whom? *locally.*
Gan kinba—upon whomsoever, *locally.*
Gannug̀?—*acc.*, who is the personal object? whom?
Gan-to?—who did *or* does? who is the personal agent?
Gan-to ba—whosoever shall act as a personal agent; whosoever does *or* will do.
Ganto-bo ba—whosoever may be the selfsame personal agent; whosoever will.
Ganto-ko?—who is the personal agent? who is he that does?
Ganúm?—to whom (to have *or* to possess)?
Ganúmba?—whose? to whom belongeth...?
Ganúm-bo—whosoever hath.
Gapal—a woman, a concubine.
Gapal toa—with (in company with) a woman *or* women.
Gar—rhymes with the *Eng.* 'far,' pronouncing the *r* very rough.
Garabo—sleep; repose.

Garabo-kakilliko—to be in a state of repose; to sleep.
Garabo kakillin—*present part.*, sleeping; reposing.
Garaka—the entrance *or* mouth of anything; *i.q.* kurraka.
Garaka-ko—the entrance, as the subject.
Garawàlliko—to lose one self.
Garawàllilléún—lost; did lose.
Garawán—a plain; a flat place; a level; *i.q.* ġararawan.
Garo—the eldest son; the first born son; *cf.* kurri *and* koro.
Garoġéen—an elderly woman; an old woman.
Garokál—aged; elder; old.
Garokéa—stood up; arose.
Garokéún—stood up, at some definite time past.
Garokilla—*mand.*, stand up.
Garokilléa—*mand.*, stand upand continue to stand.
Garokilliela — *past. part.*, continued to stand; stood.
Garokilliko—to stand upright on the feet; to be in a standing position.
Garokilli korien — *neg.*, not to be standing upright; not to stand.
Garokillin—*pres. part.*, standing; now standing upright.
Garombai—an elderly man; an old man.
Garkulléún—turned round.
Garkulliko—to revolve of itself; to turn one's self round.
Garuġ—rough; rugged.
Garuġgara—rugged; proud.
Gati—happened of itself; accidental; perchance; unawares; without cause; secret; unrevealed.
Gati—nothing; nought; not.
Gati kakilliko—to be nothing.
Gati kakulla — was not; evanished; disappeared.
Gati-ta—the secret place.
Gatoa—*emphatic*, I who; it is I.
Gatoa-ta—*emphatic*, it is I who.
Gatoa-bo—*emph.*, it was (is) I myself who.
Gatun—*conj.*, and.
Ge—rhymes with the *Eng.* 'nay,' sounding strongly the nasal *ng* at the beginning.
Gearimulléún—choose; elected.
Gearimulliko—to pick out; to choose; to cull; to elect.
Gearun—*pron.*, we.

[*Incomplete: see note at the end of the Lexicon.*—Ed.]

H.

The aborigines seldom sound *h* as an initial aspirate; consequently the letter *h* is not much used in the language, save in words of foreign extraction.

Hebàraio—*pr.n.*, a Hebrew.
Hebàraioi-úmba — belonging to the Hebrews.
Hek—*Gr.*, six.
Hekaton—*Gr.*, a hundred.
Hekékonta—*Gr.*, sixty.
Hellenik—*Gr.*, Greek.
Hendeka—*Gr.*, eleven.
Hepta—*Gr.*, seven.
Herod—*pr.n.*, Herod.
Herodiath—*pr.n.*, Herodias.
Herod katoa—with (in company with) Herod.
Herodnuġ—H., as the object.
Herod-to—Herod, as the agent.
Herodúmba—belonging to H.
Herodúmba-kan—being H's.
Hiereu—*Gr.*, a priest; priests.
Hiereu-kan—one who is a priest.
Hiereu-ko—the priest, as agent.



Hiereu-nuġ—the priest *or* priests, as the object.
Hieron—*Gr.*, temple.
Hieron ka—at the temple.
Hieron tin—from (on account of) the temple.
Hierothalem—*Gr.*, Jerusalem.
Hierothalem ka—at *or* in J.
Hierothalem kabiruġ—out of J.; from (away from) J.
Hierothalem-kàl—belonging to Jerusalem (*masc.*); a man of Jerusalem.
Hierothalem-kàlín — belonging to Jerusalem (*fem.*); a woman of Jerusalem.
Hour (†hora, *Gr.*)—*Eng.*, hour.
Hour ba—when (at) the hour.
Hour ka—was at the hour.
Hour-ka-ta—it was at the hour.
Hundàred—*see* hekaton.
Hundàred-ta—hundred it is; the hundred.

I.

I (i)—sounds as *e* in *Eng.* 'eat.'
I (í)—sounds as *ee* in *Eng.* 'e'en.'
Iaeiro (Yaeiro)—*Gr.*, Jairus.
Iakob (Yakob)—*pr.n.*, Jacob.
Iakobnuġ—Jacob, as the object.
Iakobúmba—belonging to Jacob
Iakóbo (Yakóbo)—*Gr.*, James.
Iakóbo-úmba—of *or* belonging to James; James's.
Iakóbo-úmba-ko — belonging to J., as the agent.
Yehóa—*Heb. pr.n.*, Jehovah.
Yehóanuġ—J., as the object.
Yehóa kin—to Jehovah.
Yehóa-ko—J., as the agent.
Yehóa-úmba—belonging to J.
Iéthu—*Gr. pr.n.*, Jesus.
Iéthu katoa—with (in company with) Jesus.
Iéthu kin—to Jesus, *locally*. [is.
Iéthu kinko—to Jesus, where he
Iéthu-ko—Jesus, as the agent.
Iéthunuġ—Jesus, as the object.
Ioanna—*pr.n.*, Joanna.
Ioanna-ko—Joanna, as an agent.
Ioanne—*Gr. pr.n.*, John.
Ioannenuġ—J., as the object.
Ioanne-úmba—of *or* belonging to John; John's.
Iona—*Gr.*, Jonas.
Iorádan—*pr.n.*, Jordan.
Iothep (Yothep)—*pr.n.*, Joseph.
Yothep kinko—to Joseph.
Yothepúmba—belonging to J.
Italo—*Gr.*, a calf.
Ithák—*pr.n.*, Isaac.
Itháknuġ—Isaac, as the object.
Ithákúmba—belonging to I.
Ithákariot—*pr.n.*, Iscariot.
Ithàrael—*pr.n.*, Israel.
Ithàraelnuġ—Is., as the object.
Ithàrael koba—belonging to Is.
Ituréa—*pr.n.*, Iturea.
Iudaia—*Gr. pr.n.*, Judea.
Iudaio (-oi)—*Gr. pr.n.*, a Jew.
Iudaio koba—of *or* belonging to a Jew *or* Jews.
Iudath—*pr.n.*, Judas.
Iudath kin—to Judas.
Iudath kinko—to Judas (for him to have).

J.

[Other tribal dialects have the palatals j and ć, but this Awabakal has not; in it j occurs only in imported words.—ED.]

Jail—*Eng.*, jail.
Jeriko—*pr.n.*, Jericho.
Jerusalem—*see* Hierothalem.

K.

K is sounded as in *Eng.* 'Kate.'

Ka is sounded as in *Eng.* 'cart.'
Ka korien—*neg.*, not; am not.
Kaai—*a call*, here! come hither!
Kaaibulliko—to cry out; to call aloud; to 'kaai'; because the blacks use that word as we do hallo! hoy!
Kaaibullinún—will cry out.
Ka ba—to be in such a state or condition (as mentioned).
Ka ba (at the beginning of a sentence)—if it is (as stated).
Kabirug—from; out of; away from; apart from.
Kabo—presently; by-and-by.
Kabo koa—in company with by-and-by; in order to be by-and-by; until.
Kai—rhymes with *Eng.* 'eye.'
Kai—*imp.*, be (an entreaty).
Kaiapath—*pr.n.*, Caiaphas.
Kai-ba—cried out; called. The word 'kai' is used, as well as 'kaai,' to call attention.
Kaibug—a light (of any kind); a lamp *or* candle.
Kaibug-gél—the place of a light, as the candlestick.
Kaibulla—*imp.*, call; cry aloud.
Kaibullé in—cried out; did cry out; did shout aloud.
Kaibullía—*imp.*, call out and continue to call.
Kaibulliela—was lifting up the voice; was shouting.
Kaibulliko—to cry out; to lift up the voice; to call aloud; to shout. Also, Kaipulliko.
Kaibullin in—will call; will cry out; will shout aloud.
Kaibullinún wal—certainly will call *or* shout; shall call.
Kain—sounds as *Eng.* 'kine.'
Kain—in possession of; having.
Kaithar—*Lat. pr.n.*, Cæsar.
Kaithar kinko—for (to) Cæsar.
Kaithari-ko—C., as the agent.
Kaitharnug—Cæsar, as the object, *acc.*; to Cæsar, *dat.*
Kaitharúmba—Cæsar's.
Kaitharúmba-ta—it is what belongs to Cæsar; that which is Cæsar's.
Kaiulléun—ceased; ended.
Kaiulliko—to cease; to finish.
Kaiwitoara (†Pathak)—passed over; the Passover.
Kaiyálléa—*imp.*, be silent; be mute; cease; leave off.
Kaiyálléakún—again to cease *or* leave off.
Kaiyellía—*imper.*, be silent *or* mute; cease.
Kaiyelliko—to be silent *or* mute; to cease.
Kaiyellinún—will cease.
Kaiyin—an edge; the other side.
Kaiyin-kaiyin—*(plu.)* all sides; every side.
Kaiyin kolag—over towards the other side.
Kaiyinkon—the side *or* edge.
Kaiyinkon taba—at *or* on the other side *or* edge.
Kaiyin tako—to be over against on the other side.
Kaiyu—power, ability; powerful, able.
Kaiyu kako—unto the power.
Kaiyu-kan—being powerful; being able; one having power; one having ability.
Kaiyu-kan kanún—will be able.
Kaiyu-kan-to—a person having power, as agent.
Kaiyu koa—with (in company with) power; accompanied by power.
Kaiyu korien—not powerful *or* able; unable.
Kaiyu-korien-to—unable to act, as an agent.
Kaiyu tin—from (on account of) the power.



BUNTIMAI—'A MESSENGER.



Kakéka—*Indef. tense*, it was (early in the morning) this day *or* of the day spoken of.
Kakillai—being and continuing to be.
Kakillan—did remain in a state of (whatever is spoken of).
Kakillieliko—to be and to continue to be.
Kakilli-kan—one who is and continues to be.
Kakillilela—was being and continuing to be (in such a state).
Kakilliko—to be.
Kakillin—being now actually (in such a state).
Ka korien kakilliko—not to be; to fail to be.
Kakulla—was (in such a state).
Kakullai—to be awhile; to be for a season.
Kakullai-ta—it is for awhile; it endures for a season.
-kàl—(*masc.*) belonging to a time *or* place; in a state of; a man of such a place.
-kàlín—(*fem.*) belonging to a place; a female of such a place.
Kaloġ—afar off; far; distant.
Kaloġ ka—at a distance.
Kaloġ kaba—being afar off *or* at a distance.
Kaloġ-kalaġ—towards afar off; to a distance.
Kamel—*Eng.*, camel.
Kàmunbilla—*imp.*, forgive; let be; permit to be.
Kàmunbilla kakilliko—to permit to be in any state or condition.
Kàmunbilliko—to cause to let be; to permit to be.
Kàmunbinin—will cause to let be; will permit to be.
Kàmunbinin wal—will certainly cause to permit to be; shall cause to let be.
Kàmunbi yikna—*imp. prohib.*, let not be permitted to be; forbid permission to be; let not be; forbid to be.
Kan—is sounded as *Eng.* 'can.'
Kan-kan—*pres. tense* of the verb to be (in any state); *subst.*, one who is (whatever is stated).
Kanumaiko—to repent.
Kànûn—*fut. indef.*, will be; *e.g.*, tetti kànûn, 'will be dead,' will be in a state of death.
Kànûn kakilliko—to be in such a state; will be; will become; will come to pass.
Kànûn wal kakilliko—shall certainly come to pass.
Ka-pa—a particle which implies a denial; 'if it had been.'
Kapaiyinûn—will become.
Kapàtin—*Eng.*, a captain.
Kapàtin-to—a captain, as agent.
Kapernaum—*pr.n.*, Capernaum.
Kapirri—hunger.
Kapirri-kan—one who hungers; being hungry.
Kárà—private; secret; *adv.*, privately; secretly.
Kárá—*the negat.* of being in such a state; equivalent to 'no longer to be.'
Karaġ—spittle.
Karaġ-kabilliko—to do spittle; to spit spittle; to spit.
Karai-karai—round about; all round.
Karaiġon—*subst.*, the outside; *adv.*, outside.
Karaka—the mouth; an entrance gate *or* door; *i.q.* kurraka.
Karakai—quick; *imp.*, be quick; make haste; *i.q.* kurrakai.
Karákàl—one who pretends to cure by charms; a medicine-man; a sorcerer; a doctor.
Karal—trembling; shaking; the palsy.

Karauwa—oil.
Kara-uwilliko—to seek carefully with a wish to find.
Kara-uwilli-koa—that ... might find; in order to find.
Karawollé'in — *aorist*, found; shall have found.
Karawolliko—to find.
Karawollinún—*fut.*, will find.
Kareawuġ—the south wind.
Kàri—the first; *i.q.* kurri.
Kàri-kàri—a *reduplication* denoting intensity *or* plurality; the very first.
Kariġ—all through; throughout the whole.
Kariġ-kareuġ—fine raiment.
Kariġ-kareuġ-ko—fine dress, as the agent.
Karin—pain.
Karín-kan—one who is in pain.
Karol—heat of any kind; hot.
Katai—always; to be always; for ever; ever.
Kataikál—of every sort.
Ka tako—to be with.
Katalla—had been; had lived; had existed.
Kátán—(*present tense* of kakilliko, 'to be in any state') am; art; is; are; it is used with singular, dual, and plural pronouns.
Katéa—to be again.
Katéa ka—to be until.
Katéa-kan—one who is again; being again.
Katéa-kánún—will be again.
Katéa-kánún wokka ka—will become again up; will be again.
Katéa-kún—*subj.*, may be again.
Katilli-kan—one who is the thing spoken of and acts as such; one who is...
Katilliko—to be (substantively) the thing spoken of; to be in any state or condition.
Katillín—(substantively) existing as; if preceded by piriwál, 'chief, lord, king,' it means —does exercise lordship.
Katillinún — will be (substantively), as above.
Kau—sounds as *Eng*, 'cow.'
Kau-ka-uwil—*opt.*, would wish to be.
Kau-ka-uwil koa—*sub.*, in order to be...; that might be...
Kau-má—gathered together; assembled.
Kau-ma korien—did not assemble together.
Kau-ma pa—*priv.*, would have gathered together, but
Kau-manún—will cause to come together; will gather together.
Kau-ma-uwil—*opt.*, wished to gather together; would gather together.
Kau-ma-ye—one who habitually causes to assemble *or* collect together; a collector.
Kau-mullan—did assemble tother; did take council.
Kau-mulli-ġél—the place where the gathering together is made; the place of assembly; the council chamber; the parliament house.
Kau-mulliġél lako—*dat.*, to the place of assembly; to the council.
Kau-mulliko—to cause to gather together; to collect; to gather together, as quails their young or a hen her chickens.
Kau-tilliko—to assemble *or* collect together, of themselves.
Kau-tillinún—will of themselves assemble together.
Kauwa—*imp.*, be; be in such a state. Also, Ka-wa.
Kauwa ba—be it so; let it be in this manner.



Kauwàl—great ; large ; big.
Kauwàl kakilliko—to be great.
Kauwàl kakulla—was great.
Kauwàl-kan—one who is great ; being great.
Kauwàl-kauwàl—a great many ; intensely great ; very great.
Kauwàl-kauwàl-la—the many, as the subjects.
Kauwàl-kauwàl-lo—very many, as the agents.
Kauwàl koa—with (in company with) the great...
Kauwàl-la—great, as the subject ; much ; abundance.
Kauwàl-laġ—is great, large, *or* abundant ; a great deal.
Kauwàllan—does greatly...
Kauwàl-lo—great, as an agent.
Kauwàl loa—through the many *or* great.
Kauwàl loa kokeroa—through the many houses ; through the village, town, or city.
Kauwàl-lo konaró—a great multitude (as agents) did, does, or will...(according to the tense of the verb.)
Kauwa yanti—be it so ; be it in this manner ; be it thus.
Ka-uwil koa yanti—in order to be thus ; that ... might be in this manner.
Kau-wiyelliko—to command by word of mouth to assemble together ; to call a council ; to summon a congregation.
Ke—sounds as *ca* in *Eng.* 'care.'
-ke?—an *interrogative* particle.
Kea-kea—courageous, victorious. Also, Kia-kia.
Kea-kea-má—did cause to conquer ; has conquered.
Kearan—*pres. tense neg.*, no, not.
Keawai—*simple negation*, nay ; no ; not.
Keawai wun-ba—did not leave.
Keawai wal—*determinate negation*, shall not ; certainly shall not.
Keawaran—*pres. tense of nega.*, no, it is not ; no ; not.
Keawaran baġ—*denial*, not I ; I am not.
Keawaran-keawai—no ; nor.
Kenukun—the large white rock lily ; a lily.
Kerun—complete ; *i.q.* kirun.
Ki—sounds as *Eng.* 'key.'
Kia-kia—upright ; this denotes conquest, victory ; because one left standing upright after a combat or battle is the victor.
Kid—*Eng.*, a kid.
-kil—a particle used in the infinitive form of the verb 'to be.'
-killi—particle used as the auxiliary sign of the verb 'to be.'
-killiko—'to be,' as an auxiliary, to indicate the initiation of the action implied by the verb to which it is joined ; *e.g.*, búnkilliko — to proceed to smite ; from the root bún, 'a blow.'
Kilbuġgulliko—to cause to snap by personal agency ; to snap, as a piece of rope ; to break, as a cable.
Kilburrilliko—to cause to snap by an instrument.
Kilkulliko—to snap of itself ; to break.
Killibinbin—clear ; unspotted ; bright ; shining ; pure ; glorious.
Killibinbin kaba—in a state of shining glory ; in a pure, unspotted, glorious condition.
Killibinbin kakilliko—to be in a bright, glorious state.
Killibinbin kàmunbilla—*imper.*, let there be brightness, splendour, glory ; glory be.

Killibinbin koa—with (in company with) glory; accompanied with splendour *or* glory.
Kiloa—like; likeness; resemble; resemblance.
Kilpaiyá—did snap as a cord; broke as a rope breaks.
Kilpaiyelliko—to snap, as a cord snaps when it breaks.
Kin—*prep.*, to; to a *person*.
Kin-ba—with; at; is at; *locally*.
Kinta—fear.
Kinta kakilliela—was afraid; feared and did fear; feared.
Kinta kakilliko—to be in a state of fear; to fear; to be afraid.
Kinta kakulla—was in a state of fear; was afraid.
Kinta-kan—being afraid; one who is afraid; a coward.
Kinta-kan-to—one who fears, as an agent.
Kinta kora—*imp.*, fear not.
Kinta korien—not to fear; no fear.
Kinta-laġ—does now fear; is now afraid.
Kinta nakilliko—fearful to see.
Kinta nakilli-ta—(*sing.*) it is fearful seeing; a frightful sight.
Kinta nakilli-tara—*(plu.)* fearful sights.
Kintelléún—did laugh.
Kintelliko—to laugh.
Kintellinún — *fut.*, will laugh.
Kintellinún wal—will certainly laugh; shall laugh.
Kipai—fat; ointment; unction.
Kirai—a ditch; canal.
Kirín—queen; *cf.*, piriwál.
Kiroabatoara—that which is poured out *or* spilled.
Kiroabulliela—did pour out.
Kiroabullielliko—to continue to pour out; to continue spilling.
Kiroabulliko—to pour out all; to spill. Also, Kiropulliko.
Kiroabullin—now spilling.
Kiroabullinún—will pour out.
Kiroa-pa—shed; is shed *or* spilt.
Kirrá—gently, carefully.
Kirrai—*see* krai.
Kirrai-kirrai—round about.
Kirrai-kirrai ta ba—surrounded.
Kirrai-kirrai-umulliko—to cause to go round about *or* revolve, as a windmill; to sift grain, as with a sieve; to bring the chaff to the top.
Kirra-uwolliko—to seek wishing to find; *i.q.* kara-uwilliko.
Kirra-uwolli koa—in order to seek diligently; that...might seek diligently.
Kirráwolliko—to move carefully; to seek diligently.
Kirrikin—clothing; a garment of any kind; cloak; veil; curtain; covering.
Kirrikin-ta—it is the garment.
Kirrikin taba—with the raiment
Kirrikin-to—clothing (raiment, robe), as an agent.
Kirrikin-wuntoara—the raiment *or* clothes which were left.
Kirrín—light; as, daylight.
Kirrín—pain; fever; agony.
Kirrin kakilliko—to be in a state of pain (fever, agony).
Kirrin-kan—one being in pain *or* suffering agony.
Kirrin-kan noa—he being in an agony.
Kirrin kátan—is in pain; is in a state of anguish *or* agony.
Kirul—green, as a young tree.
Kirun—all; the whole.
Kirunta—a creek; a ditch.
Kittuġ—hair (of the head only).
Kiyubanún—will do with fire.
Kiyubatoara—that which is done with fire (roasted, broiled).



Kiyubulliko—to do with fire ; to roast *or* broil.
Kiyu-pa-ba—done *or* destroyed by fire ; roasted ; burned.
Kleopa—*pr.n.*, Cleopas.
Ko—*particle*, for the purpose of.
Koa—in order to; that...might.
Koai-koai-kakilliko—to be strutting like a turkey-cock ; to be lifted up *or* proud.
Koai-koai-kan — being proud ; one who is proud.
Koai-koai korien—not proud.
Koai-koai-umulliko — to make proud.
Koakillai-ta—contention ; any strife of words.
Koakillan—strives with words ; does quarrel *or* rebuke.
Koakilléun—did rebuke, &c.
Koakilliela—did rebuke.
Koakilliko—to scold ; to quarrel ; to contend ; to rebuke.
Koakulla—rebuked.
Koatan—swears at.
Koatelliko—to curse ; to swear [at.
Koawa—*imp.*, chide ; rebuke.
Koba—of *or* belonging to any *thing* ; -úmba—of *or* belonging to any *person*.
Kobána—*Eng.*, governor.
Kobána kinko—*dat.* 2, to the governor.
Koba-toara—that which is in possession ; that which is obtained.
Koiro—an herb.
Koito—therefore; for ; because ; consequently.
Koito-ba—therefore as ; because it is so.
Koito noa ba—for as he... ; for when he... ; because he....
Koiwon—rain.
Koiwon tanán ba—as the rain approaches.
Koiyá—murmured ; repined.
Koiyelliko—to murmur ; to repine ; to rebuke.
Koiyelli koa—in order to rebuke ; that...might rebuke.
Koiyuġ—fire.
Koiyuġ ka—in the fire ; is in the fire.
Koiyuġ kako—in (into) the fire.
Koiyuġ-ko—fire, as an agent.
Koiyún—shyness ; shame.
Koiyún-bará-toaró—down ashamed ; to be abased.
Koiyún-batoara—that which is become ashamed.
Koiyún kakilliko—to be in a state of shame ; to be ashamed.
Koiyún kánun—will be ashamed.
Kokera—habitation ; hut ; shelter ; tent ; tabernacle; house ; palace ; temple.
Kokerá—*dat.*, at *or* in the house, temple, &c.
Kokerá biruġ—away from out of) the house.
Kokerá ka—*dat.* 1, to the house.
Kokerá kolaġ—*dat.* 2, towards the house.
Kokera kariġ—all the houses ; the whole of the houses ; the village, town, city.
Kokerá kolaġ kokerá kolaġ—towards the houses ; from house to house.
Kokeratín—the master (owner, landlord) of the house.
Kokeratín-to—the master of the house, as an agent.
Kokeroa—through the house.
Kokerrin—from (on account of) the house.
Kokoi-kokoi — surrounded ; inclosed.
Kokoin—fresh water ; *cf.* bato.
Kokoin-kan—one having water ; possessing water ; dropsical.
Kokoin-kan-to—a dropsical person, as an agent.

Kokoin-kan warakaġ—one filled with water ; one having the dropsy.
Kokoin kolaġ—to (towards) the water ; going to water.
Kokug—an indigenous fig; a fig.
Kolaġ—towards ; now about to.
Kólbi—sound ; noise ; roar.
Kólbi-laġ-bulliko—to make a sound *or* noise ; to roar.
Kólbi-laġ-bullin—now making a noise *or* sounding; roaring as the wind or sea.
Kólbúnti korien—not to chop.
Kólbúntia—chopped ; reaped.
Kólbúntilla—*imp.*, cut down.
Kólbúntilliko—to chop, as with an axe ; to hew ; to mow ; to reap with a hook or any other thing that cuts or chops ; to cut with a sword.
Kólbúntillin—*pres. part.*, chopping ; hewing ; reaping.
Kólbúntillinún—will chop, &c.
Kólbúntinún—will chop, &c.
Kólbúntinún-wal — shall cut ; will certainly chop.
Koli—water; *cf.* kori *and* bato.
Komarra — shade ; a shadow.
Komónba—a drop *or* clot.
Kóġ—sounds as the *Eng.* 'gong,' but with the *o* long.
Kóġka—a reed.
Kóġgóġ, kóġóġ—the noise made by any person sound asleep ; hence, to be overpowered with sleep.
Kóġóġ-kan—being sleepy ; one who sleeps.
Kóġóġ-kan-to—one who sleeps, being the agent.
Kón—sounds as the *Eng.* 'cone,' but rather longer, laying the accent on the *o*.
Konàra—tribe ; host; company ; assemblage ; family ; army ; herd ; nation.
Konàrrin—from the tribe, as a cause ; because of the tribe, company, assemblage, &c.
Konéin—good to look at; pretty ; handsome ; noble in appearance.
Konéin kakilliko—to be in a beautiful state ; to be pretty: to be handsome ; to be garnished.
Konéin kako—to being pretty.
Konéin-kan—one who is pretty ; being handsome.
Konéin-ta—it is pretty, &c.
Konéin-tara—the pretty things.
Konéin-taró—the pretty (persons *or* things), as agents.
Konéin-to—pretty, as an agent.
Koin — an unknown being of great power, of whom the aborigines are very much afraid.
Kón-ta—that person, as an agent.
Kón-to-ka—that person as an agent is...
Konuġ—dung ; excrement.
Konuġ-ġél—the place of dung ; a dunghill.
Konuġ-ġél ko—for the dunghill.
Kora—*a mandatory prohibition*; *e.g.*, kinta kora, 'fear not.'
Koradhin—*pr.n.*, Chorazin.
Korakál—*see* korokál.
Kora koa—*interrogative of negation*, why not?
Korariġ—a lonely place.
Koréa—ceased action ; rested.
Koribibi—strong, rushing, violent ; as a stream of water or the tide of the sea.
Korien—*denial*, not.
Korilliko—to cease action ; to rest ; to be still.
Korimá—did cleanse ; baptised.
Korimanún—will use water to cleanse ; will baptise.
Korimulliela — being cleansed *or* baptised.



Korimulli-kan—one who cleanses with water; a baptist.
Korimullikanne—baptism.
Korimullikan-ta—the baptism.
Korimulliko—to use water in any way; cleanse with water; *cf.* kori, koli, 'water'; mulliko means 'to do with'; hence korimulliko is used to mean 'to baptize,' in any form.
Korimulli koa — that ... might cleanse with water; that ... might baptise.
Koro-ka—concealed; was hidden.
Korokál—old, worn out; said of clothes or property, not of persons.
Koro-kakilliko—to be in a state of concealment; to hide one's self; to be concealed.
Korokál la—*dat.*, to the old.
Korokál katéa-kanún—will be again old.
Korowa—the sea; the waves of the sea.
Korowa tariġ—the sea coast; the seaside; the coast.
Koruġ—the inland part of the country; the interior; the bush; the wilderness.
Koruġ-ka—in the wilderness; in the bush; in the interior.
Koruġ kabiruġ—from (out of, away from) the bush; from the country; from the interior.
Koruġ tin—from (on account of) the wilderness, as a cause.
Korun—still; silent; calm.
Kót—*Eng.*, coat.
Kót-kan—one having a coat.
Kotá—thought; did think.
Kota ba—when (if)...did think.
Kota-ban kora—*mand.* (participial form), cease thinking.
Kota-bumbilliko—to permit to cause to think; to let think.
Kota-bunbéa—allowed to cause thought; did astonish; made astonished.
Kota korien—thought not.
Kotan—thinks; does think.
Kotánún—*fut.*, will think.
Kotatoara—thought; the thing which is thought.
Kota yikora—*mand.* (the verbal form) do not think; think not; take no thought.
Kotára—an aboriginal instrument of war called by the Europeans 'a waddy'; a cudgel, made of iron wood, stout in the middle but tapering to a point.
Kotára-kan—one having a cudgel.
Kotáró — the cudgel, as an agent; with *or* by the cudgel.
Kotella—*mandatory* (the verbal form), do think; remember; reflect.
Kotellan—does think.
Kotelléún—*aor.*, did, does, will think; thought; thinks.
Kotellía—*mand.* (the participial form), think; be thinking; remember; reflect; meditate.
Kotelliela—thought; did think; was thinking.
Kotellielliko—to think and continue to think; to be thinking.
Kotellikanne—the thing which is thought; imagination; idea.
Kotelliko—to think; to be in thought.
Kotellin—*part. pres.*, the action of thought; thinking.
Kotelli-ta—the thought.
Kóti—a kinsman *or* a neighbour; a friend; a guest.
Kótí—personally belonging to self; own-self; *e.g.*, giroúmba kótí, 'thine own-self.'

Kóti bula umullan—the two became friends again ; *lit.*, the two were caused to be akin.
Kóti kabiruġ—from (out *of*) the the self-same.
Kóti kakilliko—to be near of kin ; a kinsman, friend, neighbour.
Kóti-ta—(*sing.*) the kinsman *or* neighbour; friend; guest.
Kóti-tara—(*plu.*) the kinsfolk ; kinsmen ; neighbours ; friends.
Krai—the west ; westward ; inland ; *i.q.* kirrai. [west.
Krai tin—from (because of) the
Kriłht—*pr.n.*, Christ.
Kriłht-ta—it is the Christ ; the Christ, emphatic.
-kûl—*particle masc.*, belonging to any locality ; *i.q.* -kál.
-kálin—*part. fem.*, belonging to any locality ; *i.q.* -kálin.
Kûlai—wood ; timber ; a tree of any kind.
Kulla—because, for.
-kulla—*postfix particle*, the sign of an aorist tense ; *e.g.*, ka, 'to be'; ka-kulla, 'was.'
Kullabulliko—to cut round ; to circumcise.
Kullaburra—shining ; glorious ; bright ; resplendent ; glory.
Kulla wal—because certainly ; surely.
Kulla-wal-léa—because certainly ...has *or* did.
Kulleuġ, kulliuġ—the neck.
Kulliġtiela—cut ; did cut.
Kulliġtielliko—to cut, as with a knife or some such cutting instrument.
Kullimulliko—to make use of the toe ; hence, to climb ; because the blacks cut notches in the bark, and, to ascend the trunk of a tree, place the toe therein.
Kulliwá—climbed ; did climb.
Kullo—cheek.
Kulwon—stiff, as a corpse.
Kûm—sounds as *Eng.* 'come'; *cf.**
Kumara—blood.
Kumara-kan—a bloody person.
Kúmba—to-morrow.
Kúmba-ken-ta—the period of time after to-morrow ; the day after to-morrow ; the third day.
Kumbarapaiyelliko—to be troublesome, clamorous, noisy.
Kumbarawan—does trouble, as by some movement or bustle.
Kumbarawilliko—to trouble *or* tease ; to worry.
Kumiri—a shady place ; a hole in a rock ; a cave.
Kummari—northward ; north.
Kummari tin—from the north.
Kummulliko—to cause trouble, anxiety ; to be anxious.
Kummullan—troubled; anxious.
Kûn—for its sound *cf.**.
Kunbúntéa—did smite with a knife *or* a sword ; cut ; smote.
Kunbúntilliko—to cut with a knife ; to smite with a sword or any similar edged instrument. [be.
Kûn koa—lest...should *or* might
Kunta—nest ; the nest of a bird.
Kunto—food ; vegetable food, as bread, but not animal food.
Kunto-kan—one having food ; one possessed of food.
Kûri—man ; mankind ; men.
Kûri koba—belonging to men ; of mankind ; of man (*sing.* or *plu.*).
Kûri koba ko—*dat.*, to man's.
Kurinio—*Gr. pr.n.*, Cyrenius.
Kûri tin—from man, as a cause ; on account of man.
Kûri willuġ-ġél—the men of this place ; those of this generation.



Kurr—sounds as *Eng.* 'cur.'
Kurraġ—froth ; foam.
Kurraġ-to—froth, as an agent.
Kurraġtoanbuġgulliko—to cause by personal agency to foam.
Kurraġtoanbuġgá—was caused to foam ; foamed.
Kurrai-kurrai—to turn round ; to go round about ; to roll.
Kurraka—the mouth ; entrance ; doorway ; gateway.
Kurraka biruġ—from (out of) the mouth, &c.
Kurrarakai—be quick ; haste ye; *i.q.* karakai.
Kurrauwai—long ; length.
Kurrawitai-kan—being clothed with long raiment ; robed.
Kurréa—carried ; did carry.
Kurri—first ; *cf.* kara.
Kurri biruġ ko—from (out of) the first ; from the first.
Kurriġ—any.
Kurriġ tin—from (on account of) any.
Kurrikoġ—the first-born male ; *cf.* karakóġ, the elder brother.
Kurri korien — not to carry ; carries not ; bears not.
Kurri-kurri—*intensive*, the very first ; the beginning.
Kurri-kurri ka—is the first.
Kurri-kurri kabirug—from the first ; from the beginning.
Kurri-kurri-to—the first, as an agent.
Kirrilliela—bore ; was carrying.
Kurrilli-ġél—the place of carrying ; the carrying places, as the railway.
Kurrilliko—to carry ; to bear.
Kurrin — choked ; suffocated ; stifled ; drowned.
Kurrin—carries, bears, brings forth ; *cf.* karin.
Kurrinanbai—daughter-in-law.
Kurri-uwil koa—in order that... might carry.
Kurriwulliko—to carry away ; to bear away.
Kurri yikora—*mand.*, carry not.
Kurrol—perspiration ; sweat.
Kutha—*pr.n.*, Chusa.
Kuttawai — satiety ; intoxication ; drunkenness ; gluttony ; giddiness.
Kuttawai-ban—one who satiates ; a glutton ; a drunkard.
Kuttawai-kan—one who is in a state of satiety.
Kuttawaiko—to be satiated with food *or* drink ; drunkenness ; gluttony.
Kuttawai kolaġ—to be about to satiate with food or drink.
Kuttawaiye—one whose manner is habitually that of being satiated ; one habitually a drunkard or a glutton.
Kuttawan—satiated.

L

L—pronounced as *Eng*, 'ell.'
La—is sounded as in *Eng.* 'large.'
Ladharo—*pr.n.*, Lazarus.
Latin—*pr.n.*, Latin.
Latinúmba — belonging to the Latin people *or* language.
Le—rhymes with *Eng.* 'lay.'
Lebben—*Eng.*, leaven.
Lebben kiloa—like leaven.
Lebben korien koba—not having leaven ; unleavened.
Lebi—*pr.n.*, Levi.
Lebi-kal—a Levite.
Lebi-ko—Levi, as the agent.
Léjun—*Eng.*, legion.
Lepro—*Eng.*, leprosy.
Lepro-kan—one being in a state of leprosy ; leprous ; a leper.
Lepro-ta—leprosy, as a subject ; the leprosy.

Lepton—*Gr.*, a small coin; a mite.
Lepton-ta—a mite; it is a mite.
Lo—sounds as *Eng.* 'lo'!
Lot—*pr.n.*, Lot.
Lotúmba—belonging to Lot.
Luka—*Gr. pr.n.*, Luke.
Luka-úmba—belonging to Luke.
Luthania—*pr.n.*, Lysanias.

M

Ma—*imp.*, do (a challenge).
-ma—an auxil. particle denoting the *perf. past aorist*, did; done
-ma korien—did not; not done.
Mabogun—a widow.
Mabogun koba—belonging to a widow; a widow's.
Magdala-kálín—(*fem.*), a woman of Magdala; Magdalene.
Mai—sounds as *Eng.* 'my.'
Maiya—a snake; a serpent (the genus).
Makoro-ban—one who fishes; a fisherman.
Makoro—fish (the genus).
Makoró—fish, as an agent.
Makoró birug—away from fish; a piece of a fish.
Makorrin—from fish, as a cause; on account of fish.
Malma—lightning.
Mamuya—a ghost, the spirit of a departed person; not the spirit of a living person, which is marai; *cf.* Marai (*not* mamuya) Yirri-yirri 'the Holy Ghost.'
Man—sounds as *Eng.*, 'man.'
-man—as a particle, denotes *the present tense* of the verb causative.
Mankilli-gél—the place of taking *or* receiving, as the counter of a shop; the bank; the treasury.
Mankilli-kan—one who takes in hand; a doer; a servant.
Mankilliko—to take in hand; to do; to receive.
Mankilli kolag—about to take in hand.
Mankillin—now taking; holding; doing; receiving.
Manki-ye—one who is a habitual taker; a thief.
Mankiye-ko—to (against) a thief.
Mankiye nukug-ka—a taker of women; a woman stealer; an adulterer.
Manki yikora—*prohib. imp.*, do not steal; do not take.
Man korien—*neg.*, did not take.
Mankulla—have taken in hand; did take; took.
Man pa—*privative of effect*, unable to take; could not accomplish the taking hold of.
Mantala—did take, at some former period.
Mantan—does take hold of.
Mantilléa—*imp.*, take it.
Mantilliko—to take; to receive.
Mantillin—now receiving.
Mantillinún wal—will certainly take; it shall be taken.
Mantoara—that which is taken, received *or* held; the deposit; the theft.
Manumbilla—*imp.*, permit to take; let take.
Manumbilliko—to allow to take; to let take.
Manún—*fut.*, will take.
Manún wal—will certainly take; shall take.
Mara—*imp.*, take; do take; take hold; receive.
Marai—spirit; soul of a living being not a ghost; which is mamuya.
Marai-kan—one who is a spirit; having a spirit.



Marai-kan-to—one possessing a spirit, acting as an agent.
Marai koba—belonging to the spirit *or* soul; of the spirit.
Marai-marai—actively engaged doing something; busy; busily employed.
Marai nurúnba—spirits belonging to you; your spirits; your souls.
Marai-to—the spirit, as an agent.
Marai yirri-yirri—the spirit sacred; the Holy Spirit.
Marallía—*imp.*, continue to take; receive.
Marátha—*pr.n.*, Martha.
Mara-uwil—*opt.*, that..... may take.
Mara-uwil koa—*subj.*, in order that...might take *or* receive.
Mari—*pr.n.*, Mary.
Maro—an indigenous thorn; a thorny bush; a bramble.
Mata-ye—one habitually given to greediness; a glutton. Also, Matayei.
Mataye-koa-katéa-kún—lest any greediness (gluttony, surfeiting) should be.
Máttara—the hand.
Máttarrin—from (on account) of the hand; by the hand, as an instrument.
Máttaró—the hand, as the agent; with the hand.
Máttaroa — with (accompanied with *or* through) the hand, as an instrument.
Matti—*dual*, acts together; did together.
-mau—rhymes with *Eng.* 'cow.'
-ma-u—the causative particle in the optative and subjunctive form of the verb.
Meapa—recently cultivated *or* planted.
Meapala—*aor. def.*, planted, at some certain time past.
Meapulla—planted; did plant.
Meapullía — *imp.*, plant; do plant.
Meapulliko—to plant, set, cultivate.
Me—sounds as in *Eng.* 'may.'
Mentha—*Lat.*, mint.
Mi—is sounded as *Eng.* 'me.'
Mikan—presence; fronting; in the face of; before.
Mikan-ta—the presence.
Mikan tako—in the presence of; before.
Mimá—did cause to stay.
Mimulliko—to detain; to urge to stay.
Mín—sounds as *Eng.* 'mien.'
Minn—sounds as in *Eng.* 'mint.'
Mina—*Gr.*, a pound.
Minarig?—what?
Minarig-bo?—what very thing?
Minarigbo—any selfsame thing; anything.
Minarig-ke?—what is? what are?
Minarig tin?—what from, as a cause? wherefore? from what cause? why?
Minbilliko—to crush; to grind.
Minbinún—will grind.
Minbinún wal—will certainly crush *or* grind; shall grind.
Minka—*imp.*, wait.
Minkéa—remained; waited.
Minki — any mental or moral feeling; the feeling of sympathy; sorrow; compassion; penitence; patience; repentance; pondering.
Minki kabirug—from (out of) such a feeling.
Minki kakilliela—was sympathising.
Minki kakilliliela—was and continued to sympathise *or* feel penitent, &c.

Minki kakilliko - to be in a state of inward feeling; to sympathise; to sorrow; to mourn; to be penitent.
Minki kakulla - sympathised; have sympathised.
Minki-kan -one who sympathises *or* feels sorry and repents.
Minki-kanne -sympathy; any inward feeling; repentance.
Minki-kanne-ta--sympathy it is; the sympathy.
Minki kāuán--will sympathise (sorrow, repent).
Minki kātan -sympathises; repents.
Minki kerica--without feeling.
Minki-laġ -sympathises; feels sorrow; repents.
Minkilliko -to wait (stay, dwell)
Minkin -waits; dwells; delays.
Minnán!--what are actually present? how many? how much?
Minnuġ?--what things, as the object?
Minnuġ-ban?--what thing now about (I, we, you, &c.)
Minnuġ-banún!---what will... do? what will be done!
Minnuġ-banún-kan!--what now will some one do?
Minnuġ-lanún wal?--what will ...certainly do? what shall be done?
Minnuġbo *or* minnambo--something; anything; somewhat.
Minnuġbo-minnuġbo---many things; everything; all things.
Minnuġ-bulliela?—what was going on? what was doing?
Minnuġ-bulliko—(an interrogative form of the verb) what is doing? what is going on?
Minnuġ-bulli kolaġ--about to do something.
Minnuġ-bullinún?—what will be going on *or* doing.
Mipparai—honeycomb.
Mipparai kabiruġ—from (out of) honeycomb.
Mirka—perhaps; *i.q.* murka.
Mirka-ta—perhaps it is.
Mirkin—virginity: purity.
Mirkun--pure; clean.
Mirobunbillia—*imper. and permissive*, permit to continue to take care of *or* save.
Miromá — took care of; did keep; did save.
Miroma-bunbilla--*imp.*, permit to take care of *or* save.
Miromanún—will take care of; will save; will occupy.
Miroma pa--*privative*, did (not) take care of; without care of.
Miromulla---*imp.*, take charge of, if necessary.
Miromullia--*imp.*, continue to take care of; save and continue to save.
Miromulli-kan—one who takes charge of (watches over, saves from harm); a saviour.
Miromulliko—to take charge of; to take care of; to watch over; to keep; to save from harm.
Mirrál—desolate; unproductive; barren; poor.
Mirrálla, murulla---a maid; having no husband; barren; poor.
Mirrál kaiko—for the miserable.
Mirrál-lo--the poor and destitute, as agents.
Mirrál-mirrál-kan—one who is in a miserable state; poor; destitute.
Mirriġil — ready; prepared to remove *or* to go a journey.
Mirro-mirromá— rubbed and continued to rub.
Mirromulliko—to rub.
Mirug -the shoulder.
Miruġ ka—on the shoulder.
Mita—a sore.



Mita-mitaġ—sores ; full of sores.
Mittéa—waited ; did wait.
Mitti—small ; little ; a little one ; the youngest child.
Mitti—the youngest son.
Mitti-ko—the youngest son, as the agent.
Mittilliela — waited and continued to wait ; was waiting ; waited ; stayed ; remained.
Mittilliko—to wait *or* remain.
Mittillin—now waiting.
Miyá—hindered ; prevented.
Miyelliko—to hinder.
Moiya—cool.
Moiya koa—in order to cool ; that...might cool.
Mokál—arms ; weapons of war-fare.
Money—*Eng.*, money.
Moni-ġél—money-place ; a purse ; a bank.
Moni-ko—money, as the agent.
Moriġ—a particle ; a very small bit ; a mote ; dust.
Moroko—the sky ; the visible heavens ; heaven.
Moroko kaba—is in heaven.
Moroko kabiruġ — from (away from) the sky ; from heaven.
Moroko kako—in *or* to heaven.
Moroko koba—belonging to the sky *or* heaven.
Moroko lin—from (on account) of heaven, as a cause ; from heaven ; of heaven.
Moron—life.
Moron-ba—lives ; is alive.
Moron-ba-katéa-kánún—will be alive again ; will live again.
Moron kakilliko—to be in a living state ; to be alive ; to live.
Moron-kan ta—they (he) who are alive ; the living.
Moron kánún—will be alive ; will live.
Moron kátan— is in the state of living ; is alive ; lives.
Moron ko—for life.
Moron koa katéa-kún — lest ... should be alive again ; lest ...should be saved alive.
Moron-ta katéa-kánún—life will be again ; the life is to be again.
Moron tin—from (on account of) life.
Moron tin kátan—from (on account of) being alive.
Mot—sounds as *Eng.* 'mote.'
Mothé—*pr.n.*, Moses.
Mothé-ko—Moses, as the agent.
Mothé-to—Moses, as the agent.
Mothé-to noa—Moses he, as the agent.
Mothé-úmba— belonging to M
Motilliela — did smite on the breast.
Motilliko—to smite the breast.
Mu—sounds as in *Eng.* 'moon.'
Muġ—rhymes with *Eng.* 'bung.'
Muġga-má—did wrap up.
Muġga-ma-toara—that which is wrapped up *or* swaddled.
Muġgamulliko—to cause to be covered ; to wrap up in soft 'ti'-tree bark as clothing ; to swaddle ; to swathe.
Mukkaka — the noise which a bird utters ; to cackle ; to crow.
Mukkakaka tibbinto—the crow of a cock.
Mukkin—the form of address to a young female ; maid !
Mularéa-kan—one wounded by an instrument ; one caused to become wounded by an instrument.
Muluġ—close by ; nigh at hand.
Muluġ kakilliela—was and continued to be close by.
Muluġ kakilliko—to be near.
Mum— for its sound *cf.* *.
Mumbilla—*imp.*, lend ; do lend.
Mumbillan—does lend.
Mumbillé-in—lent ; did lend.

Mumbilliko—to lend.
Mumbinûn—will lend.
Mumbitoara—that which is lent; the loan; the debt.
Mupai—fast, shut, silent, dumb.
Mupai kakilliko—to be fast, as the mouth; to be silent *or* dumb; to hold your peace.
Mupai kakillinûn—will be fast *or* dumb; will be silent.
Mupai kakulla—was fast; was silent; held their peace.
Mupai umulliko—to cause to be silent *or* dumb.
Mûr—sounds as *mur* in *Eng.* 'murder,' but the *r* is rougher.
Mur—sounds as *Eng.* 'moor'; *cf.**
Marka—*see* mirka.
Murkun—pure; clean; free of superfluity; *cf.* mirkun.
Muron—ointment.
Murrá—ran; did run.
Murra—to run; to flee away.
Murrabunbilliko—to let run.
Murrabunbilla—*imp.*, let run.
Murrài—good; well; patient; in a general sense; *cf.* murroi *and* murrárag.
Murrài-kakillikanne—the thing which is in a state of well-being; happy, if in prosperity; patient, if in adversity.
Murrài-kakilliko — to be good; to be well pleased; to be happy.
Murrakin — a young female; maiden; virgin; *cf.* mukkin.
Murrakin-to—a young female, as the agent.
Murrapatoara—that which is run out; anything numbered.
Murrapullikanne—the taxation; the thing that counts *or* numbers.
Murrapulliko—to run out; to number; to tax each one.
Murrárag—good; right; just; proper.
Murrá-murrárag—*intens.*, very good; excellent.
Murrárag kakilli-kan—one who is and continues to be in a good state; one who is righteous; a righteous one.
Murrárag kakillikanne — anything that is good *or* righteous; righteousness.
Murrárag kakilliko—to be in a good state; to be well off *or* happy.
Murrárag koiyelliela — worshipped.
Murrárag koiyelliko—to be good, in manner; to worship.
Murrárag-tai—the good, indefinitely; the just; the righteous.
Murrárag-ta—a good thing.
Murrárog-tara—good things.
Murrárag wiyelliela—was saying good; was praising.
Murrárag wiyelliko—to speak good; to praise.
Murrarig—within; into; inside.
Murriug—forward; onward.
Murriug kolag—about to go forward.
Murrin — the body; *cf.* marai —the soul; the spirit.
Murrinauwai—a floating vessel; canoe; boat; ship; the ark.
Murrin kiloa—like a body.
Murrin ko—for the body.
Murrin tin—from (on account of) the body, as an instrumental cause.
Murrin-murrin—frequent; very often; often-times.
Murrog-kai—a sort of wild dog, like a fox.
Murroi—peaceful; at his ease; in peace; *i.q.* murrài; *cf.* also murrárag.
Murrulliko—to run away; to flee.
Murrug—within; in; *locally.*

Murruġ ka—is within; is inside.
Murruġ ka temple la—is inside *or* within the temple.
Murruġ-ka-má—pressed upon.
Murruġ-kámulliko—to cause to let be overcome, as water runs within and overcomes; to let be choked *or* drowned.
Murruġ-ká-ma—was caused to let be overcome *or* smothered; was choked.
Murruġ kolaġ—about to go in.
Muta-mután—powder; dust.
Mutard—*Eng.*, mustard.
Mutuġ—a crumb; a small piece; a bit; a mote.

NOTE.—*This Lexicon is incomplete; the author was working on it at the time of his death.*—ED.

PART IV.

THE APPENDIX.



APPENDIX.

(A.)

A SHORT
GRAMMAR AND VOCABULARY
OF THE
DIALECT SPOKEN BY THE MINYUG PEOPLE,
on the north-east coast of New South Wales.

(By the Rev. H. Livingstone, Wimmera, Victoria.)*

I. THE GRAMMAR.

The Minyuġ dialect is spoken at Byron Bay and on the Brunswick River. The natives on the Richmond River have a sister dialect called the Nyuġ; those on the Tweed call their own Gando *or* Gandowàl, but the Minyuġ they call Gendo. The words minyuġ and nyuġ mean 'what'? or 'something,' for they are used either interrogatively or assertively. Similarly, the words ġando and ġendo mean 'who'? or 'somebody.' These three dialects are so closely related that they may be regarded as one language; it is understood from the Clarence River in New South Wales northward to the Logan in Queensland. For this language the aborigines have no general name.

It is well known that the Australian dialects are agglutinative, everything in the nature of inflection being obtained by suffixes. To this, the Minyuġ is no exception; so that, if I give an account of its suffixes, that is nearly equivalent to giving an exposition of its grammar. It will, therefore, be convenient to take, first, such suffixes as are used with the noun and its equivalents, and, afterwards, those that may be regarded as verbal suffixes. The words that take what may be called the noun-suffixes are (1) Nouns, (2) Adjectives, and (3) Pronouns.

NOUNS and ADJECTIVES.

As the same general principles apply to both nouns and adjectives, these may be examined together as to (1) Classification, (2) Number, (3) Gender, (4) Suffixes.

*Written for this volume at my request.—ED.

1. Classification.

Nouns in Minyuġ may be arranged thus:—

Life-nouns.

(1.) Persons (*masc.*); all proper and common names of males.
(2.) Persons (*fem.*); all proper and common names of females.
(3.) Animals; all other living creatures.

Non-life nouns.

(1.) Names of things. (2.) Names of places.

I divide them into *life-nouns* or nouns denoting living beings, and *non-life nouns* or names of things and places, because the former often join the suffixes to lengthened forms of the nouns, while the non-life nouns have the suffixes attached to the simple nominative form. Again, subordinate divisions of both of these classes is necessary, because the adjectives and pronouns often vary in form according as they are used to qualify names of human beings, or animals, or things.

A few examples will make this plainer. If a man who speaks Minyuġ is asked what is the native word for 'big' or 'large,' he replies, kumai. This kumai is the plain or vocabulary form, which may be used on all occasions to qualify any kind of word. But if a native is speaking of a 'large spear,' he will usually say kuminna ćuan. Either kumai *or* kuminna will suit, but the longer form is more common; kuminna is used only to qualify such things as spears, canoes, and logs, and never to qualify persons and places. If a native is speaking of a 'big man,' while he might say kumai paigàl, the usual form is kumai-bin, which is then a noun; but since all nouns can also be used as adjectives, the longer form kumai-bin paigàl is also correct. To express, in Minyuġ, 'that boy is big,' we might say either kully kumai-bin ćubbo, *or* ćubbo kumai. The feminine form of kumai is kumai-na-gun, which is only the suffix -gun added to the form in -na; like kumai-bin, this is either a noun, when it means 'a big woman,' or an adjective used to qualify a feminine noun. The suffix -gun is sometimes added to the plain form; as, mobi, 'blind,' mobi-gun, *fem.*; sometimes to the masculine form; as, baliġ-gàl, 'new,' 'young,' baliġ-gàl-gun, *fem.*; and sometimes to the form in -na; as, kumai-na-gun. Some adjectives have only two forms, while others have three, four, and even five. In some cases different words are used, instead of different forms of the same word. The principal suffixes used for the masculine are, -bin, -gin, -jàra, -rim, -ri, -li, -gàri, -gàl. The table given below, for ordinary adjectives, adjective pronouns, and numerals, illustrates these uses. Forms rarely used have a † after them.

EXAMPLES of the SUFFIXES of ADJECTIVES.

Plain form, qualifying any noun.	Masculine form *or* masculine noun.	Feminine form *or* feminine noun.	Form qualifying animals and places.	Form in -n *or* -na qualifying things.
1.	2.	3.	4.	5.
Kumai, 'big, large.'	Kumai-bin.	Kumai-na-gun.	Kumai.	Kumai-nyon.*
Bijuġ, 'small,' like a point.	Bijuġ-bin.	Bijuġ-na-gun.	Bijuġ-gàluġ.	Bijuġ-nan.
Korára, 'tall, long.'	Kora-rim.	Kora-na-gun.	Korara.	Kora-na.
Bumbai, 'straight.'	Bumbai-bin.	Bumbai-na-gun.	Bumbai.	Bumbai-na.
Yilyul, 'sick.'	Yilyúl-gàri.	Yilyúl-gàr-gun.	Yilyúl-gàri.	
Kujin, 'red.'	Kuj-àrim.	Kuj-àri-gun.	Kuj-àri.	Kujin-na.
Balin, 'new'; 'young.'	Baliġ-gàl.	Baliġ-gàl-gun.	Baliġ-gàl.	Baliġ-gun-na.
Kurella, 'old.'	Kićom.	Merruġ.	Kurella.	Kurella-na.
Mobi, 'blind.'	Mobi.	Mobi-gun.	Mobi; mobi-gàri.	**also*
Kugàri, 'mad.'	Kugàri.	Kugàri-gun.		Kumin-na.
Pronouns.	———	———	———	———
Kully, kullai†, 'this here'; 'he (she, it) here.	Kully.	Kulla-na-gun.	Kully.	Konno.
Mully, mullai†, 'that there'; 'he (she, it) there.'	Mully.	Mulla-na-gun†.	Mully.	Monno.
Kaiby, 'another.'	Kaibi-jàra.	Kaibi-jàra-gun.	Kaiby.	Kaibi-na.
Numerals.	———	———	———	———
Yabúru, 'one.'	Yaburu-gin.	Yaburu-gin-gun.	Yaburu.	Yabunon.
Bula, bulai†, 'two.'	Bulairy†.	Bulairi-gun†.	Bula.	Bula-na.

The adjective dukkai, 'dead,' takes numerous forms; thus:—2. dukkai, dukkai-bin†; 3. touara-gun, dukkai-gun†, dukkai-bin-gun†, dukkai-gun-bin†; 4. dukkai, dukkai-bin†.

2. Number.

Nouns and adjectives do not change their form to denote number. The word paigȧl may mean one 'man,' or any number of 'men.' With regard to the pronouns, some of them are singular, some dual, some plural, and some of them indefinite so far as number is concerned. The number of a noun is generally known by the use in the same sentence, or in the context, of a singular, dual, or plural pronoun, or by the scope of the sentence or other surrounding circumstances.

3. Gender.

There are two ways by which the feminine is distinguished from the masculine—either by a different word or by adding the termination -gůn, of which the *u* is always short; as:—

Masculine.	*Feminine.*
Mobi, 'a blind man.'	Mobi-gun, 'a blind woman.'
Yérubilgin, 'a male singer.'	Yérubilgin-gun, 'a female singer.'
Kiéom, 'old man.'	Merruġ, 'old woman.'
Ćubbo, 'boy.'	Yagȧri, 'girl.'
Koroman, male 'kangaroo.'	Imarra, female 'kangaroo.'

PRONOUNS.

These are:—(1) Personal pronouns, (2) Demonstratives, (3) Indefinite pronouns, (4) Numerals, and 5) Interrogatives.

Personal pronouns.

Singular.	Gai, 'I.'	Wé, 'thou.'	Nyuly, 'he'; nyan, 'she.'
Plural.	Gully, 'we.'	Buly, 'you.'	Ćannȧby, 'they.'

The Minyuġ has no simple dual, although there are compound terms and phrases denoting the dual number; such as, ġulliwé, ġullibula, 'we two'; wé ġerriġ, 'you two,' 'you and another.' The personal forms of bula are sometimes used as dual pronouns; as, bulaily, 'they two,' *masc.*, and bulaili-gun, 'they two, *fem.*; and even such phrases as wé ġerriġ bulaily and wé ġerriġ bulaili-gun, 'you two,' are used.

Demonstratives.

Besides these, there is a peculiar class of words, which may be called demonstratives. When used as predicates, they have the general meaning of 'here,' 'there,' *or* 'yonder.' They are often used as demonstrative adjectives, and then mean this,' 'that



'these,' 'those.' As such, they usually agree in form with the nouns which they qualify, that is, they take similar suffixes. Often, however, the noun is omitted, and then they become true personal pronouns, retaining whatever suffix they would have if the noun were used. For example, the word kully, used as a predicate, means 'here'; as, paigàl kully, 'a man is here'; but paigàl kully yilyul means 'this man is sick'; and, omitting paigàl, kully yilyul means 'he is sick'; kully thus means 'here'; 'this'; 'the'; 'he here'; 'she here'; and 'it here.'

Such words are real demonstratives, and must be carefully distinguished from ordinary adverbs of place; for, often an adverb of place is, as it were, promoted to the rank of a demonstrative, and in this way it may come to take the place of a personal pronoun. This may account for the fact that the third personal pronouns are so numerous, and have little or no etymological connection in Australian dialects. These demonstratives are kully, mully, killy, kunde, kanyo, mùn, kam, kaka, ka, and kaba. As these are sometimes doubled or reduplicated and have some other variations in form, the following scheme may be convenient :—

Singular.	*Plural.*
I.—Kully, kù-kully, 'this'; 'the'; 'he (she, it) here'; 'this here.' II.—Kulla-na-gun, 'this'; 'she here.' III.—Konno, ko-konno, 'this'; 'it here,' IV.—Kùlly, kù-kully; kùkai; kullai, kù-kullai; 'here.'	Mùnyo; *sometimes* mùn.
I.—Mully mù-mully, 'that'; 'the'; 'he (she, it) there.' II.—Mulla-na-gun, 'that'; 'she there.' III.—Monno, 'it there.' IV.—Mully, mù-mully; mullai, mù-mullai; 'there.'	Kámo, ka-kámo; *sometimes* kám,
I.—Killy, ki-killy, 'yon'; 'he'; 'he (she, it) yonder.' II.—Killa-na-gun, 'yon'; 'she yonder.' III.—Kundy, 'it there'; 'it.' Kanyo, ka-kanyo, 'this'; 'it near.' IV.—Kanyo, ka-kanyo, 'here.'	Kaka.

I. is the common masculine form used as an adjective or pronoun. II. is the feminine form so used. III. is the neuter form so used. IV. is used as a predicate for masculine, feminine, and neuter.

Demonstratives used either as singular or plural are—ka, 'it'; *plu.*, 'they in that place there'; kaba, 'it'; *plu.*, 'they there.'

The Nyuġ dialect, instead of kully and mully, has muġga and kuġga; thus:—

Singular.		*Plural.*
Masculine.	Feminine.	
Muġga.	Muġgun.	Maka.
Kuġga.	Kuġgun.	Kaka.

Kaka is thus a recent addition to the Minyuġ dialect. It is at present almost exclusively used instead of ćannaby. Maka is sometimes used for mully, but always as a singular. Kuġga is used in the sense of 'he out there.' So it is evident that ka is the root form of all the demonstratives beginning with *k*, and ma of those beginning with *m*. Most of the plural demonstratives are formed from ka and ma; thus, kama consists of ka+ma, maka of ma+ka, and kaka of ka+ka; yet there are many doubled forms that are singular. Ma, however, is used, but not as a demonstrative. Ka, ma, ly, ba, and nyo are all root-forms.

Indefinite pronouns.

There are four indefinite pronouns:—Kurrálbo, 'all'; kaiby, 'another'; undúru, unduru-gun, unduru-na, 'some'; and ġerriġ, 'both'; to these may be added the adjective kumai, which is sometimes used in the sense of 'much' *or* 'many.'

Kurrálbo has but one form, viz., kurrál, but it is never used without the addition of the ornamental particles, -bo *or* -juġ. The four forms of kaiby have been given already. Gerriġ has but one form.

Numerals.

Strictly speaking, the language has only two words, yaburu and bula, that can be called numerals. Yet, by doubling and repeating these, counting can be carried on to a limited extent; as,

Yabúru, 'one.'	Bula-bula, 'four.'
Bula, 'two.'	Bula-bulai-yaburu, 'five.'
Bulai-yaburu, 'three.'	Bula-bula-bula, 'six'; &c.

Yabúrugin, and yaburu-gin-gun are sometimes used for the singular personal pronouns, and bulaily and bulaili-gun for the dual. Other uses of these numerals may be seen in—yaburugin yúnbully, 'go alone' (said to a male); yaburugingun yúnbully, 'go alone' (said to a female); yaburu-min-ba, 'at once,' *or* 'with one blow,' 'with one act'; bula-nden, 'halves'; bula-ndai, bula-ndai-gun, 'twins.'

Interrogatives.

In Minyuġ, the difference between an interrogative sentence and an assertive one consists, not in any different arrangement of the words, but simply in the tone of the voice. Therefore the



words which we call interrogatives have also assertive meanings. For example, the expression ġen kuġgallen, taken as an assertive, means 'somebody calling,' but, as an interrogation, 'who is calling'? thus, ġen represents 'who'? *or* 'somebody'; it is used like the life-nouns and personal pronouns. In the same way, minya, minyuġ, minyuġbo, mean 'what'? or 'something.' There is also inji, winjiṭ, which means 'where'? or 'somewhere.' Another word of the same kind is yilly, 'in what place'? and 'in some place.' Such words are the connecting links between the nouns and the verbs.

4 (*a*). Suffixes to Nouns.

The suffixes used with nouns are the following:—

1. -o.

This is usually said to be the sign of the agent-nominative case, but it also denotes an instrumental case; *e.g.*, buman ġaio wanye murrunduġgo, 'I will beat you *with-a-club*.' Here the words for *I* and for the *club* both have this suffix. Yogùm ġai yuġgan bumbumbo, 'I cannot go *with-swollen-feet*.' Here the word, '*swollen feet*,' has this form.

2. -nye, -ne, -e, -ġe.

This may be called the accusative suffix. It usually follows the use of such transitive verbs as buma, 'beat'; na, 'see'; iġga, 'bite'; wia, 'give to'; bura, 'take out.' As a general rule, only life-nouns and personal pronouns take this suffix. Non-life nouns retain their plain nominative form. Since adjectives and adjective pronouns agree in form with the nouns they qualify, it follows that they have a twofold declension. The accusative form of 'that man' is mullanye paigànnye; of 'that tomahawk,' the accusative is mully bundan.

Examples of its use are:—Mullaio ġunye yilyulman, 'he will make me sick.' Wanye yilyulman mullaio, 'he will make thee sick.' Ġaio mullanye yilyulman, 'I will make him sick.'

Sometimes either the form in -o or in -nye is omitted.

3. -na, -a.

This is used to denote the genitives; as, paigànna koġgàra, 'a man's head'; taiċumma jennuġ, 'a boy's foot.' This form in -na belongs only to life-nouns and words connected with them. It is the same that is used with adjectives qualifying things; so that unduruna ċuan may mean either 'some spear' or 'somebody's spear.' There are also other forms to denote possession. When followed by this case, the interrogative minyuġ takes the sense of 'how many'? as, minyuġbo kittomma nogùm? 'how many dogs has the old man'?

4. -go, -go-by, -gai.

The meaning of these is 'to, of, for.' The by may be taken as a variation of bo, and, like bo, very little more than an ornament of speech. Go is suffixed to all kinds of nouns to denote 'to,' -go-by and sometimes -go to non-life nouns, in the sense of 'for,' and gai to life-nouns, in the same sense.

Examples of its use are:—Yilly ćubbulgun killagóby kundalgóby, 'where is the paddle of that canoe'? Gaio kindan junaġ bundango, 'I will make a handle for the tomahawk.' Gaio ćuan kinan ćubbogai biaġgai ġerriġgai, 'I will make spears for both the boy and the father.'

5. -gàl, -jil, -gàl-lo, -na-gàl, -na jil.

The suffixes -go and -gàl correspond to one another in the sense of 'to' and 'from.' Inji-go wé means 'where are you going to'? inji-gàl wé is 'where are you coming from'? ġai kamgàl, 'I come from there.' Jil is a variant-form seldom used. The life-nouns add -gàl *or* -jil to the form in -na; as, paigànna-gàl, 'from the man.' Sometimes -gàl takes the form gàl-lo, and then has the meaning, of 'in coming' *or* 'when coming,' This is apparently the agent-nominative added to a strengthened form in -gàl.

6. -ba.

Ba is simply a locative form. Probably there is some connection between it and -bo and -by, which may be regarded as little more than ornaments. It is sometimes found as a termination to names of places. Its principal use as a noun-suffix is to strengthen the simple forms of life-nouns, and thus form a new base for the addition of the suffixes.

7. -ma, -bai-ma.

Ma is rarely used as a noun-suffix, but, when so used, it has the meaning of 'in'; *e.g.*, walo dulbaġga ballunma, 'you jump in the river'; the longer form is used with life-nouns; as, warré paigàl-baima konno, 'carry this with the man.'

8. -a, -bai-a.

This takes the meaning of 'from,' 'out of.' Examples of its use:—bura junaġ bundanda, 'pull the handle out of the tomahawk'; bura monno ćuan pagàlbaia, 'pull that spear out of the man.' It often denotes possession; as, ġaiabaia ćuan, 'I have a spear.'

9. -e, -ai, -ji, -bai

This is the converse of the particle -a; it means 'into.' Ji is used with nouns ending in -in; as, umbin-ji, 'in the house.' Ba-i has the *i* added to the strengthening suffix *ba*; as, pagàlbai, 'in the man.'



10. -no, -ba-no.

This is used after certain verbs of motion; as, koroally wé bon-no, 'go round the camp'; but koroally paigál-bano, 'go round the man.' It is also used in such sentences as kaġga kúg ballunno, 'carry water from the river.' Its meaning may be given as 'from,' 'around,' 'apart,' and the like.

11. -urrugan.

This means 'with.' It may be regarded as a kind of possessive; *e.g.*, yilly nogùm-urrugan paigál may be translated, 'where is the dog's master'? *or* 'where is the man with the dog'? There is a phrase walugára, 'you also,' which has some connection with this; the ġ is intrusive between vowels to prevent hiatus.

12. -jùm.

Jùm means 'without.' Yilly nogùm jùm paigál? 'where is the dog without a master'? This is one of the verbal suffixes.

13. -gerry.

The peculiarity of this suffix is that, whilst it follows the rules of the noun-suffixes, it has a verbal meaning. For instance, kwáġ-gerry ġai, 'I wish it would rain'; nyan minyuġ-gerry kúg, 'she wants some water'; ġai killa-gerry umbin-gerry, 'I would like to have that house'; yogùm gai mulla-gerry ćulgun-gerry, 'I do not like that woman.'

Many of these are merely additions to the simple nominative case, and are not used for inflection. To these may be added the suffix -bil, which is used to turn some nouns into adjectives; as, woram, 'sleep,' woram-bil, 'sleepy.' All terms for relatives are usually strengthened by -jára and -jár-gun; *e.g.*,

Yirabúġ / Yirabúġ-jára } a 'male cousin.' Yirabúġ-gun / Yirabúġ-jár-gun } a 'female cousin.'

Adjectives generally agree in termination with the nouns they qualify; but it should be noticed they do not follow any hard and fast rule. The suffix may be dropped from the adjective; more frequently it is dropped from the noun and retained with the adjective; and rarely, when the sentence can be understood without it, it is dropped from them both. On the other hand, this rule is carried out to an extent that surprises us. For instance, nubuġ and nubuġ-gun mean 'husband' and 'wife,' but the longer form of nubuġ-gun is nubuġ-jár-gun. Now, Kibbinbaia means 'Kibbin has,' and to say 'Kibbin has a wife,' would usually be Kibbinbaiagun nubuġjárgun. Again, bura jin ġaiabaia mia would mean 'take the speck out of my eye'; where ġaiabaia and mia agree in termination, yet mia has the shorter non-life form and ġaiabaia has the longer life form.

Suffixes as Verbal Interrogatives.

The interrogatives seem to be the connecting link between the nouns and the verbs. This arises from the fact that they take both the noun and the verbal suffixes. For instance, while inji 'when'? takes, at times, the forms inji-go and inji-gàl, it also becomes inji-gun and inji-gun-ga, and these last terminations are verbal suffixes. The word minyuġ 'what'? may also take such forms as these:—minyuġallela? 'what are you doing'? minyuġen? 'what is the matter'? minyuġoro? 'what is done'? In form, there is really no distinction between interrogative and assertive sentences; hence any interrogative may have also an assertive meaning; minyuġallela ġai, therefore, may mean 'I am doing something.' In this dialect, there is a grammatical distinction between the imperative, the affirmative, and the negative forms of speech; but all these forms may be made interrogative by the tone of the voice.

Suffix-postpositions used with Nouns and Pronouns.

It may be as well to ask, at this stage, if there are any prepositions in Minyuġ. There is a large number of words denoting place; most of them are simple adverbs, and some of them demonstratives, and some occasionally have such a relationship to the noun that they can only be regarded as fulfilling the office of prepositions. They are not always placed before the noun, the Minyuġ having the greatest freedom with respect to the collocation of words. The word kam, which is among the demonstratives, may also be regarded at times as a preposition. When a native says walo kam kubbàl kyua, which is, literally, 'you to scrub go,' why should not kam be called a preposition? In the same way, kaġga kubbàl means 'out to the scrub.'

There are a few words of this kind that have a limited inflection; *e.g.*, balli *or* ballia means 'under'; juy, jua, junno are 'down,' 'into'; bundagàl, bundagàlly, bundagàlla, 'near.' Of these, the particular form used is that which agrees in termination with the noun qualified.

Every word in Minyuġ ends either with a vowel or a liquid, and there are certain euphonic rules to be followed in connecting the suffixes with each kind of ending. In the following tables examples will be given of each kind. In Table I., all the inflecting suffixes will be joined to mully. In Table II. will be found the singular personal pronouns, which contain some irregularities, and a life-noun ending in *l*, *m*, *n*, *ng*, *ra*, or *o*. It will, however, be unnecessary to give in full the declension of these.

In Table III., four non-life nouns are chosen, ending in *-l*, *-n*, *-in*, and *-ra*, and the terminations given are those numbered 1, 8, 9, From these examples, all other forms can be understood.

EXAMPLES of the USE of SUFFIXES.

TABLE I.

	Suffixes as used			Suffixes as joined to -mully	
	With life nouns.	With non-life nouns.	General meaning.	With life-nouns.	With non life-nouns.
1.	O.	O.	Action.	Mullai-o.	Mullai-o.
2.	Nye, ne, ġe, e.	Same as *Nom.* 1.	Accusative.	Mulla-nye.	Mully.
3.	Na, a.	Not in use.	Genitive.	Mulla-na.	
4.	Gai, go.	Go, go-by.	'For; to; of.'	Mulla-gai.	Mulla-go, -goby.
5.	Na-gàl, na-jil.	Gàl, gàl-lo†.	'From.'	Mulla-na-gàl.	Mulla-gàl.
6.	Ba.	Ba.	'At; with.'	Mulla-ba.	Mulla-ba.
7.	Bai-ma.	Ma.	'In.'	Mulla-bai-ma.	Mulla-ma.
8.	Ba-ia.	A, ba-ia†.	'From; out of.'	Mulla-ba-ia.	Mulla.
9.	Bai.	E, ai, ji.	'Into; in; to.'	Mulla-bai.	Mully.
10.	Ba-no.	No.	Indefinite.	Mulla-bano.	Mulla-no.
11.	Urrugan.	Urrugan.	'With.'	Mull-urrugan.	Mull-urrugan.
12.	Jùm.	Jùm.	'Without.'	Mulla-jùm.	Mulla-jùm.
13.	Gerry.	Gerry.	Verbal; 'wish *or* like.'	Mulla-gerry.	Mulla-gerry.

EXAMPLES of the DECLENSION of NOUNS and PRONOUNS by the USE of SUFFIXES.

TABLE II.

Case.	Ngai, *'I.'*	Wé, *'thou.'*	Nyuly, *'he.'*	Paigal, *'a man.'*	Nogum, *'a dog.'*	Kibbin, *'a man's name.'*	Biang. *'a father.'*	Kéra, *'a cockatoo.'*	Chubbo, *'a boy.'*
Nom. 1.	Ngai.	Wé.	Nyuly.	Paigal.	Nogum.	Kibbin.	Biang.	Kéra.	Chubbo.
2.	Ngaiot.	Wálo.	Nyulaio.	Paigallo.	Nogumbo.	Kibbindo.	Bianggo.	Kéro.	Chubboio.
Acc.	Nganye.	Wanye.	Nyulanye.	Paiganye.	Nogumme.	Kibbinye.	Biangge.	Kenne.	Chubbonge.
Gen.	Nganna.	Wangga.	Nyulangga.	Paiganna.	Nogumma.	Kibbinna.	Biangga.	Kenna.	Chubbonga.
Dat. 1.	Ngaia.	Wia.	Nyulangai.	Paigalgai.	Nogumgai.	Kibbingai.	Bianggai.	Kéragai.	Chubbogai.
Abl.	Ngaiabáno.	Wiabano*.	Nyulabano.	Paigalbano.	Nogumbano.	Kibbinbano.	Biangbano.	Kérabano.	Chubbobano.

* *Or* Wanggabano.

TABLE III.

Case.	Kundal, *'a canoe.'*	Bundan, *'a tomahawk.'*	Umbin, *'a house.'*	Wébara, *'a fire-stick.'*
Nom. 1.	Kundál.	Bundan.	Umbin.	Wébára.
2.	Kundálloт.	Bundando.	Umbinjo.	Wébáro.
Dat. 2.	Kundálle.	Bundande.	Umbinje.	Wébáre.
Abl.	Kundálno.	Bundanno.	Umbinnyo.	Wébánna.
Abl. 2.	Kundálla.	Bundanda.	Umbinja.	Wébára.



VERBS.

4 (*b*). Suffixes to Verbs.

Imperative and Affirmative Forms.

The imperative, in the Minyuġ dialect, is the simplest form of the verb; it will therefore be quoted as the stem of the verb. In true verbs, it ends in *-a* or *-e*; as, kulga, 'cut,' buġge, 'fall.' If the *-a* or *-e* is cut off, there remains the root of the verb, and to it the verbal suffixes are attached. These are very numerous, and appear, at first sight, to be very complicated; but the whole may be simplified by taking them in the following order:—(1) Final suffixes; (2) Internal strengthening particles or letters; and (3) Separable demonstrative particles. The usual final suffixes are:—

1. *-a*, *-e*, used in giving a command or in expressing a wish.
2. *-ala*, *-ela*, denoting present action.
3. *-an*, denoting future action.
4. *-anne*, *-inne*, *-unne*, denoting unfinished past action.
5. *-oro*, denoting finished action.
6. *-en*, the historical past tense; often an aorist participle.
7. *-inna*, used, but rarely, as a participle.
8. *-ian*, past time; with passive sense, when required.
9. *-ia*, *-ē*, *-aia*, when used with a leading verb, has a future meaning, but it is generally the infinitive or noun form to express verbal action.
10. *-ai*, may be called the subjunctive, but the verb does not take this form in all positions where we might expect a subjunctive to be used.
11. *-enden*, *-unden*, *-anden*, is probably derived from *kinda*, the sixth form of which is *kinden*. It adds the idea of 'made' or 'did' to the root idea of the verb. It is sometimes equivalent to the passive, and at times it becomes the foundation of another verb, so that there are such forms *-endene*, *-endeloro*, &c. It sometimes takes, between it and the root, the strengthening particles of the next paragraph.
12. The internal strengthening particles are (1) *le*, *l*, *r*, *re*, (2) *g*, *ng-g*, *ing-g*, and (3) *b*. These are inserted between the root and and the final suffix, and are sometimes compounded together, so that there are such form as *galle* and *balle*. These particles add but little to the meaning. It may be that *le* or *re* gives a sense of continuance to the action, so that while *ala* is a simple present, while *alela* may be a progressive present. This, however, is very doubtful. In fact, it may be stated, once for all, that while there is an abundance of forms, the aborigines do not seem to make very exact distinctions in meaning between one form and another.

If it is desired to give emphasis to the idea that the action is continuative, a separate word is used to denote this. Thus *alen*, which is the strengthened form of *en*, is purely a participle without distinction of time. The forms in *r*, *re* are simple variations of *le*, and seldom used. The forms in *g*, *ng-g*, are from ga, 'to go on,' and those in *b* from ba, 'to make,' 'cause to be.' The following table will show the various possible forms in which a verb may be found. The separable demonstrative particles inserted in the table are:—*be*, *bo*†, *yun*, *de*, *ji*. *Bo* and *be* seem to add nothing to the meaning; *yun* means 'there'; *di* or *ji* means 'to' *or* 'at.'

The Suffixes as attached to the root-form of Verbs.

To the forms in italics, the *separable* demonstrative particles are added.

	Simple.	Compound.			
*1.	-a, -e, *-ade.*	-alé -elé. -erra†.	-ga. -ġga.	-galé. -ġgale.	-ballé.
2.	-ala. -ela.	-alela. -elela. -errala†.	-gala. -ġgala.	-galela. -ġgalela.	-bulela.
3.	-an. *-anbe.* *-anji.*	-lan. -ran†.	-gan. -ġgan.		
4.	-anne. -inne. -unne.	-alinne.	-ganne. -ġganne.	-galinne. -ġgalinne.	-bulenne.
5.	-oro.	-aloro. -eloro. *-aloroby.*		-galoro. -ġgalore. *-galoroby.*	
6.	-en. *-enyun.*	-allen. -aren†. *-allenji.*	-gen. -ġgen. *-genji*	-gallen. -ġgallen. *-gallenji.*	-bulen. *-bulenji.* *-bulenyun.*

7. -inna; 8. -ian; 9. -ia, -aia, -ē; compound, -alia; 10. -ai; compound, -bai; 11. -enden; compound, -genden, -ġgenden; -bunden.

*The numbers indicate the Moods and Tenses; thus, 1 is *the Imperative Mood*; 2, *The Present Tense*; 3, *The Future Tense*; 4, *The Past (unfinished)*; 5, *The Past (finished)*; 6, *A Participle form (often past)*; 7, *A Participle form (generally present)*; 8, *A Participle form (often passive)*; 9, *A Noun form of Verbal action (the infinitive)*; 10, *The Subjunctive*, i.e., *the form which the verb takes when compounded with Auxiliary Verbs*; 11, *A Participle form (generally passive.)* 2, 3, 4, and 5 are of the Indicative Mood.

Besides these, there are some other compound verbal suffixes which are formed from *inda* and *ma*, and from *b* and *ba*, as shown below. These are sometimes attached, not to the simple stem-form of the verb, but to specially lengthened forms.



Kinda, 'make.'

This, as a principal verb, has all the forms of the simple suffixes except No. 11, and many of the compound ones; as, kinda-bulela, kinda-galoroby, &c. It sometimes takes the form, though rarely, of kiġge, and, as such, enters into composition with other verbs; but the usual method of compounding it with verbs is to omit the *k*, and use only the terminations; as, bo-alé, 'be great,' bo-indalé, 'be made great.' In the Minyuġ dialect, when two words are brought together, it is common for the second to lose its initial consonant. *Kinda* itself is a derivative from *da*, which is in use to turn nouns and adjectives into verbs; as, umbin, 'a house,' umbin-da, 'make a house.'

Ba, 'cause to be.'

Ba, as a locative, is also a noun-suffix, but, like *da*, it helps to convert other words into verbs; as, kirriba, 'awake.' As already noticed, it enters into composition with verbs, lengthening their forms, at times, without adding to or altering their meaning. As part of a principal verb, it generally has the meaning of 'cause to be'; as, nyarry, 'a name,' nyarri-ba, 'give a name' *or* 'cause to have a name.' It is also attached to the past tense, and is often used when a secondary verb is in a sentence; *e.g.*, monno wébàro kunjillinneban nobo, 'that fire will be lighted' (made to burn) to-morrow.'

Ma, 'make,' 'cause to be there,' 'cause' generally.

This is one of the most important verbal suffixes in the language. As a noun-suffix, it has the sense of 'in,' and many of its derivative words have the idea of 'rest in a place,' and not of causation. *Maia* means 'in a place,' while *kaia* means 'go to a place.' Waimaia means 'it is above'; waikàia, 'go above.' It is evident that *ma* originally meant both 'there' and 'cause to be' generally. But, after all, there is nothing strange in this. Even now, with all the variation of forms, a good deal of the meaning of a speaker depends upon the tone of the voice or the gesture of the hand. We can conceive of a demonstrative as meaning (1) 'there,' (2) 'go there,' (3) 'be there,' (4) 'cause to be there,' according to the tone of voice and the subject of conversation. Any adjective can take this suffix; as, yilyúl, 'sick,' yilyúl-ma, 'cause to be sick'; dukkai, 'dead,' dukai-ma, 'to kill.' It enters into composition with adverbs of place as well; as, with wai, 'above,' and kully, kundy, *q.v.*, it gives waikàlkullima, 'put crosswise,' waikundima, 'put on.'

It sometimes follows adjectives; as, bunyarra-ma yerrúbil, 'make a good song'; and sometimes pronouns; as, kaibi-ma junaġ, 'make another handle.' With verbs, it is sometimes attached to the imperative form; as, kory, 'run,' kori-ma, 'make

to run'; sometimes it takes the particle bin between it and the root form or the imperative form; as, dugbin-ma, 'cause to lie down.' Very often it is attached to a form in -illi; as, dugilli-ma, 'make to cry,' minjilli-ma, 'make to laugh.' Sometimes it is attached to two words; as, bunyarra-ma warrim-ma, 'to make well by doctoring,' and each of these can take all the forms in agreement; as, (*future*) bunyarraman warrimman; (*past*) bunyarramunne warrimmunne.

Gerry, 'wish,' 'like to.'

This was placed amongst the noun-suffixes, because, although it has a verbal meaning, it follows the rules of the noun-suffixes. It also has a place as a verbal-suffix. It never changes its form, and is always the final suffix. It is generally attached to the subjunctive; as, yunai-gerry ġai, 'I should like to lie down'; often to the form in -bai; as, yunbai-gerry ġai, 'I should like to go on'; and sometimes it is attached to the form in -illi; as, kunjilli-gerry, 'desire to burn.'

Negation.—*Jum*, 'without.'

Jum is another of the noun-suffixes, and is used in negative sentences. It is often attached to the imperative form, sometimes to the simple subjunctive form, and sometimes to the subjunctive form in *-bai*. It is the negative of the present. Wanye kunlela ġai means 'I know you'; but wanye kunlejum ġai, 'I do not know you,' *or* 'I am without knowledge of you.' Na is 'look'; naijum ġai *or* nabaijum ġai is 'I do not see.'

Yogum is another negative. It is a word distinct from jum, and its use turns any sentence into a negation. Yogum and jum, when both are used, do not cancel one another; on the contrary, they strengthen the negation. Wana is the negative of the imperative. It means 'leave it alone'; *e.g.*, wana yunbai, 'do not go.' It has all the usual forms of a verb; as, ġai wanalen, 'I left it alone.' Kingilga, 'that will do,' kingilanna, 'go away, numoé, 'stop,' also help to form negations.

Some Idioms in the Minyung Dialect.

The following sentences show some of the aboriginal idioms:—

1. *Rest in a place.*

Kukully ġai, 'I am here'; mumully wé, 'you are there'; kukaibo, 'stay here'; kokonno, 'it is here'; yilly nyan? 'where is she'; mully nyan, 'she is there'; killy Kibbin, 'there is Kibbin'; webena killy wai, 'the camp is above'; killy juy webena 'the camp is below.'

These sentences illustrate the use of the demonstratives as predicates. We can either say that they are used without the verb



'to be' as a copula, or that they themselves are used as neuter verbs in the present tense. The latter view is more in accordance with the idiom of the language. There is, however, in the language, a general absence of connecting words; there is no word for 'and,' the nearest word to it being urru or urrugan, 'with,' which is sometimes attached to words used as personal pronouns in the sense of 'also'; as, mullagurru, 'he also.' There are no relative pronouns, and we may almost say there is no verb 'to be,' used as a copula.

2. *Adjectives as predicates.*

Adjectives follow the same rules as demonstratives; for instance, yilyul ġai, 'I am sick'; killy dukkai, 'he over there is dead'; monno bundan bunyarra, 'this tomahawk is good.'

3. *The use of* yùna.

But we can say kùkulliyen ġai, for 'I was here'; and killy dukkaien, 'he was dead.' We can also say dukkaiànna, 'may you die,' *or* 'may you go to death'; dukkaiyuġgan ġai, 'I will kill myself,' *or* 'I will go to death.' These endings are from the verb yùna, which means 'to go.' The rule may be expressed thus:—Any word which is an adjective may be used in its plain form as a predicate in the present tense, and may, by adding the forms of the verb yùna, be turned into a true verb with all the tense-forms of a verb. The *y* of yùna is often omitted, and the forms ungan, unna are used; also en *or* yen, as if the original root was ya. Yuna means not only 'to go,' but 'to live,' 'to move,' and 'to be.' The language has three verbs closely allied in form, yùna 'to go,' yúna 'to lie down,' and yana 'to sit down.' The first of these has the derived forms yuġga, yùnbalé; the second, yúnalé; and the third, yangalé.

4. *Verbs of Motion and Adverbs of Place.*

Verbs of motion are very numerous, and so are adverbs of place; thus, speakers of the Minyuġ can be very exact in directing others to go here or there. Bukkora goa, 'go past'; bundagal boa, 'go near'; duloa, 'go down'; wande, 'go up'; kaie, 'go in'; wombin kwé, 'come here'; kaga, 'come down'; dukkan kyua, 'go over'; kankyua junimba, 'keep to the right'; kankyua worrembil, 'keep to the left.'

5. *Time.*

The language can be very exact in the expression of time. Numgerry is 'daylight'; karamba, 'mid-day'; yán, 'sunset'; nobo, 'yesterday' *or* 'to-morrow.' The particles -bo and -juġ are also used to distinguish former time from latter; so that nobo-bo is 'yesterday,' and nobo-juġ 'to-morrow.'

6. *Manner.*

There is a class of words that fulfil the duty of qualifying action as adverbs of manner, but they have the forms of verbs; so that they may be called qualifying verbs. They agree in final termination with the verbs they qualify. Karaia *or* karoé is 'to do anything in a great manner.' In the participal form it is used thus:—gibbum karandallen, 'full moon'; karandallen kwoġ, 'heavy rain'; karandallen wibára, 'the fire is hot'; karaġgen wurriġ, 'very cold.' With verbs it is used in a different form; as, wemully karaielly, 'speak loudly.'

Gumoé is 'in a small way'; as, ġumundallen gibbùm, 'little moon'; wemully ġumoelly, 'speak gently.' Magoé means 'to continue'; as, magoalé wemully, 'continue speaking.' Boé is 'to speak by oneself'; as, boelly wemully, 'speak by yourself,' *or* 'speak alone.' Others are,—karaharai-elly duġga, 'cry very loudly'; nunnoelly duġga, 'cry very gently'; nuġummànna duġga, 'cry quickly'; niġanna duġga 'stop crying.'

7. *Affections of the mind.*

'Doubt' is expressed by wunye, which sometimes takes the form of bunye. Gaio wanye buman, nobo wunye, 'I will beat you, perhaps to-morrow.' 'Hope' is expressed by jùn; as, mullaijún kulgai wibára, 'it is hoped that he will cut wood.' 'Fear' is expressed by the word twin; as, ġaio twiġgalla wébára kulgai, 'I am afraid to cut wood.' 'Pity' and 'sympathy' are often expressed by idioms meaning literally, 'smelling a bad *or* a good smell'; *e.g.*, ġai mullagai kunlunny bogon, 'I for him smell a bad smell,' *or* 'I pity him.'

8. *The use of* bunyarra.

Bunyarra, 'good,' means not only 'good,' but anything 'great.' It sometimes means 'very'; as bunyarra juġ, 'very bad.'

9. *The use of* karaban.

Reciprocal action is expressed by karaban; *e.g.*, ġully karaban bummallé, 'let us paint one another.'

10. *Comparison.*

Gai koren karaialen, wunnanden wanye, 'I run fast, you slowly'; that is, 'I am faster than you'; ġai wanye ġuluġ paigàl, 'I am a man before you'; that is, 'I am older than you. The pronoun (wanye or any other) is always in the accusative.

11. *Government of Verbs.*

Sometimes the infinitive form in *-ia*, and sometimes the form in *-bai* or *-ai*, which may be called the subjunctive, is used to show dependence on another verb; but often the two verbs agree in having the same final suffix. Examples are:—wana yùnbai, *or* wana yùna, 'do not go'; wana ćubbai, 'do not eat'; wana



mullanye ćubbinmai, 'do not feed him'; yùna ġully ćullum kaġgale means 'let us go to catch fish'; *lit.*, 'let us go, let us catch fish'; both verbs are in the imperative. Kia mullanye bumalia, 'ask him to fight'; this is the more common form; but walo kia mullanye wébára kundia, *or* walo mullanye kia wébára kunjeba, 'you ask him to light a fire'; here the endings of the verbs will agree in all the tenses; as, (*imper.*) kia kunjeba; (*past*) kianne kunjebunne; (*fut.*) kian kunjeban.

EXAMPLES OF THE FORMATION OF THE TENSES OF VERBS.

The numbers here are the Tenses as on page 16 of this Appendix.

Buma, 'to fight, beat, kill.'

1. Buma, bumalé, bumga, bumgalé; 2. Bumala, bumalela, bumgala, bumgalela; 3. Buman, bumgan; 4. Bumanne, bumalinne, bumgánne, buminne; 5. Bumaloro, bumgaloro, bumaloroby; 6. Bumen, bumallen, bumgallen; 7. Buminna; 8. Bumian, bumalian; 9. Bumalia; 10. Bumai; 11. Bumenden. *Compound forms are*:—

Bumaigerry, 'wish to fight'; bumejùm (*imper. neg.*), 'fight not'; karaban bumalé (*imper. reciprocal*), 'fight one another'; bumille-ma, 'cause to fight,' which also, as above, may change ma into -mala, -malela, -man; -munne, -men; -ma-ia, &c.

Kinda, 'make.'

1. Kinda, kindabalé; 2. Kindalela, kindabulela; 3. Kindan; 4. Kindinne; 5. Kindaloro, kindabuloro; 6. Kinden, kindabulen, &c.

Kinda does not take the forms in -ga; nor buma those in ba.

TABLE OF RELATIONSHIPS IN MINYUG.

(1.)

	Native words.	Equivalents.
A black† calls a *father's brother*. .	biaġ*. . .	*pater, patruus.*
„ is called in return	moiùm .	*illius fili-us, -a; hujus nepos.*‡
A black† calls a *mother's sister*. .	waijuġ .	*mater, matertera.*
„ is called in return . . .	moiùm .	*illius fili-us, -a; hujus nepos.*‡
A black† calls a *mother's brother*	káoġ . . .	*avunculus.*
„ is called in return	burrijuġ	*ejus nepos.*‡
A black† calls a *father's sister* . .	narrùn .	*amita.*
„ is called in return	nyógon .	*ejus nepos.*‡

* **Biaġ also means 'father,' and waijuġ 'mother.'**

The child of biaġ or of waijuġ is 'brother (sister)' to moiùm; and a child of kaġ or narrùn is cousin to burrijuġ and nyogon.

† Male or female. ‡ For brevity, I make *nepos=nephew, niece.*—ED.

(2.)

	Native words.	Equivalents.
A man calls an *elder brother* . . .	kagoġ . . .	elder brother.
„ is called in return	bunam . .	younger brother.
A man calls a *younger brother* . .	bunam . .	„
„ is called in return	kagoġ . . .	elder brother.
A man calls any *sister*	nunnaġ . .	sister.
„ is called in return	bunam . .	brother.
A woman calls any *brother*	bunam . .	brother.
„ is called in return . . .	nunnaġ . .	sister.
A woman calls an *elder sister* . . .	nunnaġ . .	elder sister.
„ is called in return . . .	yirgaġ . . .	younger sister.
A woman calls a *younger sister* .	yirgaġ . . .	„
„ is called in return . . .	nunnaġ . .	elder sister.

A black† calls a *male* cousin . .	yirabúġ *or* kújárug.	cousin.
„ „ a *female* „ . .	yirabúġ-gun *or* kújáruġ-gun.	
she is called in return	yirabúġ-gun *or* kújáruġ-gun.	
he „ „	yirabúġ *or* kújáruġ.	

(3.)

Grand relationships.

A grandchild† calls a *grandfather*, and is called by him naijoġ.
„ „ *father's mother*, „ „ her kummi.
„ „ *mother's* „ „ „ „ baibuġ.

† Whether male or female.

(4.)

A man calls his *wife*, his *wife's sister*, and some others . nubuġgun.
„ is called by them in return nubuġ.
A man calls his *wife's father* wómen.
„ calls his *wife's mother* bogai.
„ is called by them in return wómen.

Other terms for relations-in-law are—weoġ, ćumbuġ, yambúru. Such relationships are very complicated, and require to be specially investigated.

(5.)

When there is no specific term for a relationship, the terms for 'brother' and 'sister' are used; for instance—a *great-grandfather* is called kagoġ, 'elder brother,' and in reply to a male he says bunam, 'younger brother.'



II. THE VOCABULARY.

Words, Phrases, and Sentences used by the Minyung Tribe.

1. Words and Phrases.

(The verbs are given in their shortest form, the imperative.)

Berrin—the south, the south people ; *e.g.*, berrinba—to the south; *cf.* kokin—the north, the north people ; *e.g.*, kokingal—from the north. The aborigines on the Richmond River call the Clarence River 'Berrin,' and the Tweed 'Kokin'; but, to those on the Tweed River, the Richmond is 'Berrin,' and the Logan is 'Kokin.'

Binnuġ—an ear ; *e.g.*, binnuġma—make to hear ; tell ; answer.

Birra—to cast through.

Birré—fly away ; *e.g.*, birryalen ġarriġ—crossed over.

Buġge—fall ; it is sometimes equivalent to 'gone away' *or* 'disappeared'; as, inji buġgeloro mibin kurrálbo wairabo? 'where have all the blacks been this long time?' If the imperative ends in *a* (as buġga), the word means 'kick,' 'stamp,' 'leave a mark,' as a foot-print. In the Pirripai dialect, spoken by the natives on the Hastings River, buġgen means 'killed,' for they say bunno butan buġgen, 'he killed a black snake. In Minyuġ, nyuġga bukkoyen means 'the sun has risen,' nyuġga buġgen, 'the sun has set'; but with this compare the Brisbane dialect, which says piki boġ, 'the sun is dead.'

Buġgo—(1) a native shield ; (2) the tree from which it is made.

Bujábuyai—a swallow. Bujárebin—a daisy. Bujágun—a quiet girl. Bujáro—quiet ; *e.g.*, yiran bujáro, 'whip-snakes (are) harmless.'

Bujárá, Bujárábo—morning.

Bujáre, Bujáro-bujáro—this morning, just before daybreak.

Buji, bujin—a little piece ; bujigan—into little pieces.

Buma *or* bumga—strike, beat, fight, kill by fighting. This is probably a derivative from buġge, just as wáġ, the noun for 'work,' becomes wamma, the verb 'to work.'

Burre—the top of a tree; with this compare ćulle, 'the barrel' *or* 'trunk' of a tree ; waian, 'the root'; ćerruġ, 'the branches'; kunyal, 'the leaves.' Ćulle is also a general name for a 'tree.' It often means 'logs' lying down, and 'firewood'; *e.g.*, kulga ćulle wébáragai, 'cut wood for the fire.' Ćerruġ, besides, is 'the open palm of the hand,' 'a bird's claw,' *or* 'the paw of an animal,' and it is the name of a constellation. Kunyal, 'leaf,' may be allied to with kuġgál, 'an arm' *or* 'wing.' Waian also means 'a road.' When a tree is cut down, the stump is called gunun.

Dukkai—dead; a dead man; 'a dead woman' is touaragun. The word tabullen is often used to mean 'dead,' instead of dukkai and touaragun. It is a participle from some verb not at present used. In some dialects, duggai, probably the same word, means a kind of 'fish'; in the Turrubul dialect it means 'man.' This may have given rise to the idea that some of the aborigines believe that, when they die, they become fishes.

Duggerrigai—white man; duggerrignigun—white woman. Perhaps this word comes from dukkai, 'dead,' but it does not mean 'ghost' *or* 'spirit.' For 'spirit,' there are two terms, ġuru and wágai. After a man dies, he is spoken of as ġuru wanden, 'a spirit up above.' All the ġuru go to waijoġ (from wai, 'above'), where they live on murrabil, a kind of celestial food. Murrabil is from the Kamilaroi word murraba, 'good.' Guru in some dialects means 'dark' *or* 'night,' and a word derived from it means 'emu.' Dawson, in his "Australian Aborigines" (page 51), states, that, if a native "is to die from the bite of a snake, he sees his wraith in the sun; but, in this case, it takes the form of an emu." Wágai means 'shadow,' and has a more superstitious use than ġuru. When a person is ill, the warrima, 'wizard,' is sent for to throw on him a good spell, called bunyarama warrima. The warrima takes something like a rope out of his stomach (!), and climbs up to waijog to have an interview with the wágai. On his return, if the man is to recover, he says, 'Your wágai has come back and you will soon be well'; but if he is to die, he says, 'I could not get your wágai.' The sick man is sure to die then. The wágai are also the spirits consulted, when anyone dies suddenly, to discover by whose means the death was brought about. Yiralle is another name used by the Nyuġ people for 'white man'; it means, the 'one who has come.'

Garre—dance; *cf.*, yerrube—sing.

Guluġ, ġuluġbo—first; before; *e.g.*, ġai minjen ġuluġbo, 'I laughed first,' *i.e.*, before you. Gulu ġ-gerry is 'immediately'; nyuġga bukkoyen ġuluġ-gerry, 'the sun will be up immediately'; ġuluġga wé, *or* wé ġuluġga búna means 'go thou first'; waire ġurrugin, *or* waire ġuluġgurrugin are those men in a tribe whom the colonists call 'kings'; each of these gets a brass plate with a suitable inscription, to wear on his breast, as an emblem of his rank.

Gumma—teat. Gummabil—milk.

Kibbára—(1) white *or* yellow; (2) a half-caste, a yellow man *or* woman; whence kibbárgun, a half-caste girl; kibbárim, a half-caste male; (3) *fig.*, anything young, small, *or* light; as, kibbára pailela, which may either mean, 'light rain falling,' *or* 'young lads fighting'; (4) a stringy-bark tree; this word, in the Kamilaroi dialect, is kuburu, a 'black-box tree'; (5) the



ceremony of man-making; possibly the name bora may come from this, by dropping the initial syllable, as nyuġ is for minyuġ; or, bora may be connected with the Minyuġ word bul *or* bule, 'a ring'; (6) 'a made-man,' that is, one who has passed the kippàra; and in this sense it is used in many of the coast dialects. The names given to a male, at different stages of his life, are—taiċum, 'a baby'; balun, balungai, 'a 'a boy'; ċubbo, ċubboyil, 'a youth'; murrawon, 'a lad' who is getting whiskers and has all his berruġ or prescribed 'scars on his back'; kumban-gerry, a lad who has received his kumban or 'scars on his breast'; kibbàra, 'one who had been made a man'; paigàl *or* mibin, 'a man'; kiċom *or* mobeg, 'an old man.'

Kuji—(1) a bee; (2) honey; (3) red; *cf.* kujin—red.

Kunle—know, hear, feel, smell; *e.g.*, ġai kunlejùm, 'I don't know.'

Moiùm, (1) a child, a son *or* daughter; (2) the black cockatoo with yellow feathers in its tail. The black cockatoo with red feathers is called ġarcrra, and the white cockatoo, kéra.

Nyuġga—(1) the regent bird; (2) the sun. Nyuġgàl-gerry—summer; *cf.* wurrig—cold; wurriġbil—winter.

Ċa—eat; *e.g.*, walo ċa, ġai yo, 'you eat (now), I (will eat) by-and-by.'

Ċubbinma—feed. Ċukka—drink.

Wébàra—(1) a fire; (2) firewood; (3) a camp. Examples:—(1) kunji wébàra, 'light a fire'; kunji, by itself, would mean 'make it burn' (bobbinda means 'make a light'; ċulloma, 'make smoke,' *i.e.*, 'make a fire'; palloma, 'put out the fire'); (2) kulga wébàra, 'cut firewood'; this has the same meaning as kulga ċullo; (3) ġai yùnbulela wébàra 'I am going to the camp'; *lit.*, 'I am going to the fire.' The gunyas or 'wind-shelters' are ġumbin; and a large building like a church is called kumai ġumbin, which words, however, may mean, a collection of houses, as a 'town' or 'village.' The blankets which are given to the aborigines on Queen's Birthday are called ġumbin, and so is a rag tied round the foot. A sock is ġumbin, but a boot is bonumbil. In some dialects a 'sheet of bark,' 'a gunya,' and 'a canoe' have the same name, but in the Minyuġ dialect 'a sheet of bark' is bagul, and 'a canoe' is kundal *or* kulgerry.

Worám—sleep; worámbil—sleepy; *e.g.*, worám bùna, 'go to sleep.' A mother will say to her child, worám-worám bùna, but to herself, ġai worám yunan, 'I will lie down and sleep.'

Yaraba—marry; *e.g.*, nanna yaraba, 'marry my sister.'

Yerrube—sing; yerrubil—song; yerrubil-gin-gun—a singer *(fem.)*.

Youara (also kirrin and wogoyia)—a 'karábari.'* Youara-ġurrugin—a maker of karábari songs.

*This I take to be the correct spelling, not 'corrobboree.'—ED.

2. Sentences.

Minyuġalela wé—'what are you doing'? Yogum ġai úndurumullela—'I am doing nothing'. Minyuġaloro wé nobo?—'what did you do yesterday'? Gaio kaġgaloro ćullûm Noġguġgai—'I caught fish for Noġguġ.'

Gaio wanye bundan wianje, kulga ćully ġaia—'I to you a tomahawk will give, (if) you cut down a tree for me; *or*, cut down a tree for me, (and) I will give you a tomahawk.' Yile bundan?—'where (is) the tomahawk'? Kunde bukkora—'over there.'

Kulga ćulle koranna—'cut down that high tree.' Yile walo kulgajumgerry, wana—"if you do not like to cut it down, leave it alone.' Gaio kulgunne kaba ćulle wia baijûm bibbo—'I cut down that tree before you came.' Gaio wanye naienne kulgabulenne—'I saw you cutting (it).

Gaio wanye monno wébàra ġaia kunjilligerry—'I would like you to light that fire for me.' Walo kia mullanye kunjeba—'you ask him to light (it).' Gaio mullanye nobo kianne kunjebunne—'I asked him to light it yesterday.' Munno wébàra kunjillorobo—'the fire is lighted.' Munno wébàra kunjillinneban nobo—'that fire will be lighted to-morrow.'

Gen kuġgalela?—'who is calling'? Kéra kuġgalela—'a white cockatoo is calling.' Mully kéra mibin kialela—'that cockatoo speaks like a man.' Paian-juġ ġún—'it is warm to-day.'

Kubberry gai paian—'I am hungry to-day.' Wia kunlunne bogon ġai—'I am sorry for you.' Walo ća, bunyarra-d-unda—'you eat, (you) will be all right.'

Gaio naienne kurrunnebo manne, kenne; ġaio buminne úndurrunebyu; úndurr berranne.—'I saw a number of ducks and white cockatoos; I killed some; some flew away.'

Loganda, ćannabiġy ġaio naienne wébàrabo. Ćannaby yerubilloro wébàrabo. Yaburugen ġaiaba kyuanne. Yaburugen ġullawonne, 'injeo wé'? Gaio kiallen 'Brisbane-gobullen.' Gaio naienne nogumme kakaba. Ćannaby bikbullen. Ćannaby kowallen nogumme webànno—'On the Logan, I saw them in the camp (*lit.*, at the fire). They were singing in the camp. One came to me. One asked me where I was going. I replied, 'Going to Brisbane.' I saw dogs there. They were barking. They called them into the camp.'

Miscellaneous.

Gaio nan ćuan bowan, 'I will see (one who) will throw a spear.' Gaio nan ćuan bowalen, 'I will see a spear thrown.' Gaio nan ćuan bougunneban nobo, 'I will see (that) a spear shall be thrown to-morrow.' Gaio naienne yûnbulela undurunne poiolgo, 'I saw somebody going up the hill.' Gaio naienne kamy ćuan warre bulenne, 'I saw him carrying spears.'



Gaio kunleoro kamy yerrúbiloroby, 'I heard them singing. Gaio kunlan kamy mendié, 'I will hear them laughing.' Gaio kunlunne kamy minjenne, 'I heard them laughing'; if the act of laughing is finished, this sentence would be, ġaio kunlunne minjeloroby. Gaio kunlela wemullenyun, 'I hear speaking there.' Gaio naienne korenyun taićumme, 'I saw children running away.' Gaio kunloigerry yerrúbil kamy, 'I like to hear them sing.' Wóġ wia bunyarra, 'working is good for you.' Waġgo wia ġowenyen, 'working is making you tired.' Paigàl wammullen wallenyun, 'the man working is gone.'

3. Mythology.

Berrugen korillábo, ġerriġ Mommóm, Yabúróġ.—'Berruġ came long long ago, with Mommóm (and) Yaburóġ.'

Thus begins a Minyung Legend to the following effect :—

Long ago, Berrúġ, with his two brothers, Mommóm and Yaburóġ, came to this land. They came with their wives and children in a great canoe, from an island across the sea. As they came near the shore, a woman on the land made a song that raised a storm which broke the canoe in pieces, but all the occupants, after battling with the waves, managed to swim ashore. This is how 'the men,' the paigàl black race, came to this land. The pieces of the canoe are to be seen to this day. If any one will throw a stone and strike a piece of the canoe, a storm will arise, and the voices of Berrúġ and his boys will be heard calling to one another, amidst the roaring elements. The pieces of the canoe are certain rocks in the sea. At Ballina, Berrúġ looked around and said, nyuġ? and all the paiġàl about there say nyuġ to the present day, that is, they speak the Nyuġ dialect. Going north to the Brunswick, he said, minyuġ, and the Brunswick River paigàl say minyuġ to the present day. On the Tweed he said, ġando? and the Tweed paiġàl say ġando to the present day. This is how the blacks came to have different dialects. Berrúġ and his brothers came back to the Brunswick River, where he made a fire, and showed the paigàl how to make fire. He taught them their laws about the kippàra, and about marriage and food. After a time, a quarrel arose, and the brothers fought and separated, Mommóm going south, Yaburóġ west, and Berrúġ keeping along the coast. This is how the paigàl were separated into tribes.

Note.—Each brother has his own 'karábari,' for there is the youàra Berruġna, the girran Mommómna, and the wogoyia Yaburóġna).

(B.)

[*ABSTRACT.*]

GRAMMAR

OF THE LANGUAGE SPOKEN BY

THE NARRINYERI TRIBE IN S. AUSTRALIA.

(By the late Rev. G. Taplin, Aborigines' Missionary, Point Macleay, South Australia.)

[This Grammar of the Narrinyeri dialect is to be found in a book entitled "The Folklore, Manners, Customs, and Languages of the South Australian Aborigines; Adelaide, 1879." I have re-arranged and condensed the material of the Grammar, and adapted the whole to the system followed in this present volume.—ED.]

THE Narrinyeri aborigines occupy a portion of the coast of South Australia, near Adelaide. Their territory includes the shores of Encounter Bay, Lakes Alexandrina and Albert, and the country to the east of the Murray, for about 20 miles from its mouth. The first attempt to master and commit to writing the grammar of this language was made in 1843 by the Rev. H. E. Meyer, a Lutheran Missionary. His sketch of the grammar is not free from blunders. Nor can the present effort expect to be faultless, but it is approximately correct, being founded on a practical acquaintance with the language.

1. LETTERS.

The Narrinyeri have not the sounds of *f*, *v*, *s*, *z*, but they have the sonant sound of *th* (here written *dh*), as in the English words 'this,' 'thine,' 'breathe,' and the surd *th*, as in 'thin,' 'breath.'

2. GENERAL PRINCIPLES.

There is no article, but the numeral 'one' is used as a sort of indefinite article. Nouns, pronouns, and adjectives are declined by the use of affixes, and have forms for the singular, dual, and plural numbers.

Number is indicated by a change of termination; for example :—

	'Man.'	*'Man.'*	*'Eye.'*	*'Lip.'*	*'Ear.'*
Sing.	May-u.	Korni.	Min-a.	Mun-a.	Yur-e.
Dual	May-ula.	Korn-egk.	Min-ula.	Mun-agge.	Yur-illa.
Plu.	May-una.	Korn-ar.	Min-una.		

	'Eye.'	*'Eyebrow.'*	*'Trouser.'*
Sing.	Pil-i.	Pi-clagge.	Yerkoán-a.
Dual	Pil-agge.	Pi-ko.	Yerkoan-ula.



In the declension of nouns the affixes used as case-endings may be regarded as post-positions. There is no distinction of gender in nouns and adjectives, but, for some words, there is a change of termination to indicate the feminine; as, yúġa, 'brother,' yúġáta, 'sister.' This dialect likes to end its words with a vowel, especially the short *i*, which is here represented by *y*.

3. Nouns.

Their Declension.—There are *two* declensions of nouns, the one used for words denoting human relationships, and the other for all nouns else.

(*a.*) *Common Nouns.*

Their cases.—For common nouns, the case-endings of the singular number are:—

The Genitive takes the affix -ald meaning 'of,' but, with place-names, 'at,' 'in,' 'upon.' This affix is also used as a separate word, with the sense of 'belonging to.'

The Dative 1. takes -amby, which may be translated 'for,' 'for the purpose of,' 'for the use of.'

The Dative 2. takes -aġk, 'to,' 'by,' and -úġai, 'on,' 'by'; but these two terminations seem to be interchangeable. The English for this case is, 'to,' 'with,' 'by,' 'on,' 'at'—either locative or instrumental.

The Ablative 1. has the affix -il; as, kornil mempir napaġk, 'the man struck his wife'; from korni, 'man,' mempin, 'striking,' napy, 'wife'. This case means 'by,' 'through,' 'because of'—either instrumental or causative.

The Ablative 2., if used to signify 'place from,' takes -anmant; as, ġuk perk-anmant, 'water from the well'; but, when it relates to persons or things, it takes -inend; as, ġum-anyir-inend pil-inend, 'from your eye.' The English for this case is 'from.'

Another case-ending in the singular is -anyir; this I shall call *Ablative* 6. It denotes 'from,' expressing a cause and a result; but with pronominal adjectives, it stands for the *Genitive* form.

These are the principal cases, but the number of them may be multiplied indefinitely by the use of any of the following:—

4. Post-Positions.

Amby, 'for.'	Moru, 'down.'
Guġkura, 'before.'	Taraġk, 'between.'
Gurn-kwar, 'outside.'	Tepaġk, 'close to.'
Loru, 'up.'	Tuntaġk, 'between two.'
Mare-muntunt, 'beneath.'	Tunti, 'in the middle.'

Uġul, uġunel, uġunai, 'in front of.'

Some of these, when used as post-positions to nouns, are constant; others vary their form when affixed to the dual or the plural.

Paradigm of the Declension of Common Nouns.

Korni, '*a man.*'

		Singular.	*Dual.*	*Plural.*
Nom.	1.*	Korn-i	Korn-ėǵk	Korn-ar
Gen.		Korn-ald	Korn-ėǵk-al	Korn-an
Dat.	2.	Korn-aǵk	Korn-uǵeǵun	Korn-uǵar
Acc.		Korn	Korn-ėǵk	Korn-ar
Voc.		Korn-inda.	Korn-ula	Korn-una
Abl.	1.	Korn-il	Korn-ėǵgul	Korn-ar
	2.	Korn-anmant	Korn-uǵeǵun	Korn-uǵar
	6.	Korn-anyir	Korn-uǵeǵun	Korn-an

Porly, '*a child.*'

		Singular.	*Dual.*	*Plural.*
Nom.	1.*	Porl-y	Porl-ėǵk	Porl-ar
Gen.		Porl-ald	Porl-ėǵk-al	Porl-an
Dat.	2.	Porl-aǵk / Porl-uǵar	Porl-uǵeǵun	Porl-uǵar
Acc.		Porl-y.	Porl-ėǵk	Porl-ar
Voc.		Porl-inda	Porl-ula	Porl-una
Abl.	1.	Porl-il	Porl-ėǵgul.	Porl-ar
	2.	Porl-inend	Porl-(en)ėǵguland	Porl-ananď

(*b.*) *Nouns of Relationship.*

For nouns of relationship, the case-endings are :—

Acc., Gen.	—	-yin.†
Dative 1.	'for'	-yin-amby.
Dative 2.	'to'	-yin-aǵk.
Causative.	'by'	-yin-inda.
Ablative 6.	'from'	-yin-anyir.

†That is, -in or -an preceded by the euphonic *y*.

For nouns of this kind there are also special terminations to express the nature of the relationship, whether 'mine,' 'yours,' or 'his'; thus :—

Naǵ-gai, 'father,' 'my father.'
Yiko-wally, 'his father.' Gai-uwy, 'your father.'
Naǵ-ku-owy, 'mother,' 'my mother.'
Naǵku-wally, 'his mother.' Naǵku-uwy, 'your mother.'
Kelan-owy, 'my (elder) brother.'
Kelan-wally, 'his brother.' Kelan-uwy, 'your brother.'

*See foot note, p. 15 of appendix.



Naġgai, 'my father,' is thus declined :—

Nom.	Naġgai, 'my father.'
Gen.	Naġgai-yin, 'of my father.'
Dat. 1.	Naġgai-yin-amby, 'for my father.'
Dat. 2.	Naġgai-yin-aġk, 'to my father.'
Acc.	Naġgai-yin, 'my father.'
Caus.	Naġgai-yin-inda, 'by my father.'
Abl. 6.	Naġgai-yin-anyir, 'from my father.'

All the other terms of relationship, with their possessive adjuncts, may be declined by adding these case-endings. But sometimes the *Genitive* of relationship puts the -ald of ordinary nouns before its own ending; as, tart-ald-an, 'of my (younger) brother.'

5. Derivatives from Nouns, &c.

Derivatives are formed from nouns by adding to them such terminations as :—

1. -inyeri, 'belonging to'; as, kurl-inyeri, 'a hat,' from kurly, 'head'; turn-inyeri, 'a boot,' from turny, 'foot'; kurr-inyer-eġk, 'a pair of trousers,' from kurreġk (dual) 'the shins.' Such a derivative word, when declined, is treated as a common noun, and the post-position is added to the adjective termination; as, kurl-inyer-ald, 'of a hat,' kurr-inyer-eġkal, 'of a pair of trousers.'

2. -urumi *or* -urmi, which is added to the stem of a verb to denote 'the instrument' with which the action expressed by the verb is done, *or* a thing which is used for some particular purpose; as, tyety-urumi, 'oil, ointment,' from tyetyin, 'anointing'; kunk-urumi, 'pills,' from kunkun,' swallowing'; mutt-urmi, 'a drink,' from muttun, 'drinking'; kalt-urmi, 'a spade,' from kalt, 'to dig'; drek-urmi, 'a tomahawk,' from drek, 'to cut *or* chip.' Here also the post-position is affixed to the formative for the purposes of declension.

3. -amaldy, which is added to the stem of a verb, to denote the agent or person who does the action; as, pett-amaldy, 'a thief,' from pett, 'to steal'; yelpul-amaldy, 'a liar,' from yelpul, 'to tell a lie.' Here also the post-position is placed at the end of the word.

4. -watyeri means 'full of'; as, ploġge-watyeri, 'possessed of sorcery'; tuni-watyeri, 'full of sand.'

5. When yandy, 'old,' 'useless,' is used with a noun, it modifies the form of the noun, and attaches the case-ending to itself; as, yandy orn *(for* korn), 'an old man,' yant-ald orn 'of an old man'; yandy imin *(for* miminy), 'an old woman,' yant-ald min, 'of an old woman.'

6. Pronouns.

(*a.*) *Personal Pronouns.*

The personal pronouns have two forms in the *nominative*, the *accusative*, and the *causative* (Abl. 1) cases, as shown in the paradigm below; the second form is used only as an affix to nouns, or in rapid speaking. The third pronoun is of all genders.

Paradigm of the Declension of the Personal Pronouns.

	Singular		
	1st.	2nd.	3rd.
Nom.	Gape, ap	Ginte, inde, ind	Kitye, itye, atye
Gen.	Gan-auwe*	Gum-auwe	Kin-auwe
Dat. 1.	Gan-amby	Gum-amby	Kin-amby
2.	Gan-aġk	Gum-aġk	Kin-aġk
Acc.	Gan, an	Gum, um	Kin, in, ityanian
Voc.	——	Ginta, inda	——
Abl. 1.	Gaty, atty†	Ginte, inde	Kfl, fl
6.	Gan-anyir	Gum-anyir	Kin-anyir

	Dual		
	1st.	2nd.	3rd.
Nom.	Gel, aġel	Gurl, ugurl	Keġk, eġk
Gen.	Lam-auwe*	Lom-auwe	Keġgun-auwe
Dat. 1.	Lam-amby	Lom-amby	Keġgun-amby
2.	Lam-aġk	Lom-aġk	Keġgun-aġk
Acc.	Lam, alam	Lom, olom	Keġ-gún, eg-gún
Voc.	——	Gurla, ula	——
Abl. 1.	Gel, aġel†	Gurl, uġurl	Keġk, eġk
6.	Lam-anyir	Lom-anyir	Keġgun-anyir

	Plural		
	1st.	2nd.	3rd.
Nom.	Gurn, arn	Gun, úġún	Kar, ar
Gen.	Nam-auwe*	Nom-auwe	Kan-auwe
Dat. 1.	Nam-amby	Nom-amby	Kan-amby
2.	Nam-aġk	Nom-aġk	Kan-aġk
Acc.	Nam, anam	Nom, onom	Kan, an
Voc.	——	Guna, una	——
Abl. 1.	Gurn, arn†	Gun, úġún	Kar, ar
6.	Nam-anyir	Nom-anyir	Kan-anyir

*A variant for the *genitive* form in -auwe is -auwurle.

† This is the case which our author calls the *Causative-Ablative*; I have entered it in the paradigms as Abl. 1.; it is equivalent to Threlkeld's *Agent-Nominative* (*Nom.* 2), for which see page 11.—Ed.



An adjective or a possessive pronoun, when used as an attribute to a noun, is declined with the noun, and has its own case-endings; thus :—

Wundi kinauwe, '*his spear*.' Wundi nung-gari, '*good spear*.'

Singular.

Nom.		Wundi kin-auwe (nuġgàri)
Gen.		Wund-ald kin-anyir-ald (nuġgàr-ald).
Dat.	2.	Wund-àġk kin-anyir-aġk (nuġgàr-uġar).
Acc.		Wund kin-auwe (nuġgàri).
Abl.	1.	Wund-il kin-anyir-il (nuġgàr-il).
	2.	Wund-inend kin-anyir-inend.

Dual.

Nom.		Wund-eġk keġgun-auwurle (nuġgàr-eġk).
Gen		Wund-eġgal keġġun-anyir-ald (nuġgàr-eġkal).
Dat.	2.	Wund-uġeġun keġgun-anyir-aġk (nuġgàr-uġeġun).
Acc.		Wund-eġk keġgun-auwe (nuġgàr-eġk).
Abl.	1.	Wund-eġgul keġgun-anyir-il (nuġgàr-uġeġul).
	2.	Wund-uġeġun keġgun-anyir-inend.

Plural.

Nom.		Wund-ar kan-auwe (nuġgàr-ar).
Gen.		Wund-an kan-anyir-ald (nuġgàr-an).
Dat.	2.	Wund-uġar kan-anyir-eġgun (nuġgàr-uġar).
Acc.		Wund-ar kan-auwe (nuġgàr-ar).
Abl.	1.	Wund-ar kan-anyir-il (nuġgàr-ar).
	2.	Wund-uġar kan-anyir-inend.

Kornar ngruwar, '*many men*.'

Plural.

Nom.		Korn-ar ġruwar.
Gen.		Korn-an ġrunt-uġar.
Dat.		Korn-uġar ġrunt-uġar.
Acc.		Korn-ar ġruwar
Voc.		Korn-una ġrúwún.
Abl.	1.	Korn-ar ġrunt-ar.
	2.	Korn-uġar ġrunt-inend.

Peculiarities in the syntax of the pronouns are shown in such sentences as :—ġaty mempir kin-anyir-aġk (*not* kin-auwe) kurly, 'I struck his head'; here apparently the object of a transitive verb is in the *dative* case; kil pleppin keġgun-auwe, pilar, 'he touched the eyes of these two'; but here the *accusative* case is used.

(*b.*) *Demonstrative and Interrogative Pronouns.*

The demonstrative pronouns are:—**hik-kai, hik-ke, 'this'**; hityę-katyę, 'this one' (emphatic); and **nai-yę, 'that.'** They are thus declined:—

	Instant.	*Proximate.*	*Remote.*
		Singular	
Nom.	Hikkai	Hityę-katyę	Naiyę
Gen.			Orn-auwe
Dat.			Orn-aġk
Acc.	Hin	Hityene katyę	Orne
Abl.	Hil		
		Dual	
Nom.	Heġgeġk	Heġgene-keġk	Nakak
Acc.	Heġgun		
Abl.	Heġgul		
		Plural	
Nom.	Harar	Harmakar	Narar
Acc.	Haran		Narar
Abl.	Harar		

The interrogative pronouns are ġaġke, 'who'? **minyę, 'what'?** They are thus declined:—

		Ngang-ke, '*who*'?	Minyę, '*what*'?
Nom.		Gaġke	Minyę
Gen.		Nauwe, nauwurle	Mek
Dat.	1.	Namby	Mekimby
	2.	Nak *(sing.)*	
		Nak-an-aġk *(plu.)*	
Abl.	1.	Gande	Mengye, 'how'?

Other forms of the interrogative **minyę** are:—**minyandai,** 'how often' (*lit.*, 'what times'?) **minyurti,** 'what sort'? **minyai** *or* **minyarai,** 'what number'? **minde,** 'why? for what reason'? **murel,** 'with what intention'?

7. Verbs.

In the Narrinyeri dialect, the form of the verb is often participial, and is closely allied to the adjective.

If we take the root-form lak, 'to spear,' as the example of a transitive verb, the moods and tenses with their meanings may be shown thus:—



Indicative Mood.

TENSE.	MEANING.
1. *Present tense,*	I spear him.
2. *Past tense,*	I speared him.
3. *Remote past tense,*	I did spear him.
4 *First (simple) future,*	I will spear him.
5. *Second (intention) future,*	I will (*i.e.*, intend to) spear him.
6. *Third (predictive) future,*	I will spear him.
7. *Repetitive tense.*	I spear again.

Reflexive Mood.

I speared myself.

Reciprocal Mood.

Let us two spear each other.

Imperative Mood.

1. *Simple imperative,*	Do thou spear.
2. *Prohibitive imperative,*	Spear not.
3. *Compulsory imperative.*	Thou must spear.

Optative Mood.

1. *Present optative,*	I may spear him.
2. *Imperfect optative.*	I could *or* would spear him.

Infinitive Mood.

To spear.

Participles.

Spearing ; speared.

Passive Voice.

I am speared.

DECLENSION OF THE VERBS.

In the declension of the moods and tenses of the Transitive and Intransitive Verbs, five sets of modified forms of Personal Pronouns are used as the subjects to the verb. They are :—

	Singular	
I.	*Thou.*	*He.*
	With Transitive Verbs.	
1. Gate (*or* ġaty)	kile	ġinte
2. Atte (*or* atty)	il	inde
	With Intransitive Verbs.	
3. Ap	inde	itye
4. Ap	inde	itye
5. Gap	gint	kity

	Dual	
We (two).	*You (two).*	*They (two).*
	With Transitive Verbs.	
1. Gel	ġurl	keġgul
2. Aġel	uġurl	eġul
	With Intransitive Verbs.	
3. Gel	uġurl	eġk
4. Aġel	uġurl	eġk
5. Gel	ġurl	keġk

	Plural	
We.	*You.*	*They.*
	With Transitive Verbs.	
1. Gurn	ġun	kar
2. Uġurn	uġun	ar
	With Intransitive Verbs.	
3. Uġurn	uġune	ar
4. Arn	uġune	ar
5. Gurn	ġun	kar

DECLENSION OF A TRANSITIVE VERB.

'Lak, 'to spear.'

Example of the Declension of a Transitive Verb in the Present Tense of the Indicative Mood.

Any Tense may be declined in full in the same manner.

T. 1. *Sing.*	Gate*	yan lakkin		I spear him.
	Ginte	,,	,,	Thou spearest him.
	Kile	,,	,,	He spears him.
Dual.	Gel	,,	,,	We two spear him.
	Gurl	,,	,,	You two spear him.
	Keġgul	,,	,,	They two spear him.
Plu.	Gurn	,,	,,	We spear him.
	Gun	,,	,,	You spear him.
	Kar	,,	,,	They spear him.

[*NOTE.—Yan, 'him,' is for ityan, an accusative form of the pronoun itye, kitye, 'he.' Instead of yan, any pronoun or noun in the accusative case may be used as the direct object of the transitive verb; and to decline the tenses of the Indicative and other Moods, five sets of pronouns are used, as shown above; the particular set which ought to be used with each tense is indicated by the 'superior' numeral put after the subject in the following paradigm of declension. Also, *T.* 1, 2, 3, &c. indicates the Tenses as shown on the previous page.—ED.]

INDICATIVE MOOD.

T. 1. Gate[1] yan lakkin.
2. Gate[1] yan lakkir.
3. Gate[1] yan lak-emb.
4. Gate[1] yan lak-kani.
5. Gate[1] lak-el ityan.
6. Lakkin-el atte[2] ityan.

T. 7. Gate lak-uġanye.

Other forms of the future are :—

Ginte el our ityan lak, 'thou must spear him.'
Lak amb el ityan, 'shall I spear him'?
Tarno lak amb ityan, 'shall I not spear him'?

REFLEXIVE.

T. 2. Gap[5] anaġk laġgelir.

RECIPROCAL.

T. 1. Gel[5] anaġk laġgel-amb.

OPTATIVE OR POTENTIAL MOOD.

T. 1. Gate[1] in-anyura lakkin *T.* 2. Lak-ilde atte[2] ityan

IMPERATIVE MOOD.

	Singular.	*Dual and Plural.*
T. 1.	Lak war ind	Gel[1] war lakkin
	Il war lak	Gurn[1] war lakkin
T. 2.	Lak é (ityan, 'him.')	Tauo lak ityan.

T. 3. Laggel-el our (*or* war) ap[3].

INFINITIVE MOOD.

Lak, 'to spear'; lak uramb, 'for the purpose of spearing.'

PARTICIPLES.

Laggelin, 'spearing'; laggelir, 'speared.

Passive Voice.

INDICATIVE MOOD.

	Singular.	*Dual.*	*Plural.*
T. 1.	Gan lakkir	Lam lakkir	Nam lakkir
	Gum lakkir	Lom lakkir	Nom lakkir
	Kin lakkir	Keġgun lakkir	Kan lakkir

[NOTE.—This is not a real Passive Voice, but only a substitute for it; see page 33 of this volume. The pronoun forms used with lakkir show this, for they are in the accusative.—ED.]

DECLENSION OF AN INTRANSITIVE VERB.

Ngai, 'to come.'

INDICATIVE MOOD.

T. 1. Gai-in ap[3]. *T.* 2. Puntir ap[4]. *T.* 3. Gai-el ap[4].

IMPERATIVE MOOD.

Koh, 'come'; ġai war, 'do come'; ġai akhi, 'come here.'

OPTATIVE OR POTENTIAL MOOD.

T. 1. Gap' inanye ġai.

INFINITIVE MOOD.

Gai, 'to come.'

PARTICIPLES.

Puntin, 'coming'; puntani, 'about to come.'

8. OBSERVATIONS ON THE USE OF THE VERBS.

1. Lakkin properly signifies 'piercing'; ġate lakkin ityc koye means 'I make a basket,' *lit.*, 'I pierce that basket,' by piercing through and through the rushes of which it is made; but the word is mostly used to mean the casting of any missile, as a spear, a dart, a stone.

2. The intransitive verbs take the simple nominative form of the pronouns as their subject; the transitive verbs take the causative form.

3. There appear to be two conjugations for verbs in the Narrinyeri language:—(1.) those in which the form for the present indicative is the same as the present participle; as, merippin, 'cutting,' ġate yan merippin, 'I cut it'; (2.) those that have another form for the present participle; as, dretulun, 'chipping,' ġate yan drekin, 'I chip it.' Of the former class are mempin, 'striking'; pempin, 'giving'; morokkin, 'seizing.' To the latter belong pornun, 'die,' pornelin, 'dying'; nampulum, 'hide,' nampundelin, 'hiding'; nyrippin, 'wash,' nyribbelin, 'washing.'

4. Some intransitive verbs become transitive by changing the sonant *g* into the surd *k*, or by adding -undun to the root; as, piġkin ap, 'I fall,' piġgen atte ityan, 'I throw it down'; yelkulum ap, 'I move,' yelkundun atte ityan, 'I move it'; nampulun ap, 'I hide,' nampundun atte ityan, 'I hide it.'

5. A causative meaning is given to verbal adjectives by adding -mindin to them; as, ġuldamulun, 'tired,' ġuldamulmindin, 'causing to be tired,' 'making tired.'

6. The most common auxiliary verbs are wallin, 'being,' and warin, 'making' *or* 'causing.' Examples of these are:—nuġ-gàri, 'good', nuġġà-wallin, 'being good,' nungà-warin, making good'; pilteġi, 'strong,' pilteġ-wallin, 'being strong,' pilteġ-warin, 'making strong'; wirraġ-wallin, 'being bad" wirraġ-warin, 'making bad.'

7. Verbs may therefore be arranged in four classes:—(1.) the simple verbs as, mempin, 'striking'; takin, 'eating'; ġoppun, 'walking'; lulun, 'breaking'; mampulun, 'hiding'; (2.) verbs ending in -wallin, 'existing'; as, tunku-wallin, 'play-

ing'; yuntu-wallin, 'crowding; (3.) verbs ending in -warin, 'causing,' 'making'; as, nunku-warin, 'doing right'; wirraġ-warin, 'doing wrong'; wurtu-warin, 'saturating with water'; (4.) verbs ending in -mindin; as, kildei-mindin, 'fetching.'

8. The word ellin means 'being,' 'state of being,' and sometimes 'doing'; but ennin is the proper word for 'doing'; el appears to mean 'intention' *or* tendency towards'; as, luk ap atye ellir, 'thus I it did,' 'I did so'; ġate yan ellani, 'I (emphatic) will do it'; ġate yan ennani, 'I will do it'; en al yan, 'do with it,' *i.e.*, 'do it'; kunitye ellir, 'enough he has been,' *i.e.*, 'he is dead.' The following are the meanings which belong to ellin and ennin:—ellin, 'doing'; ellir, 'done'; ellani, 'about to do'; ellin, 'having'; ellin, 'being'; ellir, 'has been'; ennin, 'doing'; ennir, 'done'; ennani, 'will do.'

9. The stem of the word warin is used with the imperatives and interrogations; as, kuġ war, 'do hear'; nak war, 'do see'; ġai war, 'do come'; ġinte wara, 'get out of the way,' *lit.*, 'do thou'; ġint war,' do thou '(*sc.*, it); mant war, 'do slowly'; murrumil war, 'make haste'; yelkul war, 'do more'; mint war, 'give me a bit,' *lit.*, 'do to me thou'; kákin wara, 'put it here'; yaġ wari, 'where do you go.'

10. There are idiomatic expressions in which the words 'go' and 'come' are omitted; as, loldu el itye, *or* loru el ityc, 'up will he,' *i.e.*, 'he will go'; mare el itye, 'down will he,' *i.e.*, 'he will come'; loldan an, 'up it,' *i.e.*, 'fetch it'; moru an, 'down him,' *i.e.*, 'he has gone down'; mare itye, 'down he,' *i.e.*, 'he has come'; moru el ap, 'down will I,' *i.e.*, 'I will go down.'

Loru and loldu both mean 'up'; mare and moru, 'down.'

9. Adjectives.

(1) Simple adjectives are nuġgàri, 'good'; wirraġi, bad'; and others; some of these are declined like nouns. (2) Verbal adjectives; as, talin, 'heavy'; balpin, 'white'; kinemin, 'dirty'; kinpin, 'sweet'; prittyin, 'strong.' Some adjectives have both forms; as, balpe, balpin, 'white.'

The mode of declining adjectives has already been shown in connection with the nouns.

Adjectives have no degrees of comparison, but the diminutive particle *-ol*—used both with adjectives and nouns—is sometimes added to the positive; as, murralappi, 'small'; murralappi-ol, 'very small.'

The numeral adjectives are:—yammalai *or* yammalaitye, 'one'; niġgeġk, 'two', neppaldar, 'three'; beyond that, all numbers else are ġruwar, 'many.' Gunkar means 'first.' Some adjectives are formed from adverbs; as, karlo-inyeri, 'of to-day,' 'new,' from karlo,' to-day'; kaldan-inyeri, 'old,' from kaldan, 'a long time'; koġk-inyeri, 'alone,' 'by itself,' from kogk, 'away.'

10. Adverbs.

There are numerous adverbs in the language, but the most common are :—

Adverbs of Time.

Grekkald, 'to-morrow.'	Palli, 'while,' 'by-and-by.'
Gurintand, 'often.'	Rauwul, 'a long time ago.'
Hik, 'now.'	Uġunuk, 'when' (relative).
Kaldau, 'a long time.'	Wataġgrau, 'yesterday.'
Karlo, 'to-day.'	Yaral, 'when' (interrogative).

Yun, 'by-and-by.'

Adverbs of Negation.

Nowaiye, 'none.'	Tarnalo, 'no more'; 'never.'
Nowaiye ellin, 'no more.'	Tarno, 'no'; 'not.'
Tarnalin, 'not yet.'	Tauo. 'don't' (imperative).

Tarno el, 'don't' (do it).

Adverbs of Place.

Aiau, 'by (at) that place.'	Yak, yauo, 'where to.'
Akhi, alye, alyikke, 'here.'	Yaġi, 'where'?
Alyenik, 'this place here.'	Yaġalli, 'where is he'?
Kiuau, 'where' (relative).	Yarnd, 'whence'?
Ku-un, 'far off.'	Yarnd inde, 'whence thou'?
Ondu, 'over there.'	Yarnd ande, 'whither thou'?

Examples of the use of Adverbs.

Yak al inde tantani, 'where will you sleep'; ġurluġ aiau, 'at-the-place-where the hill' (is); manti kiuau tantani ap, 'the hut where I shall sleep'; ġap taġulun ku-un, 'I stand far off'; keġk taġulun ku-u, 'they two stand far off'; kar taġulun kuar-un, 'they stand far off.'

The word wunye, 'then,' usually coalesces with the pronoun or verb-sign which follows it; as, wunyap, 'then I'; wunyar, 'then they'; wunyel itye, 'then will he.'

The words uk, ukke, luk, lun, 'so,' 'thus,' denote *resemblance*; as, luk u *or* lun u, 'so,' 'thus'; luk itye yarnin, 'thus he speaks'; lun ellin, 'so being,' *i.e.*, 'like'; luk uġge, 'like this one'; hikkai ukke, 'this way'; hil amb uk, 'for this way,' *i.e.*, 'because'; lun uk, 'thus'; ġo uk ap, 'I go so.'

The word amby may be translated either 'instead of' (preposition) or 'because' (conjunction); as, kaldau amb, 'for a long time'; hil amb uk, 'because'; pinyatowe ald amb anai pelberri means 'sugar for my tea.'

11. Notes on Syntax.

1. The form of the verb is constant in its mood and tenses; only the pronoun-subjects vary.

2. The postpositional suffixes to pronouns are always attached to the accusative case; as, kan-aġk, 'to them.'

3. Pronominal adjectives are always declined with their nouns; as, kin-anyir-aġk taldumand-aġk, 'to his house'; and so also hikkai korn, 'this man,' harnakar kornar, 'these men'; ornaġk nuġguġai, 'in that day.'

4. The diminutive is placed after the case-ending of the noun; as, porl-ald-ol, 'of a little child'; porl-ar-ol, 'of little children.'

5. When an adjective and its noun are declined together, the case-ending is attached only to the adjective; nuġgar-ald korn, 'of a good man.'

6. The post-position -uramb, 'for the purpose of,' is always attached to any verb which is put in the infinitive by another verb; as, pempir il anaġk nakkari tak-uramb, 'he gave me a duck to eat.'

12. Formation of Words.

This is effected by adding on various terminations, some of which have already been noticed:—

(1) -wallin, 'being'; as, pilgeru-wallin, 'greedy.'

(2) -warin, 'making'; as, koġk-u-warin, 'sending away from,' from koġk, 'apart'; anaġk-warin, 'preparing,' 'getting ready' (*lit.*, 'making towards it'), from anaġk, kanaġk, ityanaġk, the dative of the pronoun itye.

(3) -atyeri, 'belonging to'; as, lamm-atyeri, 'wood for a fire,' from lammin, 'carrying on the back.'

13. List of Prepositions, Adverbs, &c.

The prepositions are used as post-positions; those words which in this list are preceded by a hyphen are used as affixes.

Above—kerau, kiath.
After—uġ.
Again—kaġulandai.
muġanyi.
-uġanyi.
Agent— -urmi, -amaldy.
Ago, long time—kaldau, klauo.
Ah!—yakkai! takaná!
Almost—ġak.
Alone—naityi, -knotyerai.
Also—inye, -inyin.
Always—kaldau-amp.
Apart—yinbaikulun.
As—luk.
At—warre.
Away from here— -andek.
„ from anywhere— -koġk.
„ apart—koġkinyeri.
Be off—loru, lolden, ġópwar.
Because—marnd, hil-amb-uk.
Before (of time)—uġunai, uġul.
„ (in front of)—ġuġuraġk.
„ —ġunkura.
Behind—yarewar, waiaġ, karlowan.
Below—moru.
Beneath—maremuntunt.
Between—taraġk.
Besides—karnanye, -anye.
By itself—koġkinyeri.
By—il, ile.

By-and-by—yun, palli, yuwunuk.
I'an— -inyùra.
Close by thee—muġ-gai.
Close (near to)—tapaġk.
Day, 'this day'—hikkai muġge.
,, after—kimaġkurnuġk.
Day before yesterday—kaġulun muġge.
Down (in)—moru, loldu.
Don't—tauo.
Down—wald, muġgau.
Eh!—ke! keh!
Enough—kunye, yikkowun.
Ever—kaldau-amp.
Far off—ku-utyun.
Fast (quickly)—tiwi-warin.
First—kaġulandai.
Five—kuk-kuk-ki, keyakki,
For—-amby, arámi, -urumi.
,, -urumi (for-to).
,, them—an -anyiril.
Formerly—kaldau.
For—kuk, kuko.
From, out of—-nend.
,, (because)—mare, marnd.
(place)—-anmant.
,, (causative)—-anyir.
Gently—mant.
Go away—thruġkun, taiyin.
Go (*imper.*)—ġowalwar.
Half—ġalluk, narluk, mirimp.
Hark!—kuġwar.
Hence—-andi, -nend. [hi.
Here—kalyan, alye, alyalle, ak-
Here (this here)—alyenik, hikkai alye.
Here (that here)—anailyalye.
,, (close by)—ak-in-ik.
Hereafter—pallai, yun.
How?—meġye, yarild?
How often?—minyandai?
How many?—minyai, minyàrai?
If—uġun.
Immediately—hikkai, hik, karlo.
In—-uġai.
In that—muġgan.
In there—muġgar.
Into—aġk.
Is—el.
It, that is it—anailyalye. [lo.
Just now—yikkiġge, hikkai, kar-
Like—(similar) luk, lun.
,, (similar to) ġlalin
Long time ago—rande, ranwul.
Long ago—ġulli. [war.
Make haste—murrunmil, tyiwe-
Many times—ġurintand,
Many (too many)—multu-warin.
May (optative)—ur.
,, (verbal affix), -inanyùra.
,, (postfix)—-urmi, -uramb.
Might (postfix)—-ant.
Morrow (to-)—ġrekkald.
Much—ġruwar.
Much more—ġruinyerar.
Much (too much)—multu-warin.
Must—-war *or* -our.
Near—muġgau.
Near thee—tapaġk.
Near me—hik alye(-nik), hikak.
Never—tarnalo.
No—tarno.
No (*imper. neg.*)—tauo.
Not—tarno, tauo, nowaiye.
Once more—kaġulandai.
One more—yammalel.
One—yammalaitye.
Only—-on, -ai.
On the other side—laremuntunt.
Out of the way—nent-wara.
Outside—ġurukwar.
Over there—wara.
Perhaps—-ant.
Quick—murrunmilin, tyiwewar.
Round about—laldilald.
Second—wyaġ, karlowan.
Single—yammalaitye, -ai.
So—lun.
Still (*adv.*)—thortuld.
Thanks—an-uġune.
That there—naiye uwe.
That way—ġauwok.
Then—wanye, wunye.

Then one—inna.
Then two—yikkuk.
There (being down)—oldau.
„ (up there)—walde, warre.
„ (over there)—naiyuwe.
„ (from there)—ondu.
„ (in there)—muġgar.
„ —naiye uwe, muġgau.
This way (road)—hikkai-yarluk.
„ (manner)—hikkai-ukke.
Three—neppaldar.
Thus—luku.
Time, a long time ago—kaldau.
„ a short time ago—karlo.
To (into) —aġk.
„ (towards)—uġai.
To-day—hikkai nuġge.
To-morrow —ġrekkald.
Too far in—tumutyun.
Together—yunt.
Truly—katyil.
Two—niġkaieġk, pullatye.
Up above—kerau.
Up—loru, war, mari.
Up there—erouke, naiyewarre.
Upside down—laremuntunt.
Very—pek.
Very near—ġake.
Well—ġolde, ġulde.
While—pallai.
Whither—yauo ande. [anyir.
Why?—meġye, mind, mindin-
With (a material)—uġai, uġar.
„ (instrument)—in aġk ai.
With—ald, al, uġai.
Within—maremuntunt.
Without—indau.
Yes (truly)—katyil.

THE DIYERI DIALECT.

The Diyéri tribe occupies the region about Cooper's Creek, in the heart of South Australia, about 630 miles north of Adelaide. For comparison, their system of pronouns may be given here, as furnished by the Rev. E. Homann, Lutheran Missionary:—

Personal Pronouns.

		Singular			
		1st	2nd.	3rd.	
				Masc.	*Fem.*
Nom.	1.	Nani	Yidni	Nanya	Nania
	2.	Nato	Yundru	Nulia	Nandruya
Gen.		Nakani	Yinkani	Nunkani	Nankani
Dat.		Nakaġu	Yinkaġu	Nunkaġu	Nankaġu
Acc.		Nana	Yidnana	Nanya	Nania
Voc.			Perlaia		
		Dual			
Nom.	1.	Nali, naliena	Yudla	Pudlaia	
	2.	Naldra	Yudla	Pudlali	
Gen.		Nalina, naldrani	Yudlani	Pudlani	
Dat.		Naliġa, naldraġu	Yudlaġu	Pudlaġu	
Acc.		Nalina, naldrana	Yudlana	Pudlanaia	
Voc.			Yudla	Pudlaia	

		Plural		
Nom.	1.	Naiana, naiani	Yura	**Tanana**
	2.	Naiani	Yura	**Tanali**
Gen.		Naianana	Yurani	**Tanani**
Dat.		Naianaġu	Yuraġu	**Tanaġu**
Acc.		Naianana	Yurana	**Tananaia**
Voc.			Yura	**Tanani**

The possessive pronouns, which are the personal pronouns of the genitive case, are declined also like substantives; thus:—

Nom. 1.—Nakani, 'my'; *Nom.* 2.—Nakanali; *Gen.*—Nakanaia; *Dat.*—Nakananí; *Acc.*—Nakani; *Voc.*—Nakanaia.

Mr. Gason, who is well acquainted with another portion of the Diyéri tribe, gives their pronouns thus:—

PERSONAL PRONOUNS.

	First Pronoun.		Second Pronoun.	
	Singular.		*Singular.*	
Nom.	1. Althu			
	2. Athu		*Nom.* 2.	Yondru
Gen.	Ni			
Dat.	Akúġa			
Acc.	Ani		*Acc.*	Ninna
	Plural.		*Plural.*	
Nom.	1. Janana, uldra		*Nom.* 1.	Yini
Gen.	Janani, uldrani		*Gen.*	Yinkani
Acc.	Ali			

Third Pronoun.

	Singular.			
	Masc.	Fem.	Neut.	*Plural.*
Nom. 1. 2.	Nulia	Naníya, nundroya	Ninna	Thana
Gen.	Núnkani	Nankani		Thanani
Dat.				Wirri, wurra.
Acc.	Nulu	Nanía, nandrúya		Thaniya, gúndru

Other pronouns are:—Ninna, ninnea, 'this'; ninna, 'that'; thaniya, gúndru, 'those'; warana, 'who'? wurni, 'whose'? wuroġa, 'whom'? whi, wodau, 'what'?

Nouns.

Nouns are declined, as usual, by affixes; after the following manner:—

Kintalo-butu	Apa-n-undru
Dog-with	Water relating-to.
Buću-ali	Kurna-thulka
Blind-of	Man relating-to.
Kurna-undru	Yinkani-ku
Man relating-to.	Yours-to.

The Verb.

The Diyéri verbs, as in other Australian languages, have their tense-forms based on the forms of the imperative and the present participle, as shown in the paradigm below. The numbers indicate the tenses quoted, which are:—1. *Infinitive Present*; 2. *Participle Present*; 3. *Participle Past*; 4. *Participle Reciprocal*; 5. *Indicative, Perfect Definite*; 6. *Indicative, Pluperfect*; 7. *Indicative, Future*; 8. *Imperative, Singular*; 9. *Imperative, Plural.*

	'Grow.'	*'Ask.'*	*'Strike.'*
1.		Aćami*	Diami
2.	Búnkuna	Aćana	Diuna
5.	Búnkanaori†	Aćanaori	Dinaori
6.	Búnkanawonthi	Aćanawonthi	Dinawonthi
7.	Búnkanalauni		Dialauni
8.	Búnka	Aćea	
9.			Dimarau

	'Cover, bury,'	*'See.'*
1.	Numpani	
2.	Numpuna	Niuna
3.	Numpathuruna	
4.	Numpamulluna	Niamulluna
5.	Numpanaori†	Nianaori
6.	Numpunawonthi	Nianawonthi
7.	Numpalauni	
8.		Nii *or* nihi
9.		Niamaran

*The post-position mi means 'to.' †To decline any tense, prefix the *causative* form of the personal pronouns as the subject.

Some adjectives are participal in their form; as, múnćuruna, 'sick'; mundathuruna, 'lazy'; kukutharkuna, 'unlevel'; kúnkuna, 'lame'; mulluna, 'alike.'

Some adjectives seem to have forms of comparison; as, wordu, 'short,' wordu-murla, 'shorter,' wordu-muthu, 'shortest'; umu, 'good, umu-murla, 'better'; nuru, 'quick,' nuru-pina, 'very quick'; moa, 'hungry,' moa-pina, 'very hungry.'

(From Dr. Moorhouse's Grammar.)

THE MURUNDI TRIBE.

From Manum to Overland Corner, on the River Murray, and thirteen miles back from the river on each side; Blanchetown is their head-quarters.

Declension of Nouns.

Nguilpo, 'child.'

		Singular.	*Dual.*	*Plural.*
Nom.		Guil-po	Guil-pakul	Guil-pa
Gen.		Guil-yog	Guil-yamakul	Guil-yaraġo
Dat.	1	Guil-yanno	Guil-yakullamann	Guil-yarumanno
	2.	Guil-pallarno		
Acc.		Guil-po	Guil-yapakul	Guil-pa
Abl.	2.	Guil-yanmudl	Guil-kakulla mainmudl	Guil-yaramainmudl
	4.		Guil-kulla manno	Guil-yaramanno
	6.	Guil-yanna		

Note.—*Abl.* 2 means 'from'; *Abl.* 4, 'at,' 'with' (a locative form); *Abl.* 6 is the *Causative*, and may be translated 'by.'

Declension of the Personal Pronouns.

	Singular		
	1st.	2nd.	3rd.
Nom.	Gape	Gurru	Ninni
Gen.	Gaiyo	Gurroġo	Nunnaġo
Dat.	Ganne	Gurrunno	Ninnanno
Acc.	Gape	Gurru	Ninni
Abl. 6.	Ganna	Gurra	Ninna
	Dual		
Nom.	Gedlu	Gupál	Dlano
Gen.	Gedlaġo	Gupálaġo	Dlanoġo
Dat.	Gedlunno	Gupálanno	Dlanunno
	Plural		
Nom.	Gennu	Gunnu	Nana
Gen.	Gennaġo	Gunnaġo	Nanaġo
Dat.	Genunno	Gununno	Nanunno

Note.—There are no abbreviated forms of the pronouns, and no gender forms.

Declension of the Verb.

The verbs parldkun, 'strike' and terrin, 'stand,' may be taken as examples; in form, both of these are Present Participles.

1. *Present.*	Parldkun	Terrin
2. *Aorist* 1.	Parldka	Terra
3. *Aorist* 2.	Parldkul	
4. *Future*	Parldla	Terridla
5. *Imperative*	Parlka	Terra
6. *Conditional*	Parldkunna	Terrinna
7. *Prohibitive*	Parldkumoi	Terrinni
8. *Preventive*	Parldkulmun-nainmudl	Terrulmun-nainmudl
9. *Optative*	Parldla	Terridla
10. *Infinitive*	Parldlappa	Terrilappa
11. *Past Participle*	Parldkulmuġko	Terrulmuġko

NOTE.—The meanings are:—No. 2, 'did strike'; No. 3, 'struck'; No. 6., 'would strike'; No. 7, 'strike not'; No. 8, 'that...may not strike'; No. 9, 'may strike'; No. 10, 'for-to strike'; No. 11, 'having struck.' And similarly for the verb terrin.

THE MAROURA TRIBE.

System of kinship found amongst the Maroura tribe.

The Maroura inhabit the country at the junction of the River Darling with the River Murray, and a considerable distance up the Darling.

In the names for relationship, there are different terminations for those that are 'mine,' 'yours,' 'hers'; *e.g.*,

Kambiya, 'my father.'	Gammuġiyi, 'my mother.'
Kambiyanna, 'your father.'	Gammuġammu, 'your mother.'
Kambiyanna, 'his father.'	Kittha ġammu, 'his mother.'

These Marouras are the tribe which descended the Darling between the years 1831 and 1836 (*cf.* "Mitchell's Expedition"). The Narrinyeri have a tradition that they came down the Darling and then across the desert to the head of Lake Albert.

SOUTH AUSTRALIAN DIALECTS.

English.	1.*	2.	3.	4.
I	Gaii	ġapu	ġap	ġapo
We two	Gadli	ġel	ġanal	ġeli
We	Gadlu	ġun	naġan	naġano
Thou	Ninna	ġinte	ġint	ġint
You two	Niwa	ġul	ġul	ġulo
You *(plu.)*	Na	ġun	ġunnu	ġun
He, she, it	Pa, padlo	kitye	kitye	kitye
They two	Purla	keġge	keġge	keġge
They	Purna	kar	kar	kar

*NOTE.—The numbers indicate the localities where the words are used; 1. is the Adelaide dialect, 2. is Encounter Bay, 3. is Pomunda, 4. is the dialect spoken to the west of Lake Alexandrina.

	1.	2.	3.
Head	Mukarta	kuli	**kuli**
Two heads	Mukartilla	kuleġ	**kuleġ**
Heads	Mukartanna	kular	**kular**
One	Kunna	yammuli	**yammalaitye**
Two	Purlaitye	neiġeġ	**neiġeġi**
Three	Mankutye	maalda	**maalda**
Four	Purlaitye-purlaitye	kukar-kukar	**kiġgaruġ** *or* **kukar-kar**

(C.)

[*ABSTRACT.*]

GRAMMAR

OF THE LANGUAGE SPOKEN BY

THE ABORIGINES OF WESTERN AUSTRALIA.

[This short sketch of the Grammar of the language of Western Australia is the only one that I can find anywhere. It is in "The Western Australian Almanac for 1842," and is printed there as an appendix, 'compiled by Chas. Symmons, Protector of the Aborigines, from material furnished by Mr. Francis F. Armstrong, the native interpreter.' Some portions of it are taken 'from the preface to Captain (Sir George) Grey's vocabulary.' I have abridged the material of the Grammar, and adapted it to present uses.—ED.]

1. NOUNS.

The cases are indicated by inflections, thus :—

The Genitive takes the suffix -ák, which means 'of' or 'belonging to'; some districts say -á ġ instead of -ák. *Examples* :—**Kalla**, 'fire,' kalla-r-ák, 'hot'; miki, 'moon,' mik-áġ, 'moonlight'; dta, 'mouth,' dta-láġ, 'tongue'; gabbi, 'water,' **gabbi**-láġ, 'belonging to water'; budjor, 'ground,' **budjor-láġ**, 'belonging to the ground'; mammaràpák **gidji**, 'a man's spear'; yageák boka, 'a woman's cloak.'

The Dative; its sign is -á l, sometimes -ák; as, **ġadjo allija ġulaġ**-ál yoġaga, 'I gave it to the child'; Perth ák **bardin**, 'going to Perth.'

The Accusative ends in -in; as, ġadjo **yan-gorin ġan-gau bru**, 'I do not see the kangaroo.'

The Ablative affixes -á l to the nominative case; as, **ġadjo boat-ál** Perth-ák bardàga, 'I went in a boat to Perth'; **ġalata kai**-bra-ál watto bardàga, 'we went away in a ship'; **balgun**-ál bumaga, 'she was killed by a gun'; durda **cart-ál bar**-duk bardàga, 'the dog went away with the cart.'

The Plural number is indicated by adding the numerals, but all beyond three are bula, 'much,' 'many.' The words for human beings add -màn, *or* -àrra, *or* -gàrra to form the plural; màn is an abbreviated form of màn-da, 'altogether,' 'collectively.' Words ending with a vowel take -màn; those ending with a consonant take -gàrra; as, kardo, 'a husband *or* wife,' *plu.*, kardo-màn; yago, 'a woman,' *plu.*, yago-màn; djuko, 'sister,' *plu.*, djuko-màn; mammul, 'son,' *plu.*, mammul-gàrra; gulaġ, 'a child,' *plu.*, gulaġ-gàrra.

Declension of a Noun.

Yago, 'a woman.'

	Singular.	*Plural.*
Nom.	Yago	Yago-màn
Gen.	Yago-àk	Yago-màn-àk
Dat.	Yag-ol *or* Yago-àl	Yago-màn-àl
Acc.	Yago-in	Yago-màn-in
Abl.	Yago-àl	Yago-màn-àl

The Ablative means 'with,' 'by means of.'

Examples:—Yago maiak-àl yugau bardàga, 'a woman came to the house'; n'yagga yago-àk wanna, 'that is a woman's staff'; ġadjo marain yago-àl yoġàga, 'I gave flour to a woman'; ġadjo yago-in djinnàġ-ga, 'I saw a woman'; budjor yago-àl bianàga, 'the ground was dug by a woman.'

The commonest and most useful nouns are:—

Time, Weather, &c.

Cloud—mar-gabbi.
Comet (meteor)—binnar.
Darkness—maiart.
Dawn—waulu.
Daylight—birait.
Lightning—bàbbàġ-win.
Mid-day—malyàràk.
Moon—miki.
Moonlight—mikàġ.
Rain—gabbi; moko.
Sky—gudjait.
Stars—ġan-gar.
Sun—ġan-ga.
Sunshine—monak.
Thunder—màlgar.
To-day—aiyi.
To-morrow—morogoto; binàġ.
Yesterday—mairh-ruk.

Elements.

Air (wind)—mar.
Earth—budjor.
Fire—kalla.
Water—gabbi.

Seasons.

Spring—jilba.
Summer—birok.
Autumn—burnuro.
Winter—màg-goro.

Individuals.

A man—mammàràp.
An old man—windo.
A young man—gulambiddi.
A woman—yago.
An old woman—windo.
A young woman—màndiggàra.

A child—gulaġ.
An infant—gudja.

Relations.

Ancestors—n'yettin-ġal.
Aunt—màn-gat.
Brother—ġundu.
„ (eldest)—ġuban; boran.
„ (middle)—kardijit.
„ (youngest)—guloain.
„ -in-law—deni.
Daughter—gwoairat.
Father—mammàn.
„ -in-law—kan-gun.
Husband, wife—kardo.
Mother—ġan-gan.
„ -in-law—màn-gat.
Nephew—maiur.
Niece—gàmbart.
Sister—djuko.
„ (eldest)—jindam.
„ (middle)—kauat.
„ (youngest)—guloain.
„ (married)—mairàk.
„ -in-law—deni.
Son—mammàl.
Uncle—kan-gun.

Parts of the body.

Arm (upper)—wan-go.
„ (lower—marga.
„ (right)—ġunmàn.
„ (left)—d'yu-ro.
Back—bogal.
Beard—ġan-ga.
Blood—ġubo.
Bone—kotye.
Bowels—konàġ.
Breast (male)—mingo.
„ (female)—bibi.
Chin—ġan-ga.
Countenance—dtamel; minait.
Ear—ton-ka.
Elbow—nogait.
Excrement—konàġ.
Eye—mel.
„ -brow—mimbat.
Eye-lash—**mel-kambar.**
„ -lids—**mel-nalyak.**
Flesh—ilain.
Foot—jina.
Forehead—**bigaić.**
Hair of head—**kattamàngarra.**
Hand—**marhra.**
Head—**katta.**
Heel—ġardo.
Knee—bonnit.
Leg—**matta.**
Liver—maierri.
Mouth—dta.
Neck—wardo.
Nose—mulya.
Side—ġarril.
Stomach—kobbàlo.
Tear—mingalya.
Teeth—nalgo.
„ (upper)—ġardàk-yugauin.
„ (lower)—ira-yugauin.
Temples—yaba.
Thumb—marhra-ġan-gan.
Tongue—dtalaġ.

Animals, Birds, &c.

Bat—bambi.
Bird (a)—jida.
Crow—wardaġ.
Dog—durda.
Flea, louse—kolo.
Fly—nurdo.
Lizard—jina-àra.
Pig—màggoroġ.
Snake—wan-ġal.

Miscellaneous.

Bark (of tree)—mabo.
Egg—nurdo.
Food (of all sorts)—dadja.
Grass—bobo.
Grave (a)—bogol.
Hill (a)—katta.
House (a)—maia.
Lake (large)—mulur.
„ (small)—ġu-ra.
River—bilo.

Rock, stone—buyi.
Sand—goyarra.
Sea—odern.
Stick (wood)—garba.
„ (fire-)—kalla-matta.
Tree—burnu.
Water—gabbi.
Water (fresh)—gabbi dji-kàp.
„ (stream)—gabbi gurjait.
Young (animal)—noba.

2. Adjectives.

The adjectives most commonly in use are:—

Alive—won-gin, dordàk
Angry—ġàrraġ
Arm (left)—n'yarlo.
„ (right)—ġun-man.
Bad—djul.
Big—ġomon.
Bitter—djallàm.
Black—moàn.
Clear (as water)—karrail.
Cold—nagga.
Dead—wonnaga.
Dry (not wet)—ilar.
Far away—urar.
Fat—boain-gadàk.
Fresh—milgar.
Good—gwabba.
Green—gerip-gerip.
Hard—murdoen.
Health (in)—barra-barra.
High—iragàn.
Hot—kallaġ.
Like (similar)—mogin.
Little—n'yu-map.
Long, length—walaiadi.
Low—ġar-dàk.
Narrow—nulu.
Near—barduk.
Old—windo.
Red—wilgilàġ.
Short—gorad (-da).
Sick—mendaik.
Slow—dàbbàk.
Soft—ġunyàk.
Sweet—mulyit.
Tall—urri.
Thin—kotyelarra.
True—bundo.
Wet—balyan.
White—wilban.
Wild—waii-waii.

A substantive acquires an adjective meaning by taking such suffixes as -gadàk, 'having, possessing,' -bru, 'without,' which corresponds to the English suffix 'less'; as, jiġala-gadàk, 'having horns,' 'a cow'; kardo-gadàk, 'having a husband *or* wife,' 'married'; boka-bru, 'cloak-less'; gabbi-bru, 'without water.'

Comparison of Adjectives.

Some adjectives add jin for the comparative; as, from dàbbàk, 'slow,' dàbbàk-jin, 'slower'; gwidjir, 'sharp,' gwidjir-jin 'sharper'; yerràk, 'high,' yerrak-jin, 'higher.' But usually a reduplication makes the comparative, and -jil is added to the base for the superlative; as, gwabba, 'good,' gwabba-gwabba, 'better'; gwabba-jil, 'best.' This intensive particle -jil, equivalent to 'verily,' may be added to other parts of speech; as, kardo-jil, 'one who is in the direct line for marrying with another'; dadja-jil, 'it is certainly meat'; kannah-jil, 'is it indeed so'? The English 'very' is rendered by a reduplication; as, mulyit-mulyit, 'very sweet.'

Numerals.

'One,' gain; 'two,' gudjal; 'three,' warh-raġ; 'four,' gudjal-gudjal; 'five' is marh-jin bàga, 'half the hands'; 'ten' is belli-belli-marhjin baġa, 'the hand on either side.'

In reckoning time the natives say 'sleeps' for days, and 'summers and winters' for years. There is no *Article.*

3. Pronouns.

The pronouns must be carefully used, for a very slight change in the termination of any one of them will alter altogether the force and meaning of a sentence.

The *personal pronouns* are :—

Singular.	*Plural.*
Gadjo *or* ġanya, 'I.'	Gala-ta, 'we.'
N'yundo *or* ġinni, 'thou.'	N'yuraġ, 'ye.'
Bal, 'he, she, it.'	Balgun, 'they.'

They are thus declined :—

Singular.

	1st.	2nd.	3rd.
Nom.	Gadjo / Ganya	N'yundo / Ginni	Bal
Gen.	Gannalàk	Nyunnolàk	Balàk
Dat.	Ganna	N'yunno	Balàk
Accu.	Ganyain	Ginnin	Balin
Abl.			Balàl

Plural.

Nom.	Galata	N'yuraġ	Balgun
Gen.	Gannilàk	N'yuraġàk	Balgunàk
Dat.	Gannilàk	N'yuraġàl	Balgunàk
Acc.	Gannil (-in)	N'yuraġin	Balgunin
Abl.	Gannilàl	N'yuraġàl	Balgunàl

There are thus two forms for the *Sing. Nom.* of the first and second pronouns; ġadjo and n'yundo seem to be used with an active sense of the verb, but ġanya and ġinni with a passive sense; for there is no passive *form* of the verb, and there is no verb 'to be'; ġanya and ġinni are always used with a participle or an adjective; ġadjo and n'yundo are never so used. *Examples of their use:*—Gadjo djinnaġ, 'I see,' but ġanya bardin, 'I am going'; ġadjo dtan, 'I pierce,' but ġanya ġannauin, 'I am eating.'; ġadjo burno dendaġaga, 'I climbed a tree,' but ġanya waugàlàl bukkanaga, 'I was bitten by a snake'; ġanya windo, 'I am old'; ġanya gàrraġ, 'I am angry.' Similarly for the second pronouns; as, n'yundo kattidj, 'do you understand'? but yan ġinni wan-gauin, 'what are

you talking about'? n'yundo naitjàk gabbi ġanna gaġaubru, 'why do you not fetch me water'? but ġinni naitjàk balin bumawin, 'why are you beating me'?; ġinni djul, 'you are wicked'; ġinni goradda, 'you are short.'

		Dual		
		1st.	2nd.	3rd.
Nom.	1.	Galli	Nubal	Bula
	2.	Galla	Nubal	Bulala
	3.	Gannik	Nubin	Bulen.

Another form of ġannik is ġannana.

The forms marked *nom.* 1 are used by brothers and sisters *or* two friends closely related; *nom.* 2., by parent and child *or* by nephew and uncle; *nom.* 3., by husband and wife *or* by two persons of different sexes affectionately attached, *or* (ġannana) by two brothers-in-law.

The *Possessive Pronouns* are:—

Ganna, 'my,' ġannalàk, 'mine'; n'yunna, 'thy,' n'yunnalàk, n'yunnalàġ, 'thine'; balàk, balalàk, 'his, her, its,' ġannilàk, 'our *or* ours'; n'yuraġàk, 'your *or* yours'; balgunàk, 'their *or* theirs.' The *Demonstrative Pronouns* are:—N'yagga, 'that,' 'those'; nidja, 'this,' 'these.' The *Interrogative Pronouns* are:—Ganni, 'who'? *i.e.*, 'who are you'? ġando, 'who'? *i.e.*, 'who did that'? ġannoġ, 'whose'?

4. Verbs.

The verbs in most common use are:—

Arise—irabin	Fight—bakadju
Beat—buma	Fly—bàrdaġ
Become—abbin	Go—bardo; watto
Bite—bàkkan	Go away—kolbardo
Break—takkan	Hear—kattidj
Bring; carry off; take away—bàrraġ	Pain—bàkkan
Marry—kardo barraġ	Pierce—dtan
Burn (fire)—burraràp	See—djinnaġ; ġan-gau
Bury—bianan	Sit—ġinnau
Carry—gaġau	Speak—wan-gau
Cook—dukun	Spear—gidjil
Cry—miraġ	Stand—yugau
Cry out—mirau	Take—gaġau
Dig—bian	Tear—jeran
Eat, drink—ġanno; nalgo.	Throw—gwardo
Fear—waien	Tie—yutarn
	Understand—kattidj

Walk—gannau.

Imperatives are:—

Come here—kowa-kowa, yual	Leave it alone—bal *or* wanja
Go on—ġatti	Listen—nàh-nàh
Get up—irap	Take care—garrodjin
Go away—watto	Stay, remain—nannàp

Tenses.

1. *Indic. present.*—For this, use either the infinitive or the form of the present participle; as, ġadjo djinnàġ, 'I see'; but ġanya bumawin, 'I am beating.'
2. *Indic. preterite.*—Use the past participle, *or* add -ga to the infinitive; the relative distance of the past periods of time is indicated by prefixing to the tense the words gori, 'just now,' karamb, 'a short time since,' gorah, 'a long time ago.'
3. *Indic. future.*—Here the first and second personal pronouns singular become ġadjul and n'yundul, 'I will,' 'you will.' The distance of the future time is indicated by placing before the verb the adverbs burda, 'presently,' and mila for any more remote time.
4. *Imperative mood.*—Lay emphasis on the last vowel of the present indicative.
5. *Participle present.*—Add -in or -win to the infinitive.
 „ *past.*—Add -ga to the infinitive.
6. *Passive voice.*—Here the form of the sentence is elliptical; therefore ġanya, ġinni are used with the past participle and the ablative of the instrument or cause.

DECLENSION OF A TRANSITIVE VERB.

Buma, 'to beat,' 'kill,' 'blow as a flower.'

Infinite—Buma. *Part. pres.*—Bumawin.
Part. past.—Bumàga.

Tense 1. *bumawin. *T.* 2. *ġori bumàga. *T.* 3. †burda buma. *T.* 4. buma.

These numbers indicate the Tenses as shown above.

*The pronouns to be used here are:—*Sing.* ġanya, ġinni, bal; *Plur.* ġalata, n'yuraġ, balgun; but instead of ganya and ginni, *T.* 2. takes gadjo and nyundo; †there use the forms ġadjul, n'yundul.

Passive Voice.—For the passive voice, use the same tense-forms as in the active voice, that is, buma for the *pres.* and the *fut.*, and bumàga for the *past*, but prefix to them the *accusative* cases of the personal pronouns; thus, ġanya-in gori bumàga, 'I was

beaten lately'; *lit.*, '(some one) beat me lately.' But the ablative of the cause or instrument may also be used to form a passive voice; thus, ġanya gidjiàl dtannàga, 'I am pierced by a spear.'

The substantive verb.—There does not appear to be any copula; it is certainly not used in such sentences as ġanya yulàp, 'I am hungry'; ġinni kotyelara, 'thou art thin'; bal windo, 'he is old'; ġalata gwabba, 'we are good'; n'yuraġ djul, 'you are wicked'; balgun mindait, 'they are sick.'

5. Adverbs.

The adverb is placed before the verb; useful adverbs are:—

After (behind)—ġolan-ga
Again—garro
Already—gori
Always—dowir
Before (in front)—gwaićaġàt
Close to; near—barduk
Continually—kalyagàl
Enough—belàk
Formerly—karamb
Here—n'yal
How many—nàmmàn
Immediately—gwaić; ilak
Thus—wanno-ić
More—ġatti-ġatti
Never—yuatjil
No—yuada
Not—bart; bru; yuada
Now—yaii
Perhaps—gabbain
So—winnirak
So many—winnir
That way—wunno
Then—garro
There (*prox.*)—yellinya
„ (*remote*)—boko; bokoja
Where—winji; winjal; yan
Yes—qua
Yonder—bokoja

6. Prepositions.

These are few in number:—

After (*dat.*)—ġolaġ
Among (*partitive*)—màndа
„ (mixed with)—kardagor
By (affix)—-àl
In (within)—bura
Of—-àk
On (upon)—ġadja
To—-àk *or* -àl
With (in company with)—
„ gàmbàrn (takes the *acc.*);
„ barduk (takes the *dat.*)
Without—bru

In use, they are all *post-positions*, and are always placed *after* the noun or pronoun. Gadja is used of one thing lying on another, but never of anything lying on the ground.

7. Interrogation, Affirmation, Negation.

A question is asked by putting kànnah at the end of the sentence; as, n'yundo tonka, kànnah, 'do you hear'? An answer may be given by qua, 'yes,' or by affixing -bàk to the word used in reply; as, yallanait, 'what is that'? burnu-bàk, 'it is a tree.' If the reply is negative, put bart *or* bru after verbs, and yuada after adjectives.

8. Conjunctions.

Gudjir, 'and'; minniġ, 'if'; ka, 'or.' There is no word for 'when,' but minniġ and ka are used in its stead; for instance, 'when I see you to-morrow' will be expressed by 'if I see you to-morrow'; and 'when did you come to Perth'? will be 'did you come to Perth to-day or yesterday'?

9. Interjections.

Nah—ah! so! (to indicate that a person is listening to what is related), and n'yón—'alas'!

(D.)

GRAMMAR and VOCABULARY

OF THE ABORIGINAL DIALECT CALLED

THE WIRRADHURI.

[The Wirradhuri dialect, or, as I call it, the Wirádhari, covers the whole heart of N. S. Wales; its limits are shown on the map of the native tribes. I consider myself fortunate in having secured the publication of the Grammar and Vocabulary of so important a tribe. The following manuscript was written about fifty years ago by the late Archdeacon Günther, and is specially reliable because of its author's character and experience, and because, at that time, the tribe had not yet begun to decay, and its language was entire. He was educated for the Ministry at Basle, in Switzerland, attending lectures there at the University and the Missionary College; subsequently he prosecuted his studies at the C. M. Society's College, Islington, London.

In 1837, he commenced his missionary work among the aborigines of the Wirádhari tribe at "Wellington Valley," now Wellington, in New South Wales. Here he compiled this Grammar and Vocabulary; he also translated the Gospel by St. Luke and portions of the Prayer Book for the use of the tribes on the Macquarie River and the neighbouring country. His efforts and those of the mission party, in ameliorating the condition of the natives and teaching them, met with considerable success. After the mission was abandoned by the authorities, he was induced by Bishop Broughton to accept the parish of Mudgee, where he laboured for many years, and died in December, 1879.

These MSS. are the property of the late Mr. Günther's son, the present Archdeacon of Camden, New South Wales, who has kindly lent them to me for this purpose. In editing them, I have retained the author's mode of spelling the native words, and have made only some slight alterations in the form of the matter of the Grammar and the Vocabulary, with the view of securing greater symmetry throughout.—Ed.]

1. THE GRAMMAR.

1. The Declension of Nouns.

There is, properly speaking, only one primary declension, but the principle of assimilation, to which the language has a strong tendency, sometimes produces slight variations of the terminations of the nouns before the case-endings; similarly, when the last letter but one of the stem is *i*.

In order to cover all these variations, the number of the declensions will amount to eight. It must, however, be observed that here the formation of cases differs materially from the modes used in other languages, at least from that of the Latin and Greek. The simple or nominative form undergoes no alteration, but, to form the cases, it takes additions by means of postfixes. The only apparent exception to this rule is that where the letter *i* is cast out. The number of cases cannot easily be fixed, since almost every relation in which a noun may be placed is signified by some postfix or other; those given in the examples below include the most common and essential relations.

A strange peculiarity of this language is the existence of two nominative-forms—the one the *simple nominative* or nominative-declarative, corresponding to the question 'who *or* what is it'? and the other the *nominative active*, when the thing or person spoken of is considered as an agent; this answers to the question, 'who *or* what does it'? The *genitive* and the *dative* are alike; the *accusative* is the same as the simple nominative; the *vocative* is known by the exclamatory word 'ya' put before the simple nominative, or by its termination, which is like that of the genitive.

The case-endings and their meanings may be shown thus:—

Case.	Terminations.	Meaning.
1. *Nominative*		the simple form.
2. *Nom. agent.*	-du, -dyu, -gu, lu, -ru	the agent form.
3. *Genitive*	-gu	'of'; 'belonging to.'
4. *Dative*	-gu	'to,' 'for,' 'towards.'
5. *Accusative*	the same as *nom.* 1.	the direct object.
6. *Vocative*	prefixes *ya* to *nom.* 1.	
7. *Locomotive*	-dyi, -li, -ri	place from which.
8. *Conjunctive*	-durai *or* -durei	'together with.'
9. *Locative*	-da, -dya, -ya, -la, -ra	'in,' 'on,' 'at.'
10. *Instrumental*	-durada	'by means of.'

The numbering of the cases corresponds with that shown on the Paradigm.

The same word is both singular and plural without change; only when the idea of plurality is to be conveyed, the noun adds the word galaġ and is then declined like wallaġ of the paradigm.

Paradigm of the Declension of Nouns.

Cases.	*Declensions*							
	1st. Maddan '*wood*'	2nd. Burai '*boy*'	3rd. Giwaldain '*cook*'	4th. Balli '*baby*'	5th. Bulbin '*whirlwind*'	6th. Ugal '*young man*'	7th. Inar '*woman*'	8th. Wallang '*stone*'
1.	Maddan	Burai	Giwaldain	Balli	Bulbin*	Ugal	Inar	Wallang
2.	Maddandu	Buradu	Giwaldandu	Ballidyu	Bulbindyu	Ugallu	Inarru	Wallanggu
3. & 4.	Maddangu	Buraigu	Giwaldaingu	Balligu	Bulbingu	Ugalgu	Inargu	Wallanggu
5.	Maddan	Burai	Giwaldain	Balli	Bulbin	Ugal	Inar	Wallang
6.	Ya maddan	—— the vocative prefixes *ya* to the simple nominative ——						
7.	Maddandi	Buraidyi	Giwaldaindyi	Ballidyi	Bulbindyi	Ugalli	Inarri	Wallandi
8.	Maddandurai		Giwaldaindurai	Ballidurai	Bulbindurai	Ugaldurai	Inardurai	Wallandurai
9.	Maddanda	Burada		Ballidya	Bulbindya	Ugalla	Inarra	Wallangga
10.	Maddandurada	Buraidurada	Giwaldaindurada	Ballidurada	Bulbindurada	Ugaldurada	Inardurada	Wallandurada

☞These words are shown here in all the principal cases only for the sake of example.

*Thus also is declined *ng* final, even when preceded by the vowel *i*; as, kaling, 'water,' *nom. ag.*, kalindyu, &c., &c.

Note.—By using other postfixes, additional cases may be formed; *e.g.*, birandi and biranga, added to the proper name Bidarai, give Bidarai-birandi and Bidarai-biranga, 'from ('at') Bidarai's place.'

The examples given above show that the variations in declension arise from assimilation. Thus, when *r* or *l* is the last sound of the word, these letters assimilate the initial consonant of the postfix. If the vowel of the last syllable is *i*, either ending the word or syllable or followed by *n*, euphony adds the sound of *y* to the *a* of the postfix; thus, *dya, dyu, dyi* appear instead of *da, du, di*. When *i* is ejected, this rule does not apply. The ejection of *i* preceded by *a* takes place in the *Nom.* 2 and in the *Locative.*

If the possessive pronoun is put before its noun, it is declined with the same termination as the noun. But the more common practice is to put the pronoun behind it in an abbreviated form as a postfix; as, buraigundi, 'to my boy'; buraigunu, 'to your boy'; buraigugula, 'to his boy.' 'To my boy,' with the possessive pronoun detached, would be ġaddigu buraigu.

2. The Comparison of Adjectives.

There is no comparative form of the adjective, nor, properly speaking, a superlative, though certain terminations, such as baġ 'very,' bambilaġ 'exceedingly,' express a superlative or a very high quality of the thing. Hence the comparisons on things are expressed in an indistinct manner. To say, 'this is better than that,' would be ġinna maroġ, wirai ġannalla; *lit.*, 'this is good, not that'; nila ġarambaġ, ġainguagual, *lit.*, 'this very good, that also.' But to say, 'this is the best of all,' would be nila maroġbangan, wirai iġianna ġinnallal; *lit.*, 'this is good indeed, these are not like it.' Adjectives may be declined like nouns, but in syntax they are not always declined.

3. The Verb.

The study of the verb is attended with some difficulty on account of its many tenses and modifications; it is, however, conjugated in a very regular manner, and, excepting the imperative, it is non-inflexional throughout all its tenses, all the persons, both singular and plural, having the same form. The conjugations may be reduced to about five, nor do these vary much, and, so far as they do vary, they follow strict rules according to the termination of the last syllable and the vowel preceding it.

The verbs, then, are arranged in conjugations according to the terminations of the present tense of the indicative; thus:—

Terminations of Conjugations.

1. -ánna *or* -āna; 2. -unna; 3. -inga; 4. -arra; 5. -irra.

The vowel of the penultimate syllable may be said to terminate the radical part of the verb, which is retained in all the tenses and modifications, whilst the remainder is liable to be thrown off. Those tenses where *a* becomes *ai* are only apparent exceptions to the rule.

In the formation of the tenses and modifications, the letter *r* is changed into its relative liquid *l*, and *n*, for the sake of euphony, is changed into *m* by assimilation. Euphony also requires an *a* terminating the root to be modified into the diphthong *ai*; and *nd*, on account of the influence of the preceding *i*, becomes *ndy*.

The Tenses.

There are no fewer than ten tenses in the language; besides those common to most languages, some are peculiar tenses which have an adverbial signification.

The following shows the conjugation of a simple verb:—

Buma, 'beat.'

Indicative Mood.

T. 1. (*Present Tense*).

Sing.	1. Gaddu* bumarra	I beat.
	2. Gindu* bumarra	Thou beatest.
	3. Guin* bumarra	He, she, beats.
Dual.	Galli bumarra	We (two) beat.
	Galligu bumarra	He and I beat.
Plu.	1. Géanni bumarra	We beat.
	2. Gindugir bumarra	You beat.
	3. Guaingulia bumarra	They beat.

T. 2. Gaddu bumalġarrin
3. Gaddu bumalġurranni
4. Gaddu bumae
5. Gaddu bumalguan

T. 6. Gaddu bumalinni
7. Gaddu bumalgirri
8. Gaddu bumalġarriawagirri
9. Gaddu bumalġarrigirri

T. 10. (*Fut.-perf.*) Gaddu bumalyigirri.

The *T.* numbers here indicate the Tenses as on page 26 of this volume.

Infinitive.

Bumalli, 'to beat.'

Imperative.

Sing.	1.	Bumallidyu, 'let me beat.'
	2.	Bumalla (†buma), 'beat thou.'
	3.	Bumallaguin barri, 'let him beat.'‡
Dual		Galli bumalli, 'let us two beat.'
		Gulaġalligunna bumalli, 'let him and me beat.'
Plu.	1.	Bumalli ġéanni, 'let us beat.'
	2.	Gindugir bumalla (†buma), 'beat you.'
	3.	Bumalla guaingulia barri, 'let them beat.'

*For emphasis use here—*Sing.* 1. yallu *or* baládu, *or* yalludu; 2. balundu; 3. balaguin. †This abbreviated form is often used. ‡The verbs ending in -ana *or* -anna differ from this in *Imp. sing.* 1, 2, 3.

Verbal Noun.

Bumalġidyal (bumaġidyal), 'beating.'

This form, being a verbal noun, can never be used as a participle. In the Greek language and the German, the infinitive serves as a verbal noun; so also the Latin *supine* and *gerundive*.

The forms which supply our participles are classed with the modifications of the verb. The subjunctive is formed with mallaġ, the optative with baġ; for there are no real subjunctive or potential forms. Sentences of that description are expressed by a kind of auxiliary, such as garra *or* mallaġ; or by the future tense, with the conditional conjunction yandu attached:—

Yandundu dalgirri, 'if I should eat.'
Gaddu garra dalgirri, 'I can *or* would eat.'
Gaddu mallaġ dé, 'I would *or* should eat' (*or* have eaten).
Yandundu mallaġ dé, 'if you did eat' (*or* would eat).
Mallaġ here is not a verb but a mere subjunctive particle.

Nor is there a form for the passive. A kind of passive is sometimes expressed by putting the subject in the accusative, along with the active form of the verb; but the source whence comes the action is not named, for that can only be put in the *agent-nominative case*. Hence, it must be that this is not in reality a passive, but an active sentence; only, for the sake of laying more emphasis on the action done, the agent is omitted.

Table of Conjugations, Principal Tenses, and Moods.

	Present.	*Imperfect.*	*Perfect.*
1.	Yannanna	Yanné	Yan-nān (*i.e.*, -naán)
	Guna	Gunė	Gaguain
2.	Yunna	Yunné	Yunnān
3.	Gumbiġa	Gumbinna	Gumbinnān
4.	Baddarra	Baddae	Baddalguān
5.	Gaddambirra	Gaddambie	Gaddambilguān

	Future.	*Infinitive.*	*Imperative.*
1.	Yannagirri	Yannagi	Yannada*
	Gagirri	Gagi	Gaga
2.	Yungirri	Yungi	Yunga
3.	Gumbigirri	Gumbigi	Gumbidya
4.	Badalgirri	Badalli	Badalla
5.	Gaddambilgirri	Gaddambilli	Gaddambia

This table contains all the principal tenses—those in which different conjugations vary. The other tenses of each conjugation follow the model given for the verb bumarra. Of course, not every verb is used in all the tenses; thus, yunné, the imperfect, is not used. The numbers indicate the conjugations.

* The imperative is often shortened; as, nada, na; galla, ga; malla, ma.

The conjugations of certain letters may occasionally, but rarely, cause the general rules to be violated for the sake of euphony; thus, the verb mugăna has in the perfect tense mugaiguăn, not, as might be expected, mugaguan, no doubt, on account of two 'g's' being so near each other.

4. Modifications of the Verb.

A characteristic feature and peculiarity of this aboriginal dialect is the use of numerous postfixes. By means of these, the noun shows an unusual number of cases, which supply in a certain measure the absence of our prepositions. In a similar manner, the verb takes additions or changes of its form, by which new forms it expresses its modified significations according to the various relations in which the simple verb may be placed. These tend to enrich the language considerably, since the modified ideas implied in them often produce quite a new kind of word or signification. As new verbs, they may be adjusted to some one or other of the examples already given, agreeably to their terminations. Hence they can never be supposed to be merely conjugations.

For the sake of convenience, I shall carry one verb through the modifications, though it cannot be expected that all verbs are used or needed in every modification. I will take the root-form buma, 'beat,' as the chief example of these modifications, but another suitable one will be always added.

Some of the postfixes in those examples have doubtless lost or changed their original signification in certain verbs.

Examples of the use of Suffixes to modify the meaning of Verbs.

1. Bianna, 'a constancy of action'; as, bumal-bianna, 'to be always beating'; ġa-bianna, 'to be always looking.

2. Gunnanna, 'a present continuance of action'; as, bumal-gunnanna, 'to be now beating'; ġa-gunnanna, 'now looking on.'

Both of these are used for our participle, but in a definite and indicative way; but as, like other verbs, they are conjugated, and never employed as adjectives, they cannot be considered as participial forms, but only as modifications of the verbs.

3. Awaigunnanna, 'a long continuance'; as, bumal-awai-gunnanna, 'to be beating a long time'; ġagawaigunnanna, 'to be looking on long.' This does not much differ from No. 2.

4. Garrimăna, 'a continuance of all day long'; bumal-garrimăna, 'to be beating all day long'; bunba-ġarrimăna, 'to run about all day long.'

5. Guabianna, 'a continuance for the night'; bumallai-guabianna, 'to beat (fight) all the night'; winai-guabianna, 'to sit up all night.'

6. Dillinga (*reflexive*); as, bumangi-dillinga, 'to beat one's self'; mirama-dillinga, 'to defend one's self.'

7. Lanna (*reciprocal*); as, bumal-lanna, 'to beat each other,' 'to fight'; nurungamil-lanna, 'to love each other.'

8. Alinga (*reiterative*); as, bumal-alinga, 'to beat again'; yannai-alinga, 'to go again.'

9. Numinga implies that an action is to last for a little time only before another; as, bumal-numinga, 'to beat previously'; ġanuminga, 'to see beforehand.'

10. Mambirra is causative and permissive; as, bumali-mambirra, 'to let beat'; yal-mambirra, 'to cause one to speak,' 'to teach.'

11. Gambirra, instrumental; meaning that a thing has been done by means of an instrument, tool, *or* weapon; as, bumal-gambirra (not used); bangal-gambirra, 'to break by throwing at (or hitting) with something.'

12. Billinga, submissive; expressive of obedience to a command; as, buma-billinga, 'to beat when told *or* ordered'; yanna-billinga, 'to go when ordered off.'

13. Eilinga implies a vicarious action—an action done on behalf of, or instead of, another; as, bum-eilinga, 'to beat instead of another'; barram-eilinga, 'to get or provide for another.'

14. Duringa seems to intimate a change of action, the turning of one's attention from one thing to another, or to do a thing well and thoroughly; as, bumal-duringa, 'to leave of the present act of beating'; winnanga-duringa, 'to forget,' 'to think of something else'; 'to reflect.'

15. Wanna probably signifies an aim at *or* a purpose to do a thing; or rather, to act in a kind of series of doings, one after another, going all round, or to be just in the act of doing; as, bumalla-wanna, 'to beat one after another'; yannaia-wanna, 'to walk away,' 'to walk from one place to another.'

16. Danna means the resuming of an action after having taken refreshment; as, bumal-danna, 'to beat again' after eating; bumba-danna, 'to run off again' after a little refreshment.

17. Gilanna indicates a kind of dual action; as, bumalu-ġilanna, 'two to beat together at once'; bumban-ġilanna, 'two to run together.'

18. Yarra is the verb 'to speak'; it can be put or joined to any verb as a postfix, and is then expressive of a command; 'ba' is put between as a uniting syllable; thus, yanna-ba-yarra, 'to order to go', 'to send away'; bumal-ba-garra, 'to tell to beat.'

19. Birra, nirra, dirra, banirra, bamarra, bunmarra; these particles, when joined to a neuter or an intransitive verb, give it a transitive and causative signification; thus, from gannarra, 'to burn,' is formed gannal-birra, 'to set on fire'; ballunna, 'to die' gives ballubunirra, 'to kill'; banganna,

to break' (of itself), banga-dirra, 'to chop, smash'; yannanna 'to go,' yannabanirra, 'to make go,' 'to drive,' and yannabunmarra, 'to cause to go away'; from mab-binga, 'to stay, stop' comes mabbi-bamarra, 'to make one stay.' Bunmarra is a verb by itself signifiying 'to make, to do.'

20. Maranna implies a reference to a previous action, on which the action of the verb is dependent; as, bumal-maranna, 'to beat after' having caught one; dal-maranna, 'to eat after' having picked it up.

21. Nāna implies the adverb 'after'; as, bumal-nāna, 'to beat after another'; bunban-nāna, 'to run after another'; ġannāna, 'look after one.'

22. Einga implies 'precedent, before'; as, bumal-einga, 'to beat first,' *i.e.*, before another; ġolleng-einga, 'to return first.'

23. Naringa, joined to a few verbs, implies that the action is done by 'falling'; also figuratively, it is expressive of a rest after moving; as, (1.) banga-naringa, 'to break by falling'; dalbanaringa, 'to be dashed by falling'; (2.) wi-naringa, 'to settle down'; warran-naringa, 'to make a call and stay a little.'

24. Bilāna *or* balāna is always preceded by *m* even after *l*. It implies the idea of 'moving on' *or* going along, and gradually getting into, whilst engaged in an action; as, ya-mbilāna, 'to cry whilst going along'; dé-mbilāna, 'to eat whilst walking'; ġu-mbilāna, 'to become *or* get gradually.'

25. Buoanna implies both coming back and giving back; as, buogal-buoanna, 'to come back'; yanna-mbuoanna, 'to go back'; ġu-mbuoanna, 'to give back'; nanna-mbuoanna,' to throw back.'

There are also some words that attach themselves to verbs as auxiliaries; as,—

1. Garra, 'to be,' used only with the present indicative. Its abbreviation, ga, is used interrogatively.

2. Warré goes with present and future time. Its abbreviation is wa—also used interrogatively.

3. Bala, 'to be,' *or* ba, is more affirmative; in its shorter form, ba, it strengthens pronouns; as, baladu, 'I am.'

4. Yamma is an interrogative word, like the English 'do'; it is most commonly joined to pronouns. None of these auxiliaries has any effect on the structure of the sentence.

In the passive use of the verb, the subject is merely put in the accusative, and the verb remains unaltered.

5. Formation of Words.

Derivatives are formed from the roots of verbs by adding various terminations. Thus, -dain denotes the agent who does the action expressed by the verb; as, birbára, 'to bake,' birba

dain, 'a baker.' The word -gidyal forms participial nouns; as, kabinga, 'to begin,' kabin-gidyal, 'a beginning'; winanganna, 'to know,' winan-gidyal, 'the knowing,' 'knowledge.'

The terminations -mubaġ and -múgu denote the absence of some quality; as, uda, 'ear,' uda-múgu, 'deaf'; marong, 'good' marom-mubang, 'bad,' *lit.*, 'good-less.'

Adjectives are formed from nouns by reduplication, or by suffixes; as, wallang, 'stone,' walla-wallang, 'stony'; win, 'fire,' wi-win, 'hot'; ngarru, 'honey,' ngarru-ngarru, 'sweet.' Terminatives are, -durai; as, wallan-durai, 'having stone,' 'stony'; -bang; as, win-munnilbang 'hollow firewood,' from munnil, 'a hole'; -bang also signifies increase or multitude and thus has a collective force; as, gibbir, 'man,' gibbir-bang, 'many men,' 'mankind'; ingel, 'ill,' ingelbang, 'very ill.' Durai, as a suffix to a verb-stem, implies ability to perform the action of the verb; as, bambinga, 'to swim,' bambi-durai, 'able to swim'; yanna, 'to walk,' yannaidurai, 'able to walk'; with nouns it also denotes the possession of the thing; as, yamandu daluban-durai, 'have you a soul,' *lit.*, 'are you soul-having *or* soul-with?'

Marra, 'to do,' 'to make,' joined to another verb, or, oftener, to nouns and adjectives, answers exactly to the Latin *facio*; as, giwai, 'sharp,' giwai-marra, 'to sharpen'; giwa, 'wet, moist,' giwa-marra, 'to moisten'; gullai, 'net,' gullai-marra, 'to net, to make a net.' Hence the natives join -marra to English verbs; as, grind-marra, 'to grind'; ring-marra, 'to ring the bell.'

6. Conjunctions and Adverbs.

Wargu, widdyua, 'what for,' 'why'? widdyung, 'which way'? widdyuġġuor, 'which side (direction)'? widdyuġgu, 'when'? widdyuġgaga, 'I don't know when'; minyangan, 'how many'? minyanganga, 'I don't know how many'; minyanganda, 'how many times'? minyangandaga, 'I don't know how many times'; warban (used with yammagarra), 'how much'?

Da (the *d* being sounded very soft) signifies locality; as, dága, 'where'? dagu, 'of what place'? dagú, 'to what place'? dagannibangalla, 'in what place'? dadibaġġalli, dadilabaġġalli, 'whence'? dadiurruinbaġġalli, 'through what place'? dadibaġġallinġirriage, 'by what place did he come'? Each of these by the addition of -ga may become an answer, equivalent to 'I don't know where,' &c. Other adverbs of place are:—dain, 'this way,' 'hither'; yain, 'that way,' 'thither'; ngidyi, 'here'; nganniain, 'over there.'

7. Numerals.

Ngunbai, 'one'; bula, 'two'; bulangunbai, 'three'; bungu, 'four' *or* 'many'; murrugai, 'first'; umbai, 'last.'

EXAMPLES of THE DECLENSION of VERBS and PRONOUNS.

1. *The Verb.*

Dara, 'to eat.'

The Tense numbers here are the same as on page 26 of this volume.

INDICATIVE MOOD.

1. Dara
2. Dé
3. Dalġurranni
4.
5. Dalġuáan
6. Déinni
7. Dalgirri
8. Wari dalġarriawagirri
9. Dalġarrigirri
10. (*Fut.-Perf.*) Dégirri

IMPERATIVE MOOD.

Singular.

Dalla, 'eat thou' Dallidyu, 'let me eat'
Dallaguin barri, 'let him eat.'

Dual.

Gullaligunnanna barri dalla, *or* ngaguala dalla barri, *or* gulangalligunna dalli, 'let him and me eat together.'
Gula barri dalla bulagu, *or* dalla guain bulagu barri, 'let them two eat together.'
Ngallibul dalla, *or* ngindu bula dalla, 'you two eat.'

Plural.

Dalla ngéanni, 'let us eat.' Ngindugir dalla, 'eat you.'
Dalla guaingulia barri, 'let them eat.'
Gulagalanġundugir dalla, 'let me and many eat together.'

SUBJUNCTIVE AND POTENTIAL MOODS.

These moods are frequently expressed by the future tense with yandundu, 'if,' 'when,' added; by the auxiliary verb garra, and especially by the word mallang; see page 61 of this appendix.

PARTICIPLES.

These are declined like verbs in all the tenses and moods. There are two participles; the one ends in -bianna, and the other in -gunnanna; the former seems to impiy a longer continuance of time than the other.

INDICATIVE.

1. Dalgunnana (*or* dalbianna), 'I am eating.'
2. Dalgunnani, 'I was eating.'
5. Dalguain, 'I have been eating.'

REFLEXIVE MOOD.

1. Dalġydyillinga	6. Déinġidyillin
2. Dalġidyillingarrinni	7. Dalliġidyilligirri [girri.
3. Dalġidyillingurranni	8. Wari dalliġidyillingarriawa-
4. Dalġidyillinyi	9. Wari dalliġidyillingarri
5. Dalġidyillin	10. Wari déinġidyillingirri

By using other verbs from the Wiradhari Vocabulary, additional examples of the formation of tenses in the Indicative are:—

Pres. Dara—Yanna. *Perf.* Bumalġuáan—Yannáan.
Imperf. Ngunné—Yunné. *Pluperf.* Mindallanni—Yannanni.
Incep. fut. Widyalgirri—Yannigirri.
Indef. fut. Yalġarrigirri—Yannġarrigirri.
Fut. Perf. Gurragamegirri—Yannegirri.
Def. past (*a*). Badalġurranni—Yanġurranni.
„ (*b*). Giwalġarrin—Yanġarrin.
Def. fut. Bangamalġarriawagirri—Yanġarriawagirri.

2. *The Pronouns.*

The numbering of the cases here is the same as for the nouns.

Singular.	*Plural.*
2. Gaddu, 'I'	1. & 2. Géanni
3. Gaddi *or* ġaddigu	3.
	4. Géannigingu†
4. Ganunda‡	Géannigingunnaga‡
5. Gannal	5. Géannigingunna
7. Gaddidyi	7. Géannigindyi
8. Gannundurai	8. Géannigindurai
9. Gannunda milanda, ('near') Gannundi, ('from')	9. Géannigindya milanda Géanniġinbai
2. Gindu, 'thou'	1. & 2. Gindugir
3. Ginnu	3. Ginnugir
4. Ginyunda‡	4. Ginnundugir
5. Ginyal	5. Ginyalgir
Plu. 8. Ginnundigirdurai	*Plu.* 9. Ginnundugira milanda
2. Guin, gu, 'he'	1. & 2. Guin- (*or* -guain) gulia
3. Guġgula *or* Guaguwan	3. Guinguliagu *or* Guingulialla
4. Guan, ġagguan	4. Gaggu-lia (*or* -lialla)† Gannigu-lia (*or* -lialla)‡
5. Ginyal	5. Gannaiagulialla
Plu. 7. Gannain-gulialla	*Plu.* 8. Gannigulialladurai

* This portion of Mr. Günther's manuscript is so imperfect that I cannot say that the cases of these pronouns are all correct.—ED.

† An ethical dative, as in 'give to me.' ‡ A sort of locative, as in 'come to me.'

Dual pronouns are:—

Nom.—(1) Ngalli, 'thou and I'; (2) ngéan-ngalligunna, 'he and I'; (3) ngindubula, 'you two'; (4) ngainbula, 'they two'; (5) bulagual, 'the other two'; (6) nginna bula, 'these two'; (7) ngilla bula, 'those two'; (8) ngalliguyunganba, 'our two selves.'

Of these, the inflexions of (3) are:—*gen.*, ngindubulagu; *dat.* (*local*), nginyunda bulagu; of (4):—*gen.* and *dat.*, ngagguwanbulagu; *acc.*, ngannainbula; *ablatives*, ngainbulabar, ('about'); ngaddainbuladi ('from'); ngannainbulaga, ('in'); the inflexions of (8) are:—*gen.*, guyunganġalliġinbul; *dat.*, ngalligingunnabul; *acc.*, ngallibulguyungan; *abl.*, ngalliġingunnabuli ('from').

Reflexive pronouns are:—

Ngadduguyunganbul, 'I myself'; ngindu guyunganbul, 'thou thyself'; gúlaguinguyunganbul, 'he himself'; ngalliguyunganbul, 'we (two) ourselves'; ngéanniginyangagul, 'we ourselves.'

Possessive Pronouns are:—

Ngaddiguyungan, 'my own'; nginnuguyungan, 'thy own'; gulaguinguyungan, 'his own'; ngéannigirnindinguyungan, 'our own'; nginnugirninguyungan, 'your own'; ngaggualanindin, 'their own.'

Demonstratives are:—

Nginna, nganna, ngunnalla, nilla, dilla, 'this here'; ngaggualla, 'that one'; ngaggu, 'that.' The declension is:—*nom.*, nginna; *gen.*, nginnagu, nginnalagu, 'belonging to this'; *dat.* (*local*), nginni, 'to this place'; *acc.*, nginna, 'this'; *ablatives*, ngirinal-la (-da), 'at this,' nginnal-li (-di), 'from this'; nginnadurai, 'with this.'

Indefinite pronouns are:—

Ngunbaimarrang, 'some'; gulbir, 'part of, 'some'; ngunbai, 'one'; ngunbaigual, 'another'; -gual (*a postfix*) 'other'; biambul, 'all,' 'the whole'; bianggallambul, 'all,' 'everybody'; minyam-minyambul, 'everything'; bulagual, 'the other two'; murrimurrri, 'each.'

All the pronouns on this page are declined like nouns.

Interrogatives are:—

Nom. 1., ngandi, 'who (is)'? *nom.* 2., ngandu 'who (does)'? *gen.*, ngangu, 'whose'? *dat.*, ngandigu, 'to *or* for whom'? nganngun (*local*); *ablatives*, nganġundi, 'from whom'? nganġundi birandi, 'away from whom'? ngangundidurai, 'with whom'? ngangundila, 'from whom'? ngangurgu, 'towards whom'?

Nom. 1. Minyanganna, minyaġgarranna, 'what (is it)'? *nom.* 2., minyallu, 'what (does it)'? *gen.*, minyanġu *or* minyaġguba, 'belonging to what'? *dat.*, minyaġgu, 'to *or* for what'? *acc.*, minyang, 'what'? *ablatives*, minyaġgurgu, 'towards what'? minyalla, 'in *or* on what'? minyalalla, 'on what'? minyalli, 'from what'? minyandurada, 'with what'? minyaġguliadhi, 'like what'? minyaġguor, minyaġgarra, 'in what place' 'where'?

II. THE VOCABULARY.

Words, Phrases, and Sentences in the Wirádhari dialect.

1. Words and Phrases.

[In this Vocabulary, dy=j; ng=either the nasal g *or* n-g in separate syllables; -nga final of the verbals, if preceded by *i*, may be pronounced -nya from the influence of the *i*; *p* and *t* are so like *b* and *d* in sound that the author has not given a separate place to them. Words marked with † have come in from other dialects. The verbs are given in the *present Indicative*; to form the *Infinitive*, gu, 'to,' is added on after the verb-stem. There are probably some mistakes still in this Vocabulary, although much labour has been spent in getting its contents made fit for the press.—Ed.]

B

Ba—frost; a cold winter.
Babang—winter.
Babannirra—to make *or* to be very hot.
Babbildain—a singer.
Babbilla—a wild cat.
Babbimubang—fatherless.
Babbin—father.
Bábbir—large.
Babbirbambarra-to sing a song.
Babbirbang—slender.
Babbirra—to sing.
Bábin—a nettle.
Badanin—the gum of the 'kurrajong' tree.
Badda—a bite.
Badda—the bank of the river.
Baddabaddambul—very soon.
Baddabaddarra—to scrape and then use the teeth like a dog.
Baddabaddaġijillinga—to gnash the teeth together.
Baddal—a kind of hair plaiting; the hair made into a bunch.
Báddambirra—to catch fish.
Baddan—sooner, before, ere.
Baddang—a cloak, a blanket.
Baddangal—a long-married man
Baddanni—the gum of a tree.
Baddarbaddar—a native bird.
Báddarra—to bite.
†Baddawal—the native weapon known as the 'bumarang'; *cf.* 'bargan.'
Baddawar—a weapon like the 'bargan,' but with a knob at one end.
Baddawaral—a dry plain.
Baddiang—nonsense.
Badding—an edible root.

Baddul—a little bird.
Bădin—grandmother; a relative.
Badinbadin—water weeds.
Badyan—the little finger.
Badyar—a black ant.
Baggabin—a beautiful bluish flower, like a hyacinth.
Baggadirrar—very thin.
Baggai—a shell; a spoon.
Baggaidyarrar—anything that is thin *or* light; a little stone.
Baggaigang—a small shell.
Baggaimarra—to take out of a pod, as peas.
Baggal—a venomous snake.
Baggandar; bawadar—a shoe.
Baggandar—a sore which has the skin off.
Baggar—meat.
Baggaraibang—restored, comforted, healthy, comfortable.
Baggarbuawarra—to stand on a dangerous precipice.
Baggarràn—a dry well.
Baggin—a bad spirit; it enters into the natives, but may be driven out by their doctors.
Bággin—a wound, a sore.
Baggirngan—an uncle; a cousin.
Baggirngun—a female who has become a mother.
Bagguang—water weeds. [arm.
Baggur—the back part of the
Baggurain — refreshed after a faint; strengthened by food; strong for work, industrious.
Baggurainbang — one that is industrious.
Baggurbannia — a string tied round the arm.
Baggurgan—a young man in the second stage of initiation.
Bagurra—blossom of the 'yam-magang' tree, *q.v.*
Băi—a footmark left.
Baiamai—a great god; he lives in the east.
Baibadi—*venereal.*
Baibian—twin.
Baien—semen animalis.
Baigur—ear ornaments.
Baigurbaigur—water weeds.
Baimur—any kind of female.
Bainbain—empty.
Bainbanna—unable to reach.
Baingarra—to hold to the wind, as in winnowing wheat.
Bainguang—stupid, bad.
Bairgain—leeches.
Baiyai—a meeting place of two parties; a tryst.
Ba-la *or simply* **ba**—to be; is always joined to pronouns.
Balbu—a kind of 'kangaroo-rat.'
Balburranna—to tumble; to fall down headlong.
Balgabalgar—chief, ruler, king.
Balgagang—barren, desolate.
Balgal—sound, noise.
Balgang—barren. [as fleas.
Balganna—to kill on the nails,
Balgar—noon.
Balgargal—sunlight; the glory where Baiamai *(q.v.)* lives.
Balgarra—to emit sparks.
Balguranna—to slip (roll down).
Balgurei—little spots of clouds.
Ballaballamanna—to move, lift softly *or* slowly. [to slap.
Ballaballanirra—to beat a little,
Ballaballayallanna—to whisper; to talk in each other's ear.
Ballaballelinga—to whisper.
Balladi—a saw; *adj.*, serrated.
Ballagirin—an old opossum (*m.*)
Ballágun—an old woman.
Ballanda—long ago; at the first; in the beginning.
Ballandallabadin—a kind of reed.
Ballandunnang—thick-head; a term of reproach.
Ballang—the head. [flower.
Ballaggarang—the top bud of a
Ballangimarra—to wring anything by squeezing and pressing at one end.

Ballanguan—a pillow
Ballanguang—a mizzling rain.
Ballarra—the hooks at the end of the spear.
Ballaurong—a cap.
Ballawaggur—a kind of lizard.
Balleballea—silence of night.
Balli—a very young baby.
Ballima—very far off, distant.
Ballinballin—a whip.
Ballnuronna—to take to flight.
Balluballungin—almost dead.
Ballubangarra—to extinguish; *also* ballubiarra.
Ballubundambirra—to cause to be dead, to kill. [teeth.
Ballubundarra—to kill with the
Ballubungabillanna—*recip.*, to kill each other.
Bállubúnildáin—a murderer.
Ballubunirra—to kill, murder.
Ballubunningidyillinga—to kill one's self.
Ballubuolin—dead altogether.
Ballubuyarra—to tell to die.
Ballumballang—a native flower.
Ballumbambal—the dead ones; the ancients.
Balludai—cold.
Balludarra—to feel cold.
Balluga—fire gone out; dark.
Ballugan—that which lives in the fields; beasts.
Ballugirbang—the dead ones.
Ballun—dead.
Ballúnna—to die. [very feeble.
Ballunginbar—almost a-dying;
Ballunumminga—to die before.
Balluolinga—to be pregnant.
Balmang—empty.
Balmang—soft, smooth.
Balwándára—to swim, to float.
Bambangang—a wish, a desire.
Bambawanna—to be busy with, to be industrious.
Bambinga—to swim.
Bambung—the little toe.
Bamirman—a long water-hole.
Bammal—a relation by marriage.
Banbal—the place where the native men meet first in the morning; a place of assembly.
Bánbán—little waves raised by the wind; the motion of the water when anything is thrown into it.
Bandaibanna—to climb a tree by putting the toes into the cuts; to climb.
Bandain—the band around the loins; a girdle.
Bandal—a species of grub.
Bandalong—joining, junction.
Bandànbandàn—a bundle.
Bándar—a kangaroo.
Bandarra—to tie.
Bandhè—ill; thin.
Bandung—a large blood-sucking fly; its bite is very sharp.
Bandung—soot, vegetable black.
Bandyabandya—pain. [pain.
Bandyabandyabirra—to cause
Bandyabanjirra—sore, painful.
Bangabilbangabil—a cutting instrument.
Bangabildain—a cutter.
Bangabirra—to cut, shear.
Bangadirra—to cut, split, chop.
Bangaduolinga—to stop raining.
Bangaduringa—to finish and to leave off when finished. [ing.
Bangadarra—to destroy by bit-
Bangainbangain—broken, torn, ragged.
Bangaiyelinga—to interfere, to dissuade, to intercede.
Bangal—time, (or rather) place.
Bangalbuorei—the country all over; the whole earth.
Bangalgualbang—belonging to another place.
Bang-galgambirra—to break off *or* cut; to maim by throwing.
Bángal-gára-gára—every place; all over the world.

Bangalla—a low hill.
Bangamallanna—to part among.
Bangamanna—to ward off.
Bangamarra—to break.
Bangalmu—square.
Bángān—*an assertive particle*; it is so; indeed; truly.
Banganálbirra—to burn.
Banganarinbirra—to break timber with the hand without an instrument.
Banganna—to break; to break into rain.
Bangarra—to make fire.
Bangawadillinga—to be tired.
Banganaringa — to break by falling.
Banganbilang—broken in pieces
Bangawarra—to break anything by trampling on it.
Bangayadillinga—to dislike; to be disinclined; to be offended.
Bangayalinga—to break again.
Bangayarra—to dissuade from fighting; to reconcile.
Banggil—a crack, a split.
Banggo—a kind of root.
Bangin—a kind of berry.
Bangolong—the autumn; *lit.*, the fore-part of the winter.
Bangu—a kind of squirrel.
Banna—verily, truly; *i.q.* banyan
Bannambannang—to lend *or* exchange wives.
Bannang—lean flesh.
Banne—an *inter. particle*; like *Lat.* 'an,' 'anne.'
Bannirra—to beat two stones together to make fire.
Bārà—a step; *v.*, to tread upon.
Bararwarra—to tear.
Barbai—a small kangaroo.
Barbar—deep.
Bardain—a black rat (mouse).
Bardang—bitter; nasty in smell *or* taste; *s.*, a bug.
Bargan—a native weapon; the 'bumarang.'
Barganbargan—the moon when forming a sickle.
Barguranna—to fall, slip down.
Bári—long, tall.
Barinma—attendants and messengers of the monster Wawe.
Barla—a footstep.
Bárlabáral—poison.
Barrabal—the dark middle part of the eye.
Barrabarra—to crackle.
Barrabarra—very white.
Barrabarrai!—quick! *emphatic.*
Barrabarrama—a handle; anything to lay hold of.
Barrabarrandin — old (said of clothes), ragged, worn out.
Barrabirra—to strike against, as little splinters when wood is chopped.
Barraburrun—a kind of quail.
Barradambang—a bright star.
Barrāġgāná—to get out of the way.
Barrai!—quick! make haste!
Barraibirra—to accelerate.
Barraiawanna—to get up.
Barrain—'schambedeckung.'
Barraiyalinga — to rise again; said of the resurrection.
Barramai—the thumb.
Barramallang—cohabitation.
Bárramárra—to take, lay hold of.
Barramalbillinga—to fetch *or* take when bidden.
Barramalinga—convalescent.
Barrambamarra—to rouse up, to make get up.
Barrambarang—a mushroom.
Barrámbiyarra—to tell to get up; to awaken.
Barramelinga—to get, provide, procure for another.
Barraminga—to recover.
Barrandang—a native monkey.
Barrandarra—to gnaw.
Barrāndirra—to cut.
Barrang—white.

Barranganna—to make a noise as by sounding the letter *r-r*.
Barraġgára—to rise, to get up.
Bárrānmárra—to tear.
Barranna—to fly.
Barranna—to roast.
Barrarbarrar—a rushing noise; *v.*, to make a rushing noise.
Barrawarrainbirra—to be full-fledged; said of birds.
Barrawidyain—one that always wanders about; a hunter.
Barrawinga—to hunt; to camp.
Barruomanna—to run fast, to gallop.
Bárre—no!
Barreidyal—a bird like a robin.
Barrima—a musket.
Barrimarra—to get fire by rubbing two pieces of wood.
Barrinan—a little shrub.
Barriġngia—let it alone! never mind!
Barru—a rabbit-like rat.
Barrudang—a juice from a tree; 'manna.'
Bawalġanna—to hatch.
Bawamarra—to relate news; to communicate.
Báwán—a white stone, said to belong to Wandong, *q.v.*
Báwan!—no, no! by no means!
Bawar—a prepared skin; leather
Bawarnguor—inside.
Bi—the fore part of the arm.
Biaġga—often, many times.
Bial—*emph. particle*; up, high.
Bialbial—very high, a-top.
Bialgambirra—to hang; *trans.*
Bialganna—to hang; *intrans.*
Biambul—all.
Biamburruwallanna—to govern, to rule over.
Biang—many.
Biangarra—to take out, dig out, as from a hole.
Biangulalinga—to dig out again, *e.g.*, when buried.
Bibanna—to crouch down; to be in a sitting position.
Bibarra—to tease.
Bibbidya—a kind of fish-hawk.
Biddirbung—a challenge word; as much as to say 'I am not afraid of you.'
Bidyaidya—a mother's sister.
Bidyaingarra—to poke the fire.
Bidyar—any male.
Bidyur—pointing up, very high.
Biembai—a hook, a fish-hook.
Biggun—a water-mole.
Bildur—'fat-hen,' an edible herb.
Bilinmarra—to strip long pieces of bark.
Bilunmarra—to split.
Billa—a river.
Billabang—the Milky Way.
Billadurra—a water-mole.
Billagal—down a mountain towards a river.
Billar—a river 'swamp-oak.'
Billawir—a hoe.
Billili—herbage like dock-leaf.
Billimarra—to push near to.
Billinbalgambirra—to recede, to go back; try to escape, avoid.
Billinga—to go backwards.
Billingarra—to take care.
Billingaya—going backwards.
Billir—a black cockatoo.
Ballirán—the silence of night, when all are asleep.
Billuán—a kind of parrot.
Bilundarra—to chap the skin, as frost does.
Bimbai—a spot where the grass has been burnt.
Bímbarra—to set the grass on fire.
Bimbil—a kind of tree.
Bimbin—a native bird.
Bimirr—an end *or* point.
Bín—high, tall.
Binbin—silent.
Binbin—the belly.
Bindugai—a small shell.
Bindugan—shellfish.

Bindurgarra—to move along, as children before they can walk.
Bindyabindyalganna—an itch.
Bindyarra—to crack.
Bindyilduringa—to cut into a tree to get opossums out.
Bindyinga—to stumble.
Bindyirra—to dig with a hoe.
Bindyulbarra—to sink under the feet, as the ground.
Bindyurmai—very warm.
Bingal—a needle.
Bingumbarra—to hear a fall.
Binnāl—the eldest.
Binnalbang—the greatest, the highest; a name applied to some heavenly being.
Binnalbirra—to light.
Binya; bínna—to dig, to cut.
Binyalbarra—to make fire.
Binyalbirra—to make a light.
Binyalgarna—lumpy.
Bíran—a boy; *cf.* birrain.
Biranbiran—steep, downhill.
Birandi—from.
Biraġgal—a step's distance.
Birbaldain—a baker.
Birbarra—to bake.
Birbi—a flea.
Birbir—extremely cold.
Birdaebirdae—downhill.
Birdain—ironbark-tree blossom
Birdi—a cut.
Birdirra—to cut.
Birdyulong—an old scar.
Birgainbarra—to kick against.
Birganamna—to carve meat.
Birgánbirra—to plough.
Birgang—a ground-grub.
Birganna—to scratch.
Birgilli; birgillibang—scorched by fire.
Birgu—shrubs, thickets.
Birgun—a bird like a duck; its appearance portends rain.
Biring—the breast.
Biringa—a scar; a scratch; *v.* to make a scar.
Birombailinga—to take and go away with.
Biromballanna—to throw at each other.
Birombanirra—to drive away.
Birombanna—to go away to a distance.
Birombarra—to throw to a distance.
Birong—far-distant; high.
Birra—tired, fatigued.
Birrabang—up, above, outside.
Birrabirra—to be tired.
Birrabuadillinga—to be tired.
Birrabiang—poor, thin.
Birra-bildain; -bidyan—poor.
Birrabinabirra—to move gently; to whisper.
Birrabirrawainbul—downhill.
Birrabuoanna—to come back.
Birradan—the straight scars on the back.
Birragumbil—back bent, as in old age; reclining.
Birrag-guor—behind.
Birramal—the bush.
Birrain—the navel.
Birrain—a young male.
Birraindyong—a little boy.
Birramanman—long-backed.
Birrambang—a 'kangaroo-rat.'
Birran—stiff, cold; as in death.
Birrawanna—to descend.
Birrenelinga—to run away with.
Birrha—the back.
Birri—the 'box-tree.'
Birrian—a grub found in trees.
Birribirrimarra—to meet.
Birrimannar—sitting in a circle; walking in a row.
Birrinallai—'box-tree' blossom.
Birrindaimarra—to meet each other.
Birrirra—to scratch.
Bomarra—to take away.
-bu—and, also; a *postfix.*
Buabuowanna—a lump.
Buadambirra—to overfill the mouth.

Buadarra—to fill the mouth.
Buarbang—tame, quiet, orderly.
Buardang—scabby.
Bubaibunnanna—to get small, to lessen; to boil in.
†**Bubal**—a boy.
Bubbadagúng—a little fellow.
Bubbadang—anything little.
Bubbai—little.
Bubbaidyong—very little.
Bubbil—a wing; feathers.
Bubu—that august being who is said to preside at the 'burbandigána' and there 'makes' the young men. He is said to be as big as a rock or mountain.
Buddabarra—to smoke.
Buddainbuddain—a species of mint, 'pennyroyal.'
Buddang—dark in colour, black.
Buddanna—to smell. [other.
Buddarballanna—to kiss each
Buddarbanna—to kiss.
Buddarong—a 'flying-squirrel.'
Buddawaral—a dry place where no water is.
Buddé—a small narrow passage; a small island.
Buddi—a corner.
Buddima—inside in the house.
Buddin—a sunbeam.
Buddu—stars.
Buddulbuddul—far off; high; the bluish air at a distance.
Buddumbuddain—a fragrant water herb.
Buddurbuddur—a smell.
Budyabudya—moth, butterfly.
Bugang—beads; a necklace.
Bugga—meat when tainted.
Buggabanna—to be struck by flies, as meat.
Buggabugga—black.
Buggal—a plant with an edible root and grass-like seeds.
Buggamin—eatables that have improved by keeping.
Buggang—the 'gum-tree' flower.
Buggaran—a dry well.
Buggarnan—a bad smell.
Bugguainbang—fruitful.
Buggulong—a native shrub.
Buggiunbarrhúl—the time after sunset; twilight.
Buguin—grass.
Bula—two.
Bula-bial-yallaigunnanna—two to speak together and a third interfering.
Bulabinga—to be in couples.
Bulabulamanna—to pace together; said of two.
Bulami—having two wives.
Bula-ngunbai—three.
Bulbaggurain—a native bird.
Bulbin—a whirlwind.
Balduraidurai—a kind of owl.
Bulinbulin—bald-headed; any part of animals bare of hair.
Bullambullang—a wave.
Bulliang—a 'kangaroo-rat'; *fig.*, a bad run-about female.
Bullinbullin—a water bird.
Bulludyan—a rag.
Bullun—a large bird.
Bumadillinga—to row.
Bumallána—*recip.*, to beat each other; to fight. [self.
Bumangidyillinga—to beat one's
Bumanna—to move the wings.
Bumarra—to beat, to strike.
Bumbain—a bunch.
Bumbanna—to smoke; *intrans.*
Bumbanumminga—to outrun, to run before.
Bumbarramanna—to rush into.
Bumbinna—to smoke; *trans.*
Bumbir—greasy.
Bumburgalbian—a shrub resembling the 'swamp-oak.'
Bumeilinga—to run to another for assistance.
Bummabumarra—to knock.
Bummalbummal—a stick used as a hammer; a hammer stick.
Bammalgal—the right hand.

Bunbabillinga—to escape; to run away when beaten.
Bunbaimarranna—to long for, to wish for; to be anxious.
Bunbabanirra—to set a running
Bunbambirra—to cause to run; to roll; to move a wheel.
Bunbangarrimanna—to bustle about.
Bunbanna—to run.
Bunbananna—to run after.
Bunbea—a grasshopper.
Bunbinga—to sit down, to rest; to be tired; tired of.
Bundalganna—to suspend; to be hanging.
Bunbun—a locust, grasshopper.
Bunburribal—ground; *cf.* dagun.
Bundadillinga—to expectorate freely.
Bundalganna—to lean to one side.
Bundalinga—to hang; to hang with the hands *or* arms slung round something.
Bundambirra—to fasten.
Bundang—a kind of grub.
Búndang—a blackish butterfly.
Bundanna—to draw. [freeze.
Bundarra—to feel very cold, to
Bundi—a war-weapon; a cudgel with a thick knob at its end.
Bundibanirra—to knock down.
Bundibumarra—to cause to fall.
Bundibundinga—to tumble, to stumble.
Bundibundingin—ready to fall; (of a plan) dangerous, unsafe.
Bundilanna—to fall over each other.
Bundin—the hair-bands hanging down the neck.
Bundimambirra—to let fall.
Bundinga—to fall.
Bungadillinga—to be pleased.
Bungain—a gift, a present.
Bungalbungal — a broom, anything to sweep with.
Bungambirra—to make smooth *or* soften; to iron; to sweep.
Bungany—the knee.
Bungannabanna—to comb the hair.
Bung-arra, -ambirra—to sweep.
Bungimarra—to wag the tail.
Bungirra—to swing.
Bungu—four; many; an indefinite number.
Bungubungu—every thing; a great many.
Bungul—short; *s.*, a little man.
Bungulgal—short.
Bunhia—a 'wild-oak' tree.
Búnin; búninganna—to breathe.
Bunmabunmarra—to assist.
Bunnanna—to burn.
Bunnabunnanga—abundance of food; *adj.*, sumptuous.
Bun-ngàn—made by another.
Bunmarra—to make.
Bunnallanna—to take another man's wife.
Bunnan—ashes.
Búnnarra; *imperf.*, bunnai—to take away; to take back.
Bunnebunne, *or* bungebunge—warm; oppressively hot winds.
Bunnidyillinga—to beat.
Bunninganna—to breathe.
Bunnumeilinga—to go from one place to another, to remove.
Buobarra—to be like the parent.
Buoda—a kind of opossum (*f.*); often used as a nickname.
Buogain—an edible root.
Buogalbumarra—to drive out.
Buogalbuonanna—to return.
Buogan-anna, -arra—to follow.
Buoganumminga—to be before.
Buogarra—to come.
Buonung—some grass-seeds.
Buorgarra—to pull up.
Buowaibannanna—to boil.
Buoyabialngidyal—a command, a law; betrayal, exposure.
Buoyal—a mother-in-law.

Buoyarra—to bid *or* advise; to to tell to do; to instigate.
Burai—a child, a boy.
Buralgang—a large native bird called Native's Companion.
Burambabirra—to divide, to distribute.
Burambirra—to stretch out the [arms.
Burambungambirra—to be dry; *trans.*, to make dry.
Burambunganna—to get dry.
Buramburambang—very dry.
Buran—a tendril; *v.*, to twine.
Burang—drought.
Burang—dry branches *or* leaves.
Burbandiganna—to initiate the young men of the tribe.
Burbang—round; a round heap. a circle.
Burbirra—to beat the time and sing, like the women beating on their bundled cloaks.
Burbirra—to do carpenter work.
Burbirra—to scrape, to scratch; to smooth; make smooth, as the carpenter does the wood.
Burdón—large, wide.
Burguin—a hatchet, tomahawk.
Burguinmudil—a blacksmith.
Burimbirra—to empty, to wring out, drink all.
Burrabanna—to make one ill, as Wandong does; to be ill; to have a swelling.
Burrabannalbirra—to light a [fire.
Burraburrabána—to have sores *or* wounds.
Burraburrabul—full of sores *or* [wounds.
Burraddar—the pine tree.
Burradirra—to cut down.
Burragambirra—to knock down.
Burragallanna—to leap all together in play.
Burrain—a fragment.
Burral—a bed.
Burramagang—the shoulders, together with the upper part of the back.
Búrrambal—a native game of jumping over the rope.
Burrambian—a term applied to the god Baiamai, *q.v.*
Burrambin—a term first applied to white people by the blacks.
Burrambin—eternal.
Burrambinga—to be eternal.
Burramarra—to loosen *or* take off.
Burrar—a row; a line of things [in a row.
Burrawi—a tree on fire.
Burrawirra—to set fire to a tree.
Burrè—breaking wind.
Burrigal—a kind of wood.
Burrimal—a fly.
Burru—bottom; the testicles.
Burruarra—to make a stir with the feet; to fly, as dust.
Burrubinga—to jump, to leap.
Burrubialinga—to jump again.
Burrudarra—the dim appearance of a distant object.
Burruganna—to rub against, to touch.
Burrugurra—a tuberous plant.
Burrumbal—round, like a globe.
Burrunbi—inside.
Burundāng—dark, very dark.
Burrundi—black (inside).
Burrunmarra—to pick, choose.
Burruira—the sap of the 'apple-tree.'
Burrurgian—a large black bird.
Burrunganna—to thunder.
Buyabarra—to give orders.
Buyabialdain—one who gives orders, a commandant, a magistrate, a governor.
Buyabianna—to speak good of; to praise, flatter; to please.
Buyabiyarra—to give orders.
Buyamaldain—a beggar.
Buyamanna—to beg, to pray.
Buyamarra—to beg.
Búyu—the thigh, the leg.
Buyuma—the foot of a hill.
Buyuwari—long-legged.

D

Dabal—a bone.
Dabbarmallang—mob of natives
Dábbugárra—to bury; to plant.
Dabbungung—a father.
Dabburang—pipe-clay.
Dabbuyarra muron—to give *or* bestow life.
Dabuan—a small kind of leeches.
Daddirra—to be filled, to have enough, to be satisfied.
Daddur—curdled, as milk.
Dagagualbirang—belonging to another place; a stranger.
Daggal—the cheeks.
Daggalbuddi—bushy whiskers.
Daggàn—sticking fast, like bark when not splitting well.
Daggarang—a wood-worm.
Dagu—dung, dirt.
Dagui—a shadow.
Dagun—ground, soil.
Dagun—when?
Dagunbil—a dirty fellow.
Dagunbilmarra—to make dirty.
Dagundu—where to?
Dagunmar—a grave.
Daiangun—forward.
Daiba—voluptuous.
Daimarra—to dispute.
Daimiangarra—to dash in, as rain driven by wind.
Dainbunninga—to come back after being driven off.
Daindu—here!
Daingamallanna—to outdo, to excel.
Daingamarra—to vie in throwing.
Dalaimbang—sharp, as a tomahawk.
Dălain—the tongue.
Dalaingaldain—one that doubts; an unbeliever.
Dalaingarra—to misbelieve, to doubt.
Dalalinga—to eat again.
Dalára—snow.
Dalbadambirra—to crush to atoms, to grind.
Dalbagarra—to tear asunder, to put apart, to open.
Dalban-dalbannirra—to bruise, to pound.
Dalbanna—to be bruised.
Dalbar—the shoulder bone.
Dalbarra—to be wet.
Dalbinga—to turn upside down.
Dalbirra—to strike the time with the 'bargan,' as the native men do in singing.
Dalga—gum in the eye.
Dalgang—very crooked; *subst.*, a bent bough.
Dalia—a species of iguana.
Dallabadarra—to split.
Dallabadirra—to split with an instrument.
Dallabalga—'schambedeckung.'
Dallabalganna—to part; as the parting of the hair.
Dallabanna—to go to ruin; to destroy.
Dallabumarra—to destroy, to break in pieces.
Dalladallabunna—to split.
Dallagarra—to avoid; to try to escape.
Dallai—angry.
Dallaimarra—to be angry with.
Dallăin—root of the 'pear-tree.'
Dallamarra—to break, break in pieces; to destroy.
Dállambul—very soon.
Dállan—soon.
Dallangir—fresh, new.
Dallawang—an 'apple-tree.'
Dallunarong—a young man still growing.
Dallungal—a fine fellow.
Dalmambirra—to feed (a baby).
Dalman—a place of plenty.
Dalgi—transgression.
Dalgarrimanna—to eat all day long.
Dalnumminga—to eat before.
Damalien—sweet, pleasant.

Dámbadámba—soft; very soft.
Dambai—a kind of wiry grass.
Dambulbang—late in the night.
Damburdambur—a curl, a fold; like a snake when curled.
Damburmadillinga—to wrap all round close from the cold, as with a cloak.
Damburmarra—to wrap round, to fold up.
Damburra—to put into, wrap up.
Dammal—the wrist; the inside of the fore part of the arm.
Dammín—a venomous snake.
Dăn—too many orders at once; confusion.
Danba—ripe.
Danbang—green, alive (said of plants); fresh, strong. [rat.'
Danbur—a kind of 'kangaroo-
Dandámbirra—to feel cold, to be freezing.
Dandain—a frog.
Dandalla—a hailstone.
Dandan—scattered all about in confusion.
Dandang—cold; *s.*, a cold wind.
Dandar—pretty, nice.
Dandarang—very cold.
Dandarbang—very pretty.
Dandarra—to be cold.
Dandu—wet.
Dandudarra—to be wet.
Dăng—long edible roots.
Dangai—rain water; old water.
Dangal—a shelter, a covering.
Dángang—the heel.
Dangang—bread made by the natives from seeds.
Dangarin—shellfish.
Dangarumanna—to dance.
Dangung—bread, food.
Dangur—a species of fish.
Dánna—to net *or* knit.
Danna-danna—small-pox.
Dannal—the fist.
Dannamai—a corpse.
Dannamandan—a knot in string.
Dannambandanna-to be knotty.
Dannang—fore-arm; the wrist.
Dannaggang—a wart.
Danni—gum, honeycomb, wax.
Dara—to eat.
Darga—honeycomb.
Dargimbirra—to lay across.
Dargin—across.
Dargin—a kind of meal made of 'gullu' grass seeds.
Darimumbinga—to be a whore; to give one's self up.
Darnan—very tough, not breakable.
Darngidyal—one who begets; a progenitor; a father.
Darrabang—having many wives
Darrabanna—to sit cross-legged *or* with the knees flat.
Darrabunda—maggots in meat.
Darradabal—bones.
Darraiwarra—to struggle with death; to be dying.
Darrálanganna—to be restless, to move about.
Darrambal—foot-marks, a roadway.
Darrambalgarra—to take by surprise; to frighten.
Dárrambin—a little bird.
Darrambirra—to frighten.
Darramial—a shallow place like a basin.
Darranderang—an avenger.
Darrandurai—a corner.
Darrang—the thigh.
Darrang—a little creek.
Darrangagain — walking with the knees much bent.
Darrangarbanna—to walk to and fro.
Darrar—a rib.
Darrawarrambirra — to throw away; to throw the 'bargan' along the ground.
Darrawarranna—to lie with the knees bending upwards.
Darrawildung—thin-legged.

Darri—old stumps of grass.
Darrial—a bed.
Darribal—the return of the 'bargan' when thrown.
Darribun—a queen bee.
Darrilanna—to cohabit.
Darrawirgal—the name of one of the native gods; he lives down the river; he sent the small-pox.
Darruan—tough.
Darrubanna—to leap over.
Darrúbarra—to rush on and tear up the ground, as water does.
Darruin—a handle.
Dawa—very fat.
Dawai—the lair of the sorcerer *or* of his 'wandong,' *q.v.*
Dawarang—a native dog.
Dawin—a hatchet.
Dhin—this, that.
Díbanna—to hiss, accompanied with clapping of the hands.
Dibbillain—birds.
Dibbin—a bird.
Dibbindibbin—the hollow part underneath the breastbone.
Dibbong—nails, spikes.
Diggal—a fishbone.
Diggar—a sneezing.
Diggarra—to sneeze.
Diggu—the small 'blackwood.'
Dígún—top-knot of a cockatoo.
Dilbaimananna—to come slyly upon one.
Dilbána—to tread softly, to walk on the toes.
Dilgaindilgain—the hair combed.
Dilganna—to comb the hair.
Dilgar—a splinter of wood.
Dilman—silent, quiet.
Dillabirra—to scatter, to sow.
Dillabirra—to draw.
Dilladillabirra—to throw about, to cause confusion.
Dilladillan-garra—to shake.
Dillagar—a native berry-fruit.
Dillaġgarra—to shake.
Dillăng—a brother.
Dilledille—rotten.
Dillidilli—small wood.
Dillirbunia—*imp.*, smash, dash against; *i.q.* dillirbunnarrabin
Dimbanna—to make a whizzing noise, as green wood in the fire.
Din—meat, flesh.
Din—the inner rind of the 'yam-magang'; the natives suck it.
Dinbain—any sharp and pointed steel instrument fit to make native weapons, especially the 'bargan.'
Dinbana—to buzz (like flies).
Dinbuorin—a native lark.
Dindabarra—to take the roughness off, as a carpenter does.
Dindadinda—work left rough.
Dindar—bald-headed.
Dindarra—to bite off, make ill, as Wandong does.
Dindima—the Pleiades.
Dingai—a walking stick.
Dingandingan—flat, even.
Dinganna—to walk with a stick.
Dingarra—to sweep, to pull up.
Dingelinga—to make smooth.
Dingurbarra—to sharpen.
Dinmanna—to pick the nose.
Dinmé—war, battle.
Dinmirr—an eyebrow.
Dinna—honeycomb, wax.
Dinnang—the foot.
Dinnawan—an emu.
Diragambirra—to raise.
Diramadillinga—to be proud.
Dirămarra—to speak well of, to praise.
Diran—a mountain *or* hill.
Diranbang—noon; when the sun is in the zenith.
Dirangalbang—high, exalted; entrusted with authority.
Diran-ġaran-ġaran—many hills *or* mountains.
Diránna—to rise, like the dough.
Diren-direng—red.

Dironbirong—the red streams of clouds in the evening; *adj.*, red, said of white men.
Dirradambinga—to dress the hair.
Dirradirrawarra—to shoot up like mushrooms.
Dirradirrawanna—an herb.
Dirragarra—to dig deep.
Dirraġgalbang—haughty; *also* dirangal-bang.
Dirraibang—a brother.
Dirraiawanna—to get up.
Dirrainamgarra—to disarrange; to move about everything in seeking for a thing.
Dirral—a little bird.
Dirramai—an edible herb.
Dirramananna—to boil over.
Dirramarra—to the left.
Dirramarra—to lift, to take off, to lift off (as from the fire).
Dirrangal—one that is superior to work; a lazy gentleman.
Dirrawan—uneven, clumsy.
Dirri—grey hair.
Dirribang—an old man.
Dirridirri—a little bird.
Dirrige—gorse; a prickly and stinging stuff inside the native 'munga,' *q.v.*
Dirril—a bulrush.
Dirrinan—an edible plant.
Dirru—a 'kangaroo-rat.'
Diwil—any collection of small particles; as sawdust, siftings.
Diwingil—a spark.
Diyan—soft, loose.
Dombar—the mist that precedes rain; the sight of rain far off.
†**Dombock**—sheep.
Dŏn—tail (*etiam sig.* penis).
Dondo-mirin-mirinmal—a snail.
Dondu—a swan.
Duaduamirra—to have fancies; to be delirious, talk nonsense.
Duambian—a little plant with a pink flower, and edible root.
Dubbi—a grub with wings; a butterfly.
Dubbu—a kind of frog *or* toad.
Dubo—a net cap.
Duddarra—to suck.
Duddu—the female breast; as a call to infants.
Dudduwarranna—to rush down, as water.
Duganna—to draw water.
Duggeillinga—to fetch for another.
Duggin—shade.
Dugginga—to hang (like fruits on the tree).
Dugguaibalbinga—to be on a dying bed; beyond recovery.
Dugguaibul-altogether, wholly.
Dugguarra—to overtake.
Duggumbirra—to be not greedy, generous.
Duggumi—glad, fond of.
Dugguwai-buoanna — to come back; to reach home.
Dugguwarra—to overtake.
Duguinbirra—to give always, to give freely, to be generous.
Dulba—a drop.
Dulbagal—a monstrous birth.
Dulbaganbirra—to crack.
Dulbamanna—to drop.
Dulbibalganna—to hang down the head.
Dulbibannirra—to bow down; to turn upside down; to be reclined.
Dulbinbirra—to lie prone on the belly.
Dulbinga—to bend low; to worship.
Dulbunbunmaldain — one that [bends.
Dulbunbunmarra—to bend, bow
Dullaidullai—staggering from exhaustion.
Dullar—a red bird.
Dullin—a kind of lizard.
Dullondullong — sinking, exhausted, ready to tumble.

Dullu—a spear.
Dullubang—the soul.
Dullubanna—to split.
Dullubi—marrow.
Dullubi—a little shrub.
Dullubin—very straight.
Dullubul—straight.
Dulludullu—big logs of wood.
Dullugal—the north wind.
Dúllugang—a little spear.
Dullugarra—to find guilty; to be convicted.
Dullugudanna—to spear.
Dulluwarai—straight.
Dulmarra—to press together, to squeeze.
Dulwarra—to press out water or juice.
Dumbal—proof, evidence, testimony.
Dumbaldain—one that shows, a director.
Dumbalmai—a witness, testifier.
Dumbalmaldain—one that gives proof *or* testimony.
Dumbalmarra—to bear witness *or* indict; to accuse, betray.
Dumbangidyal—a pointing out.
Dumbanna—to point, to show.
Dumbi—a blush.
Dumbirra—to spit.
Dummirra—to carry.
Dunban—little ants.
Dunbur—some kind of wood.
Dundilai—walking in single file.
Dundilaimallanna—to walk in a row *or* line one after another.
Dunduma—the 'badawal,' *q.v.*
Dundumbirra—to suck out, as marrow from a bone.
Dung—mud, dirt.
Dungain—a kind of parrot.
Dungal—a post, pillar, support.
Dungardungar—tall, long.
Dungin—a sleeping ground between two fires.
Dungindain—a kind of water-mole.
Dunguwarranna—to stand irregularly.
Dunma—a bow, an arch.
Dunna—to spear; to write.
Dunnai—a tall, long fellow.
Dunnang—a knot.
Dural—a hollow tree set on fire at the bottom and smoke coming out at the top.
Dúrang—the bark.
Durbarra—to chip *or* smooth, as with the 'dinbain.'
Durdain—a writer.
Durgung—a cuckoo.
Durgunnanna—to pick.
Durian—news; a message.
Duriangarra—to deliver a message.
Duriduringa— to be ill.
Durilgai—fruitful.
Durimambirra— to make ill; to cause to be ill; as Wandong does.
Durin—wound.
Durinda—to spear, to prick.
During—a snake.
Durmanbirra—to aim at.
Duronggargar—a glow-worm, a common worm.
Dururbuolin—always, ever.
Dururdururbuolin—ever, *emph.*
Durrabarra—to drive the bad spirit away by blowing.
Durrain—a long white cloud.
Durraggarang—a bee.
Durranmé—sorcery, a sorcerer.
Durrawal—the piece of bark used as a bier.
Durri—birth.
Durri—alluvial soil, rubbish.
Durribil—muddy.
Durrirra—to be born; to bring forth.
Durrubanna—to tear up soil, as water does.
Durrudurrugarra—to follow.
Durrugarra—to track, to trace.
Durrui—ants.
Durruibil—full of ants.
Durrulbarra—to burst.
Durrulgarra—to hide.

Durrumang—a young snake.
Durrumbal—some water weeds.
Durrumbin—a caterpillar.
Duyon—fat; *subst.*, fat meat.
Duyul—a hill; *adj.*, hilly, uneven, rough.

G

Gabban—a father-in-law; a relative in general.
Gabbargabbar—green; *s.*, grass.
Gabbilga—a head-band made of a native dog's tail.
Gabbuga—an egg; brains.
Gabbung—a species of moths *or* butterflies.
Gabburgabbur—anything rotten *or* broken.
Gabirra—to eat with the mouth hanging over the vessel, to eat in a nasty way.
Gabura—a cap of white down.
Gádarra—to erase; to rinse.
Gadda—supposing; perhaps.
Gaddagadda *or* gaddawirra—a bad woman, a prostitute.
Gaddagadda—heard it myself; an eye-witness.
Gaddagadda—a swollen sore.
Gaddai—the throat.
Gaddal—smoke, tobacco.
Gaddalbar—the smoke-like appearance of rain at a distance.
Gaddaldurai—a young man.
Gaddalumarra—to be annoyed by smoke.
Gaddambidyillinga—to wash one's self.
Gaddambillannininga—to wash again.
Gaddambinga—to wash.
Gaddambirra—to rinse.
Gaddăng—glad, happy.
Gaddang—a little lizard.
Gaddangeillinga—to be pleased with; to rejoice over one.
Gaddangíllinga—to please.
Gaddar—the back of the thigh.
Gaddaraibunninga—to overcome, humble, frighten.
Gaddawirra—to be mischievous.
Gadderai—frightened, sorry, penitent; the disposition not to do evil again after having suffered for evil-doing.
Gaddi—a snake.
Gaddirbarra—to make a creaking noise, as new shoes.
Gaddirbuodalin—a creaking.
Gaddul—congealed blood.
Gaddun—raw, uncooked.
Gadyal—hollow.
Gagamin—a younger brother.
Gagāmanna—to lead astray, to seduce.
Gágang—the eldest brother.
Gai!—ah!
Gain—like, similar.
Gairgair—meat which smells.
Găl—string; any tie.
Galbar—little, some, not all.
Galdang—a rushing noise.
Galga—empty; hungry.
Galgan—the husk.
Galgang—a shrub.
Galge—seeds.
Galgura—a little bird.
Gallabarra—to halve.
Gallaganbarra—to wipe.
Gallaggabang—very many.
Gallar-barra, -banna—to rattle, to make a noise.
Galliainbal—uphill.
Galliarbang—glad, pleased.
Gallua—a kind of lizard.
Gamambirra—to draw out, to fetch out.
Gambái—yesterday.
Gambain—a white head-band.
Gambal—a wild turkey.
Gámban—weak, thin.
Gambang—a brother.
Gambilána—to carry *or* hold a thing.
Gambu—the groin.
Gambuananna—to bring back.

Gambungang—thin, little, small
Gamé—to seduce; *s.*, strong voluptuous desires and practices
Gamma—a kind of spear.
Gammagamma—a kind of bird.
Gammandi—a pillow.
Gammang—unwilling to work; lazy; sticking fast, as bark when not stripping well.
Gammar—a storm, a tempest.
Gammarra—to awaken.
Gammayan—from behind.
Gănanna—to burn, to smoke.
Ganarra—to smoke, as when the smoke descends.
Ganaurda—fainting, exhausted.
Ganbanna—to wipe; *cf.* murru.
Ganbánná—to blot out.
Ganda—the bend of the leg under the knee.
Gandaiwarra—to grow long.
Gandalgandal—to be of unequal length; unlike.
Gandalmambirra—to drive a spear through, to cut through.
Gandamai—hard, difficult.
Gandarra—to pass by.
Gandarra—to push *or* roll along the ground.
Gandiaggulang—a mountain.
Gangàn—surface, top.
Gangar—a spider.
Gánggar—a little shadow; the small thread of a spider's web.
Ganginmarra—to tell a lie.
Gangul—sloping, steep.
†Găni—a tree on fire.
Gănna—to bring, to carry.
Gănna—the shoulder.
Gannabarra—to carry on the shoulder; *also*, gannabunna.
Gannagallanbial—shoulder, all over the shoulder.
Gannai—a woman's stick.
Gannalduringa—to burn a hole into a tree so as to drive out the opossum.
Gannal-birra, -dirra—to burn.
Gannambang—the palm of the hand; the sole of the foot.
Gannambaldain—one that is intrusive, troublesome.
Gannambarra—to do the work for another.
Gannang—warm.
Gannanna—to burn.
Gannandu—near, at hand.
Gannardang—very hungry.
Gannawardarra—to want food, to feel hungry.
Ganne—*a particle*; I suppose.
Gannung—the liver.
Gannur—the red kangaroo.
Gánur—a kind of 'kangaroo-rat.'
Garabuoangarra—to have abundance of water.
Gărai—stern, grave in aspect.
Garăndarra—to eat forbidden food.
Garang—liberal, generous.
Garba—the waist.
Garbangandu—stout, large.
Gardagarda—having cramp in the limbs, stiff.
Gardar—stiff, as in death.
Gargumarra—to embrace.
Garibawallanna—to run over.
Gariwan—a black wood, much used for making weapons.
Gariwang—a cold east wind.
Garngan—very strong.
Garwal—withered.
-garra—to be; *a postfix.*
Gárra—to cough.
Garrabarál—very thirsty.
Garragé—another, not the one intended.
Garrage—yes, it is so!
Garraigal—palm of the hand.
Garrain—raw, underdone.
Garrainjang—a survivor, in reference to another brother.
Garraiwarra—to seek, look out.
Garraiyarra—to slander; to speak ill of any one.

Gárràn—a little hook to take out grubs with.
Garran—horn.
Garrăng—the gum of the pine tree, used for binding spears.
Garrangarran—a thorn.
Garro—a marsh.
Garrúmarra—to break down, to cut.
Garrunmanna—to slip, to slip out of the hands.
Gaumaran—an emu.
Gaunang—moonlight.
Gaundirra—to call; to appoint.
Gaurandu—a green beetle.
Gaurei—the down of birds.
Gawa—continued a long time.
Gawai—come here!
Gawaimbanna—to welcome, to tell to come.
Gawal—a plat, a valley.
Gawalla—a road.
Gawalma—sloping, not steep.
Gáwàn—white; a white man.
Gawang—a fit; apoplexy.
Gawan-gawang—stupid, foolish.
Gawier—a hut, a house.
Gawimarra—to gather, pick up.
Gawir—podex; *cf.* muggun.
Gayamian—foam, saliva.
Gayamian—any thick kind of fluid, as paste; *adj.*, sticky.
Gayang—gristle.
Gayir—a bad smell, as of flesh when tainted.
Gayuwal—after a long time.
Gedur—a kind of wood.
Gial—shame; *adj.*, ashamed.
Gialang—saliva.
Gialdain—one that is frightened, a coward.
Gialdungiaya—to be ashamed.
Gialġigijillinga—to be ashamed of one's self.
Gialmambirra—to frighten.
Gialombuolin—saliva.
Gialong—a suffix to name of a native tribe; as, Dubo-gialoġ, the 'Dubbo tribe.'
Gialwambirra—to threaten.
Gialwarra—to be chaste.
Giandadclang—an escape.
Giarra—to be afraid.
Gibainbirra—to barter, to buy, to exchange.
Gibba—a white crystal which, as the natives believe, comes from Wandong, who puts it in their body to make them ill.
Gibban *or* gibbain—retribution, revenge.
Gibanmirra—to punish.
Gibbir—man.
Gibbirbang—mankind.
Gibbirgin—the Pleiades.
Gidya—a little tree.
Gidyaġgijang—a kind of crane.
Gidyang—hair of animals, wool.
Gidyanġuor—outside; the hairy side of the opossum skin.
Gidyar—a kind of lobster.
Gidyauruin—very much afraid, overcome with fear.
Gidyubarra—to tickle.
Gidyumbang—skin very hairy.
Gién—an adulterer, adulteress; a run-away wife.
Giengé—the thin skin cast off by snakes.
Gigé—eaten enough.
Giggal—an itching disease.
Gíl—gall.
Gilgaldain—a nurse.
Gilgarra—to nurse.
Gilgil—a species of butterfly.
Gilgín—arm-pit; the hair under the arm; the fins of fish.
Gílinga—to make water.
Gilluban—to poke the fire.
Gillubarra—to pick *or* get out, as the marrow from bones.
Gillun—sharp-edged.
Gillunbang—sharp-pointed.
Gillungillun—a dangerous place to pass.
Gimang—a 'kangaroo-rat.'
Gimarra—to milk.

Gi_mami—a spot in the eye, caused by an injury.
Gimmang—a species of 'kangaroo-rat.'
Gimbir—spring, well, fountain.
Gin—the heart.
Gín; gén—a kind of gum-tree.
Ginanna—to melt.
Ginarginar—light, not heavy.
Ginbayanna—to be anxious for; to desire much.
Ginbinginbin—scabby.
Ginbirra—to itch; bite as fleas.
Gindadalla — a kind of large beads, made of water reeds.
Gindyal—griping in the bowels.
Gindyang—a state of diarrhœa.
Gindyarra—to have the bowels relaxed.
Gindyarra—to drink water like dogs, to lap.
Gindyirén—cramp.
Gindyung—marrow.
Ginma—a caterpillar.
Gínnan—*subst.*, a sudden surprise; *adj.*, astonished.
Ginnar—tough; strong.
Ginnemadilinga—to lead one's self.
Ginnemaldain—a leader.
Ginne-manna, -marra—to lead.
Ginnirmarra—to scrape a fish, to scrape the scales off.
Gion—a centipede.
Giraggan—the red appearance of the sky at sunset.
Giralang—the stars.
Girambanna—to feel the fire, to feel too hot.
Girambannanna—to cause to be warm.
Girambirra—to be ill.
Girāng—a leaf.
Gírang—a native club.
Girangiran—poorly; ill.
Girar—wind.
Girarumarra—to blow, as wind.
Girgungan—a mushroom.
Giring-giring—froth, sweat.
Girinya—to play.
Girinyallanna—to converse together.
Girong—perspiration.
Girragirra—well, healthy, happy, merry, lively.
Girragirrabang — happy, comfortable.
Girramanna—to feel hot, to be burnt.
Girrambayarra—to have nothing to offer in excuse; to stand convicted.
Girrambiyarra—to scold, speak with anger.
Girraran—pipeclay.
Girrawarra—to take unawares.
Girredambirra—to make secure; to lock.
Girrenil—a door-lock.
Girring-girring—luke-warm.
Girrugal—hungry.
Girrugalbang—very hungry.
Girua—a long-tailed iguana.
Girwarra—to disturb, to drive away, to frighten off.
Giwá—moist, soft, as the ground after rain.
Gíwai—a sharpening stone; a grindstone.
Giwaldain—a cook.
Giwáimarra—to sharpen.
Giwamarra—to make moist *or* wet.
Giwambang—moonlight.
Giwámmaldain—a bad woman; *adj.*, saucy, wicked.
Giwang—the moon.
Giwangabbung—a kind of grub.
Giwarra—to roast, to cook.
Godth—a kind of shield.
Gōn—flint.
Gonín—very old.
Gonnguor—sultry dull weather.
Gonnu — implies dislike; as, gonnu *or* wiraidu gonnu—I don't like it.
-guabianna—*a postfix*; lasting all night; as, yubannai-guabianna—to rain all the night.
Guabin—cool.

Guabinga—to rest, to sit.
Guaiman—a native herb.
Guainbalgarra—to fetch blood; *also*, guainbummanna.
Guainginma—a black fly.
Gual—a shadow.
Gúan—blood.
Guanbilan—the menses.
Guandang—a native berry.
Guandubang—reddish.
Guang—mist, fog.
Guarián—a cockatoo, a parrot.
Guarra—to fetch, to fetch back.
Guarraguarra—eye blood-shot.
Guayo—after some time, afterwards, by-and-by.
Gubbagubbarra—to imitate.
Gubbaimanna—to wish to be with one, to follow.
Gubbalduringa—to drive off the enemy; to conquer.
Gúbbar—red stone, red paint.
Gubbarduringa—to follow; *also* gulbalduringa.
Gubbargubbarbirra — to make red; to paint red.
Gubbarra—to run after.
Gubbir—a kind of fish.
Gúdarra—to shine like metals or polish.
Gúdarra—*s.*, a current of wind.
Gudarra—*v.*, to feel cold; to feel a draught; to refresh.
Guddagudda—brightness; *adj.*, shining; *s.*, a noisy night-bird. [very soft.
Guddalguddal—even, smooth;
Guddawirra — to be glad; to boast; to be showy. [songs.
Guddingan — a composer of
Guddiyarra—to be silent.
Guddu—the cracking of the joints of the fingers.
Gudin—a dead man.
Gudyugang—a kind of tassel.
Gudyuru—a small club thrown.
Gudyurumarra—to throw along the ground.
Guggabang—anything cooked.
Gugga-barra, -banna—to boil.
Guggaidyalang—an infant that begins to crawl about.
Guggan—a kind of caterpillar.
Gugganguggamillanna—to walk with the back bent.
Gugganna—to creep, to crawl.
Guggé—any kind of vessel.
Guggin—near, at hand.
Guggingu—near.
Guggubal—a kind of codfish.
Gugguma—a stump.
Guggun—lame, unable to walk.
Gúggur—the knee.
Guggurmin—a very dark place in the Milky Way, supposed by natives to be like an emu.
Gúgu—water.
Guibanbirra—to spread to dry.
Guibanna—to be warm.
Guibarra—to roast.
Guin—*pron.*, he.
Guingal—a stone used by the natives to cut with.
Guingunnungal — a kind of grasshopper.
Guinguyung—himself, self.
Gulagallang *or* gallang—a good many.
Gulamiang—sought in vain, nothing found, disappointment.
Gúlar—a belt round the loins; the thread or worsted is spun by the natives.
Gulbal—a kernel *or* little bladder inside a fish.
Gulbaldain—one that understands well; *adj.*, intelligent.
Gulballanna—to be at peace; to have no fighting.
Gulbarra—to understand.
Gulbi—smoke *or* mist in the air
Gulbigulbir—partly.
Gulbir—some, part of.
Gulbirmarra—to make parts, to divide. [place).
Gulgandowa—before (of time *or*

Gulgarra—to bark.
Gulgoġ-gulgoġ—marks *or* scars, such as are left by small-pox.
Gulgong—the top of the head.
Gulgong—a little hole, a pit.
†Gulgong—a ditch *or* gully; a gap in a mountain range.
Gulgurringa—to sing with a low voice.
-gulia—like, similar (*a postfix*).
Gullá—a net.
Gullabirra—to refuse, reject.
Gulladarra—to taste.
Gullai—a crossing-place, bridge.
Gullai—netting; a net bag.
Gullaigan—the second.
Gullaingain—the second child.
Gullaimarra—to net.
Gullainan—younger, born later.
Gullamarra—to open.
Gullamillanna—to be alone.
Guilaminga—to be *or* pass over, to delay; to be detained.
Gullamirra—to seek in vain.
Gullu—herb-seeds ground by the natives to make bread of.
Gulluin—distant, far off.
Gulluman—a wood for making a dish; the dish itself.
Gullun—lice.
Gullun yananna—to go away [together.
Gullung—a native badger.
Gullungirrin—lice, fleas; any kind of troublesome insect.
Gulmain—a younger brother.
Gumba—raw, not done enough.
Gumba—not ripe, green.
Gumba—a native fruit.
Gumbadda—metal.
Gumbal—a brother.
Gumbalang—a kind of seeds.
Gumban—a kind of herbage on which horses and cattle graze.
Gumbíl—uneven, not straight; bunchy, hump-backed.
Gumbilbirra—to walk with a bowing or bent back.
Gumbinbirra—to sprinkle.
Gumbinga—to wash, to bathe.
Gumbu—the crown of the head.
Gumbugal—honey-dew, found on the leaves of trees.
Gúmil—a belt, a girdle.
Gummiġ-gulgong—a thistle.
Gummil—thread from opossum wool.
Gunanna—to have the bowels relieved.
Gunargunar—a white butterfly.
Gundádeyannallinga—to go *or* come from behind.
Gundai—behind.
Gúndai—a 'stringy-bark' tree.
Gundai—a shelter, as when hid behind something.
Gundaibian—the blossom of the 'stringy-bark' tree.
Gundaimadillinga—to shelter one's self.
Gundaimarra—to shelter, protect.
Gundain—this one; this way.
Gundalla—someone, somebody.
Gundiwai—shade.
Gunduringa—to give a daughter away.
Gundyar—a fictitious deity that makes natives die; he sees and knows everything.
Gungalang—a frog.
Gúngámbirra—to harrow *or* plough.
Gun-ngang—little streams; *i.e.*, traces of small water-courses.
Gungan—a running stream.
Guġgan—a flood.
Gungarra—to comb.
Gungil—dew.
Gunguari—a halo, a circle round the moon.
Gungun—a piece of bark that serves for a dish.
Gunnabunbinga—to sit down tired; to take rest.
Gunnaġgunnaġ—yellow ochre.
Gunnaġgalong—a long way off, distant.

Gunnama—hailstones.
Gunnama—a black ant.
Gunnamain—a kind of quail.
Gunnambarra—to depend on another either for work or for food; to be troublesome *or* intruding.
Gunnang — another, besides, else.
Gunnawi—the side of the body.
Gunné—a mother.
Gunnigalang—plain ground.
Gunnigal—a plain; a valley.
Gunnigalgarral—a plain where there are no trees.
Gunnigalla—plain, flat; a valley.
Gunnilmarranna—to groan, as under a heavy burden.
Gunnimar—hooks at the end of spears.
Gunnimbang—a mother.
Gunnin—thumb; *lit.*, mother.
Gunnindyang—motherless.
Gunnirra—to exert one's self *or* labour with groaning.
Gunnirra—to squeeze.
Gunno—tired, lazy.
Gunnoġ-gunnong—a cough.
Gunnubiyarra—to be loath to speak.
Gunnuġ-gulang—very distant.
Gunnuġgurràn—a rainbow.
Gunnugilanna—to be tired of; to dislike; *cf.* gonnu.
Gunnundurai — a constellation of three stars, one of which is very bright in the eastern horizon soon after sunset.
Gunnungadillinga—to excuse one's self.
Gunnungaldain—a liar, one that denies.
Gunnungarra—to deny.
Gúrai—fat.
Gurai—a voice, a groan.
Guraimarrabirra—to sigh.
Guralong—the liver.
Gurawin—a flower.
Gúrba—the fork in a tree.
Gurbigang—a grub in the yam.
Gurda—cool; *subst.*, the cool of the evening.
Gurgagurga—a joint.
Gurgur—very deaf.
Gurian—a lake *or* large lagoon.
Guril—a smooth bluish stone somewhat resembling flint.
Gúrilgang — marks, as on an opossum-cloak.
Gurilmarra—to mark the skin.
Gurín—charcoal.
Guringurin—soot; *adj.*, sooty.
Guron—foolish, stupid.
Gurra—a plate, a dish.
Gurrabang—the knee-cap.
Gurragadàn—finished, all done.
Gurragalang—bitter; medicine.
Gurragalgambirra—to finish.
Gurragalgarra—to finish.
Gurragallagali—a son of Baiamai, *q.v.*
Gurragamanna—to do fully, to finish; to go all away.
Gurragang—the knee-cap.
Gurragurragang—the knee.
Gurraġgarang—a kind of frog; said to indicate rain.
Gurrai—refreshment; change.
Gurrai — dimly visible, indistinct, small.
Gurraibunminga—to see indistinctly.
Gurraibunmirra—to be weak-sighted.
Gurraimuggumuggu — in distress; suffering.
Gurraingumminyu—to be dim, without light enough to discern.
Gurramarra—to push.
Gurriabal—tired of a place.
Gurriabarra—to be tired of a place.
Gurriban—a noisy night bird.
Gurrigurriabal—wretched.
Gurril—flint.
Gurrubar—reddish; *s.*, red stone

Gurrugadarra—to eat all, finish eating.
Gurrugamarra—to finish.
Gurrugambirra—to cover over; *also*, gumburgambirra.
Gurrugandyillinga — to cover one's self.
Gurruganna—to cover, put on, to dress.
Gurruganna—to cover; to hang all over.
Gurrugayarra—to finish speaking.
Gurruġgarra—to butt.
Gurrugonbulong—bullock and cow.
Gurrugurru—the rump *or* loins just above the podex.
Gurrúlgán—the fictitious being that causes thunder.
Gurruman—a shadow.
Gurrumarra—to draw the fire together.
Gurrumbaldain—a mimic.
Gurrumbarra—to mimic, to repeat, to imitate.
Gurrumbinga—to turn aside, to go out of the way, to go back.
Gurrunbirra—to make a noise indicating disgust *or* dislike.
Gurrundar—a wrinkle on the face.
Gurrundirra—to lean upon each other, like things in a row.
Gurruwai—night time.
Gurruwir—sad news.
Gúrunbirra—to make sport of.
Gurung—the claw of animals, as of the lobster
Gurúngulumbinga — to delay; to stop long.
Gurwaldain—deliverer, saviour.
Gurwarra—to deliver, to save.
Guwa—the taking shelter under a tree.
Guya—fish.
Guyabadambildain — a fisherman.
Guyabadambirra—to fish.
Guyal—dry.
Guyang—fire.
Guyo-nganmadillin—myself.
Guyulgang—very strong, enduring.
Guyungan—of himself, itself; spontaneously.

G.

Nga; ngadán—here then! very well! have it! you may!
Ngabinbirra — to measure by spanning; *i.q.* ngabin-dirra, -binga.
Ngabinga—to try, attempt, examine.
Ngabin-gidyal—examination.
Ngadarra—to taste.
Ngaddangaddung — dishevelled hair.
Ngaddéġuor—on the other side.
Ngaddigallila—belonging to me.
Ngaddiwal—up here.
Ngaddu—I.
Ngadigallilabul—a long time.
Ngadin-balgaddilin—belonging to myself; my property.
Ngaduringa—to tend, care for.
Ngadyang—water.
Ngagarra—to ask.
Ngaguaingual—altogether.
Ngai—*particle of emphasis*; but, however.
Ngaiwari—used to.
Ngāl—a large hollow in a tree where one can stand upright.
Ngalan—light.
Ngalanbamarra—to make a light.
Ngalar—clear, clean, white.
Ngalgambirra—to try the 'bargan' by throwing it.
Ngalgarra—to shine, give light.
Ngaġ-guaiwala—above.
Ngāl-ġal-marra—to feel loathing, like a sick stomach.
Ngalguamma—on high, above.
Ngalla—the underneath part of a tree *or* leg *or* pillar; the thick end of a thing.
Ngallaiman—very near, almost.

Ngalláin—a kind of white crystal quartz.
Ngallanbamirra—to kindle.
Ngallanbirra—to make a light.
Ngallanguranna — to give a bright light.
Ngalliman—nearly, almost.
Ngalluai—perspiration.
Ngalluġgan—a little mouse.
Ngama—indeed! ah! [for.
Ngamangamarra—to feel about
Ngamaġilla—to be sure! it is so!
Ngamanna—to feel, to touch.
Ngamarra—to feel, to touch.
Ngamarranána—to feel the loss of a wife.
Ngambaingarra—to gape.
Ngambalngambal—giddy, ready to tumble, intoxicated.
Ngambar—curious, inquisitive, wanting to know everything.
Ngambarang—a little boy.
Ngambarġána—to be covetous.
Ngameiligan—a hole where the tortoise lays its eggs.
Ngaminya—to be able to see.
Ngamma—a lump; *adj.*, swollen.
Ngammàia—an edible root.
Ngamon—milk.
Ngamonna—to suck.
Ngamondurai—a marriageable woman.
Ngamor—a daughter.
Ngamorgang—the breast.
Nga-mubang—blind.
Ngan—the brim.
Ngàn—the mouth.
Nganbinga—to lean, lean upon.
Nganbirra—to lean upon; *trans.*
Ngandabirra—to be dry, thirsty.
Ngandargang—the epiglottis.
Ngandi?—who?
Ngandir—deep.
Ngandugual?—who else?
Ngangána—to look after; to regard, care for.
Ngangijillinga—to see one's self.
Ngan-ġirra—to meet, assemble.
Ngánna—to see.
Nganna—there.
Ngannabul—over there, behind.
Ngannadar—down, underneath.
Ngannadarngura—underneath.
Ngannadarrain—downwards.
Ngannadwallain—upwards.
Ngannagan—one that steals a wife, not being a near relative to the husband.
Ngannagunnuggualla—the day after to-morrow.
Ngannaigurai—sorry, distressed, thoughtful.
Ngannaingarri—there; here.
Ngannaingulia—they.
Ngannaiwal—up, above.
Ngannal—me.
Ngannalla—that one.
Nganna-ngannadar—low.
Ngannanguor—behind there.
Ngannanguorma—behind.
Ngannawal—up above (in the sky).
Ngannian—all about, all over.
Ngannidyarġuor—underneath.
Ngannigunnuġ-guala—another time. [foot.
Ngannudarġuor—the sole of the
Ngannuġuor—the other side.
Ngaradan—a bat.
Ngaraimbang—sharp.
Ngargundurei—to be with child; *adj.*, pregnant.
Ngararbang—a poor fellow; *adj.*, piteous.
Ngararbarra—to pity.
Ngargan—break of day. [dog.
Ngaringaribarra—to pant like a
Ngarra—the corners of the mouth.
Ngarradan—a bat.
Ngarrai—steep.
Ngarraingarri—an edible berry resembling the gooseberry.
Ngarrama—the loins, the rump.
Ngarran—hungry.
Ngarrang—a species of iguana.

Ngarranga—after.
Ngarrangarambang — arriving too late.
Ngarran-garran-garang—a fine blue-bell flower.
Ngarrangbain—the little finger.
Ngarrannarra—to pity.
Ngarrar—sorry.
Ngarrarmadillinga—to distress one's self; to feel sorry; *also* ngarrargijillinga.
Ngarrarmarra—to feel sorry, to be penitent; to pity.
Ngarré-ngarré—out of breath.
Ngarridyumarra—to look sideways; to view slyly.
Ngarriman—the native 'manna.'
Ngarringarri—breathing hard, resting, languishing,
Ngarringurribalgianna — panting for water, as a dog.
Ngarrogayamil—a star seen by the natives, as they say, in the zenith in the day time.
Ngarru—honey; sweet; a bee.
Ngarrúng—decayed.
Ngarrungarra—sweet.
Ngarrurian—a white hawk.
Ngaumbin-gidyal—showing, demonstration, proof.
Ngaumbirra—to show.
Ngawa—yes.
Ngawang—a little shrub.
Ngawar—the marsupial bag of kangaroos and opossums.
Ngawarra—to tread upon.
Ngawillan—very high.
Ngayamadain—one that asks; an examiner, a judge.
Ngayalduringa—to be asked; to examine closely.
Ngayamanna—to ask, examine, try.
Ngayangijillinga—to ask one's self; to examine one's self.
Ngayur—warm.
Ngéanni—we; *also* ngianni.
Ngelidyain—greedy.
Ngelinga—to take part in, to interfere; to keep in possession.
Ngellengal—a face-likeness to some one.
Ngiabinya—to do again.
Ngiadyanna—to get *or* catch (a disease); to be afflicted with.
Ngiaġ-garang—speech, address.
Ngiaġ-garang—the beginning of conversation in the morning to awaken others.
Ngiaġgir—clever, wise.
Ngiaġinga—to revive.
Ngiambalgananna—to converse together.
Ngiambalgarra—to speak together, to converse, to reply.
Ngiambanang—braggadocio.
Ngiambangan—truth; a fact.
Ngiamildain—an overseer.
Ngiamirra—to supervise.
Ngiamugga—deaf, speechless.
Ngiang—a word.
Ngiangarra—to look upward.
Ngiawaigunnanna—to be (exist) always.
Ngiar—an eyebrow.
Ngiaran—a black-swan.
Ngidye—here; there.
Ngidyegallila—here; *emph.*
Ngidyigallila—this day, to-day.
Ngidyiġuor—on this side.
Ngimambirra—to wait for.
Ngimbilanna—to make progress *or* get into gradually.
Nginalla—these (*plu.*).
Ngindi—implies want (neither declined nor conjugated).
Ngindu—thou.
Ngindugir—you, ye.
Nginga—to be.
Ngingarimage—all day long.
Ngingurain—yesterday.
Ngolong—the forehead *or* face.
Ngoloġgaibuoanna—to return, to come back.
Ngoloġgairin—a red head-band.

Ngologgambilanna—to be returning home.
Ngologganna—to return.
Ngologgurrundar — distorted features.
Ngŏng—a rut; a mark left.
Nguan; ngualla—that one.
Nguanda—a long time ago.
Ngubăn—a husband.
Nguggog—a kind of cuckoo-owl.
Nguiyar (gibba)—the white crystal which, as the natives believe, comes from Wandog; he or some bad native sends it into another man's belly to make him ill; the native doctors pretend to draw it out.
Ngulluai—meeting each other.
Ngullarimarra—to do quickly.
Ngulburnan—a waterhole.
Ngullubal—the evening place of assembly.
Ngulluman—a large waterhole; a watercourse down-hill.
Ngullumuggu—the end, edge, border; the outside of a thing.
Ngúmambinga—to trust to for help.
Ngumambirra—to send.
Ngumbangillanna—to hold up the hands pretending to fight (said of two persons).
Ngumbanna—to be ready to hit.
Ngumbarrang—a bug.
Ngumbuoanna—to give back.
Ngumbuor—closed, wrapped up.
Ngumburbarra—to howl, as the wind.
Ngummalgang—refuse thrown [away.
Ngummambillanna—to borrow.
Ngunanna—to scorch.
Ngunba—sometimes.
Ngunbadal—union.
Ngunbadalngillanna—united.
Ngunbai—one.
Ngunbaidyil—in one place, all together.
Ngunbaigual—another.
Ngunbaimarrang—some.
Ngunbai-ngunbai—few.
Ngunbarra—to shut the door.
Ngundaigal—generous, liberal.
†Ngundanni—any.
Ngundan-ngillanna—to distribute to all, to be generous.
Ngungandain—a little farther.
Ngungiladanna—to give to another.
Ngungilanna—to give to each other, to exchange.
Ngungiyarra—to make a promise, to agree to.
Ngunmal—a fence.
Ngunna—the elbow.
Ngunna—to give.
Ngunnadar-guor — underneath the earth.
Ngunnagan—a friend.
Ngunnamilbarda — one related by marriage; a brother-in-law.
Ngunnuinguor—beyond, on the other side.
Ngunnuminga—to lend.
-nguor—side; towards (*postfix*).
Ngurambal—deep.
Ngurambalgal— high, chief.
Ngurambalbang—very deep.
Ngurangbang—country.
Nguragganna—to roll about on the ground.
Ngurain—an emu.
Ngurambirang—a friend.
Ngurang—camp, nest.
Ngurangurāng—nobody at the camp; a deserted camp.
Ngurbirra—to kill by frost.
Nguringurian—an edible berry.
Ngurombang—evening, night.
Nguroggal—morning (early).
Nguroggalangal—very early in the morning.
Ngurog-ginga—to be getting [dark.
Ngurragaundil—a small beetle.
Ngurrambirrang—a hole used as a sleeping place (warmed by a previous fire).

Ngurrawang—a nest like that of some birds, or of an opossum.
Ngurrigal—surprise, wonder.
Ngurrigelang—vain, proud; *s.*, showy dress.
Ngurru—water weeds.
Ngurruai—choice, fancy.
Ngurruarra—to claim as one's own.
Ngurruigarra—to see new *or* strange things; to wonder, to be surprised.
Ngurrulganna—to snore.
Ngurrumirgang—blue, as the sky.
Ngurrumurdin—very dark.
Ngurrurganna—to snore.
Ngurui—the belly.
Nguruin-dinnaġ-garaġ — emu's feet; Baiamai (*q.v.*) has such feet.
Ngurumbi—winter; frost.
Nguyargir—a native doctor.
Nguyoġ-guyamilaġ— beautiful.

I

Ibbai—an eagle-hawk.
Ibbir-ibbir—little marks.
Ibbuga—a nephew; a relative.
Ibirmanna—to paint, ornament.
Iddangin-gidyillinga—to hurt one's self.
Iddarra—to hurt, to injure.
Idya—the little finger.
Igge—ripe.
Iggebirra—to get ripe.
Iggebuananna—to make ripe.
Illi—dry, withered; like brown withered leaves.
Illigidyang—of a faded colour.
Illibirra—to wither, to dry.
Illilbamarra—to make a rattling noise.
Ilware—little hailstones.
Inar—a woman, a female.
Inarginbidyal—one that is fond of women.
Inargung—a girl.
Inarmubang—without a wife.
Indyamarra—to be gentle, polite; to honour, respect; to do slowly.
Indyambildain—a childish man.
Indyambirra—to act childishly, to be silly.
Indyang—slow, soft; slowly.
Ingamarra—to unloose, take off.
Ingang—a species of locust.
Inganna—to give way; to slip; as the ground.
Ingar—a lobster *or* crayfish.
Ingel—ill, sick.
Ingelbang—very ill.
Ingian—like, similar.
Ingiananna—to resemble.
Ingianbirra—to make similar.
Ira—the gills.
Iraddu—day.
Iraga—spring.
Iragunnanna—to pick the teeth.
Iragŭr—bitter, unpleasant to the taste; sour; said of unripe fruits.
Iraidurai—the morning star.
Iramangamanna—to pick the teeth.
Irambang—steep, mountainous, dangerous; a big mountain.
Irambang—seeds of herbs.
Irambarranna—to grin, to show the teeth.
Irambannang—toothless.
Irambin—kangaroo teeth.
Iramir—a precipice, a steep bank at the river.
Iramir-ngarang — precipitous; *also* irangarang.
Iramuggu—not sharp, blunt; without teeth.
Iramurrun—a tallish boy.
Irang—teeth.
Iraroarala—red-hot, very hot; unquenchable.

Irawari—a large thick cloud, a thunder cloud.
Irbadarra—to eat *or* drink all; to consume, exhaus t,finish.
Irbagarra—to emtpy, to take all.
Irbaamnna—to go away, leave; to go to the bush. [all.
Irbamarra—to empty, draw out
Iré—the sun.
Irebang—summer.
Ireirimbananna—to feel comfortable (well, happy).
Ireirimbang—happy, comforted
Iremillan—the dawning of day, cockcrow.
Iren—skin attached to bones.
Irgarra—to be empty; to be exhausted; to cease.
Iribadarra—to tremble. [hole.
Irimbanna—to peep through a
Irin—trembling.
Irin—the scales of a fish.
Irin—clear; *s.*, the light of day.
Iringa—to tremble.
Irinirin—a cold west wind.
Irinmarra—to cause to tremble.
Irribin—a swallow.
Irubar—deep, high, steep.

K

Kábbibáda—limestone.
Kabingidyal—a beginning.
Kabin-ya, -birra; kabinkabinga—to begin fighting; to begin.
Kaiya—a spade.
Kaiyai—lustful.
Kaiyaibirra—to be lustful.
Kaiyang—sinew, a thread.
Kaldigar—a kind of tree; *also* the white people.
Kaliaibalgambirra—to drive up.
Kaliainbal—an uphill ascent.
Kaliambirra—to let go up.
Kalianna—to ascend, climb up.
Kalianummiġa—to get up again; to make sport of one.
Kalimbang—rainy weather.
Kaling—water.
Kaliġ-balgaġ-balgaġ—an insect.
Kaliġgal—a knife.
Kalindyi—an island.
Kalindyuor—wet.
Kalinginbanga—a dry desert; a place without water.
Kalinkaling—wet.
Kallaganbanna—to rub off dirt from *or* wipe the feet.
Kallagang—an edible root.
Kalléibumarra—to draw up.
Kallindulein—a black snake.
Kalmaldain—a composer, a poet.
Kálmarra—to compose (songs).
Kalmarra—to fasten.
Kamnăn—shallow, not deep.
Karamarra—water.
Karba (bula)—a fork.
Karbabandain—a girdle, a belt.
Karbarra—to sew.
Karbumma—a fork, a gallows.
Karí—truth.
Karia—*neg. interj.*, do not!
†Kariadal—no! by no means!
Kariadúl—no! do not say so! no! hope not! is it possible?
†Karigarra—to be true.
Kariġgarra—to pour out, spill.
Karinbul—not yet! wait a bit!
Karingale—a native dog.
Karingun—a granddaughter.
Kariwang—a leaf.
Karrai—land.
Kárraimárra—to turn round in the hand, as the 'bargan.'
Karraingarra—to send.
Karraiwarra—to seek, to find.
Karraiyarbarra—to cry aloud.
Karralgarra—to pour out.
Karrámaldain—a thief.
Kárrămánna—to sneak away.
Karrámarra—to steal. [other.
Karrameilinga—to steal for an-
Karrandarang—a paper, a book.
Karrăng—poisonous wax-like stuff on the point of spears.

Karrari—a net. [work.
Karrariwibirra—to make net-
Karri-karri-darra — extremely cold, frosty.
Kárrindubálunbil — a beetle found in wood.
Karro—a magpie.
Kindai—play; *adj.*, playful.
Kindaiawanna—to laugh, smile.
Kindaigallanna—to laugh at each other. [another.
Kindaigarra—to make sport of
Kindaiguldanna—to make sport of any one. [sister.
Kindaimaldain—a playmate, a
Kindaimanna—to play.
Kindaimarra—to make laugh.
Kindaimilanna—to laugh whilst walking along.
Kindain—a ring-tailed opossum
Kindaiwaruar-always laughing.
Kindanna—to laugh.
Kinnambang—very kind.
Kinnan—kind, gracious.

M

Mabbinbirra—to cause one to stay.
Mabbinga—to stop, to wait.
Mabbirra—to spill; to pour out.
Mabbon—a messenger.
Mabbuorda—the cracking noise of crossing branches on trees caused by the wind.
Mabi—a wild cat.
Maddamadda—narrow.
Madarra—to suck, to chew.
Maddan—wood; tree.
Maddang—lying down, sick.
Maddang—thick; thick-headed, obstinate; *cf.* ballamaddang.
Maddeilinga—to chew for another. [self.
Maddilinga—to chew for one's
Maddo—heavy, strong.
Maddu—one that intends to fight; an enemy.
Maganna—to refuse to do a thing when ordered; to disobey.
Magarra—to be bright, to look pretty.
Maggadalla—red soil. [cup.
Maggambirra—to have the hic-
Magganna—to drown, to choke.
Maggar—'iron-bark' wood.
Magge—all the day.
Magguar—happy.
Maggumanna—to sit with the knees erect.
Maibal—a 'grass-tree.'
Maibanmarra—to bore through, as a gimlet.
Maigang—a widow.
Mailgan—death.
Main—a native.
Maindaldain—a man-eater.
Maingarra—to paint red.
Maingualbang—a stranger.
Maingulia—native-like.
Malbillinga—to do when bidden
Malburdung—one that turns the feet inwards in walking.
Maldain—a maker.
Maldanna—to get; to provide.
Maldhan—workmanship, work.
Malduringa—to dig roots.
Malgian—barren.
Malgianna—to dig out roots.
Mallaiar—friend, acquaintance.
Mallaidyin—feeble, infirm, ill.
Mallanggun—a little girl.
Mallu—lazy.
Mallungan—a young woman; a female.
Mamarra—to paste on, to make sticky.
Mambar—a native fruit.
Mambarra—a native tree-fruit.
Mambuar—very hot, oppressed with heat, exhausted.
Mambuar—poorly, unwell.
Mammabba—a grandfather, an uncle.
Mammadin—a husband *or* wife.

Mammaibanirra—to cause to cleave together; *also*, mammaibamarra.
Mammaibumarra–to hold down, subdue.
Mammal—a mixture.
Mammalbamarra — to mingle [with.
Mammallanna—to pay a visit, as when strangers arrive.
Mammandarra—not to know exactly; to forget.
Mam-marra, -manna—to cleave to, to be sticky, to adhere.
Mammurrain—a native root.
Manăr—underdone.
Mandai—the rind; thin bark.
Mandang—a sort of wood.
Mandang—thankful, happy.
Mandarra—to be closed up; to have no air.
Mandiabba—an opossum.
Mandirra—to hit (strike, beat) sufficiently so as to break it.
Mandu—else; besides.
Mandumbillanna—to refuse to come when sent for.
Mandur—quiet *or* undisturbed, not meddled with.
Mangai—sore.
Mangamangan—a wind-shelter of boughs at the camp.
Mangar—a sling.
Mănginġa—to lean against.
Mannanbil—muddy.
Mannang—dirt, ground, soil.
Mannanna—to be half-raw.
Mannara—wide.
Mannarganna—to be wide.
Mannargirang—very wide.
Mannarra—to spread; to make wide.
Mannarwirrimbirra—to spread.
Manngar—a wound, a sore.
Mannirra—to be too heavy to be carried.
Manñung—a kind of spear.
Mar—the small of the back.
Marambang—very good.
Marambaġbillang—exceedingly good; *cf.* marang.
Marambir—better.
Marammubang—bad.
Marang—good; *also* marong.
Maraġnginga—to be good.
Marbarmarbar—marked with diverse colours, striped.
Marbildain—a flogger.
Marbilduringa—to beat out, to beat thoroughly.
Marbirra—to flog.
Marga—a native shield.
Margamanna—to shield, defend.
Margon—the ankles.
Marinmarra—to clear off.
Marombungé—refreshment.
Maronirra—to make good *or* well.
Marra—the hand.
Marra—to do, to make.
Marrabadambirra—to be scattered about.
Marrabinga—to stretch out the [hands.
Marradir—a very large rock.
Marradul—a long time ago; long since.
Marragarra—to hold fast.
Marragayamirra—to shield the eyes against the sun with the hand.
Marragir—naked; *s.*, a widower.
Marragungang—a widow.
Marraibirang—very old.
Marraldirra—to frighten.
Marramaldain—an artificer.
Marrr manna—to make haste.
Marramarrang—haste, hurry.
Marrambirra—to hasten.
Marramin—a kind of lobster.
Marramurgang—the fist.
Marran—a lung.
Marrang—little ants.
Marrangarra—to be convicted of murder.
Marrangungan—a large spider.
Marranmarran—raw, not done enough, not ripe.

Marrar—a tarantula spider.
Marrawir—to go to the bush without wives.
Marrayagal—very old.
Marria—a relation by marriage.
Marrin—the body.
Marrombul—good, right, correct.
Marrommanna—to be bright.
Marrommarra—to do, to create, to make.
Marruanna—to make, to form.
Marunbunmirra—to be kind to, to love.
Mawambul—all met together.
Mawang—altogether.
Mawarrar—a pod of grass seed.
Mayal—some kind of weeds.
Mayol—a wild blackfellow.
Memmang—very short; a short fellow.
Menar—very hot.
Mennu—lice.
Merri—a native dog.
Merribinga—to be very greedy.
Merrimborainga—very angry.
Merrimerrimal—a kind of grasshopper.
Merrin—angry.
Merringan—dog-like, thievish, wicked.
Merringin-ġin—a bellyful.
Mian—one that provides and cares for another.
Miadyambarra—to look sharp.
Mibar—a butterfly when in its cocoon.
Middang—alone, one, single.
Midyur—sharp, pointed.
Migganma—an arch, a bow.
Migganmiggan—edge, corner.
Migge—lightning.
Miggé—a marriageable young woman.
Miggemána—to flash, to lighten.
Mil—the eye.
Milbang—snot from the nose.
Milbarra—to beat softly and regularly, like a watch.
Milbi—a hole; a well.
Milbomgarra—to stare, wonder, be astonished; *also* milbommanna.
Milbuun—dimness of the eyes.
Mildong—a handle, as of the 'marga,' *q.v.*
Milgain—openly; face to face.
Milge—large drops of rain.
Milgurai—a dim sight.
Millalmillal—awake; wakeful.
Millang—the hip.
Millangul—very near.
Millángún—sidewards.
Milwarranna—to open the eyes.
Millawelang—a native shrub.
Millumarra—to wink.
Mimarra—to pull, to pull from *or* back, to hold fast.
Minbanna—to beg, to pray.
Mindyambinga—to stretch.
Mindyarra—to be fast; fixed.
Mindyui—a needle; *cf.* bingal.
Mingan—the eldest sister.
Minganna—to prop, as a pillar.
Mingarra—to be wrong, mistaken.
Minngar—an edible root.
Minni—a sister.
Minyambal—something.
Minyambung—a bad dream.
Minyang—what?
Minyaġga—what is it?=I know not what (as a reply).
Minyangan—how many?
Mirga—the woman's shield.
Mirganna—to protect with the 'mirga,' as the women do.
Mirilmiril—nostrils.
Mirol—pipeclay.
Mirra—the left hand.
Mirra—left; *s.*, the left arm.
Mirral-birra—to be afraid; *s.*, apprehension.
Mirrhal—greedy.
Mirrimbulbul—dejected, dull.
Mirrimirringarra—to be very down-hearted.

Mirrinmarra—to drag along the ground.
Moildain—a backbiter.
Mombal—a native shrub.
Mombanna—to cry; especially the cry of mourning.
Mondarra—to pick.
Mondu—the upper lip.
Mondudiranna—to look stern.
Monnubang—lousy-headed.
-mubang—destitute of, without; *a postfix*.; *cf. Eng.* -less.
Muddai—content, satisfied.
Muddaingindanna—to be satisfied.
Muddamuddaġ—an acacia-tree.
Muddirra-to beat out, to gather (fruit); to thrash.
Múge—an owl.
Muggaindyal—worn out, old.
Muggamarru—to make a knot.
Mugganna—to pick up.
Muggén—a mosquito.
Muggi—a species of eaglehawk.
Muggin—blind.
Mugginga—to close the eyes.
Muggomma—inside (the hut).
Muggommagga—the palate; the inside of the mouth.
Muggon—podex.
Muggu—void of, without (as a *postfix*); *v.*, to stop up.
Muggúar—quiet, silent.
Mugguarbang—quiet, peaceful.
Muggaigawanna—to go to sleep.
Muggugalúrgarra—to conceal, to keep secret.
Mugguinbabbirra—to give anything readily so as to avoid being teased longer.
Muggulun—a grub in wood.
Muggumandan—a knot caused by tying.
Muggumnoa—in; internally.
Muin—swampy black soil.
Muin—a kind of ground-spider.
Mulba—very short; a little man;
Mulgabirra—to give all.
Mulgamarra—to span.
Mulgamarra—to take hold of to grasp, to lay hold of bodily
Mulgunmadillinga—to wrap u one's self.
Mulgunmarra—to wrap up *or* roll round.
Mullaġdirra—to be sick, vomit.
Mullaimirra—to lie in wait, to watch for.
Mullamullang—very sick.
Mullan—part of.
Mullang—sick.
Mullangual—another part.
Mullanna—sick, ready to vomit.
Mullarmullar—slippery.
Mullawar—'opossum-grass.'
Mullen—a little bird.
Mullian—an eagle hawk.
Mulludin—the moustache.
Mulludyin—a kind of whiskers round a fish called 'dangur.'
Mullunma—inside, within.
Mumang—short; *cf.* bergul.
Mumarra—to rub between the hands.
Mumbir—a mark; a scar.
Mumbirmarra—to mark.
Mumbuar—a thoughtful *or* distressed look; quiet, unassuming, humble.
Mundubang—a hatchet.
Mundyambarra—to smack the lips when eating.
Munġa—a native fruit.
Munga—a little infant.
Múngallána—to get the mastery of, to conquer.
Mungar—a kidney.
Mungimanna—to rub the eyes.
Mungo—the calf of the leg.
Munguma—a lump, a piece.
Mungur—straight, stiff. [leg.
Mungurmarra—to break one's
Munil—a hole.
Munilbunmara—to make a hole.
Munirgallanna—to scold, find fault with.

Muogamarra—to keep in reserve for future use.
Muogan—a younger sister.
Muogelang—a species of wood.
Muomadi—a term of reproach.
Muoyarra—to tell behind the back; to speak secretly.
Mural—anything (as dust, sand, dirt) that gets into the eye.
Murannanna—to make *or* feel warm.
Múrgambanna—to cranch, as in biting a hard crust. [sort.
Murigual—different; of another
Muro—the entrails of a grub.
Munmanna—to stifle the cough; to hold the hand before the mouth while coughing.
Munnaingubildain—deceitful.
Munnaiġubirra—to make sport of, to disappoint, to tantalise.
Munnalwé—greedy, voracious.
Munnarra—an afternoon visit.
Munnirganna—to be jealous.
Munnuin—a sharp end *or* point; the point of a spear.
Munnun—big, much. [tree.'
Muogalambin—a kind of 'box-
Muogallan—a kind of tree.
Murrabialinga—to get worse *or* sick again, to have a relapse; *also*, murrabinga. [asleep.
Murrabinda—to be ill, to be fast
Murrabirrá—to throw down.
Murradambirra—to make fast.
Murradirra—to hit, to kick.
Murra-ġan-ġan—having many fingers *or* legs, like spiders.
Murrai—soft.
Murraidyung—very soft.
Murrain—the white cockatoo.
Murralmurral—slippery.
Murral—something in the eye.
Murramirra—to stare *or* look at with surprise.
Murramurrabirra—to part for ever, never to see again; to neglect, to forsake.
Murranal—blind.
Murrandan—a little rat.
Murrang—mud.
Murranillanna—to fight much.
Murrawal—much, great.
Murrawalgiran—a stout, large man.
Murrawarra—to stand fast.
Murrayallalinga—to raise the voice.
Murrayarra—to speak out, to speak loud.
Murredyang—curious, strange.
Murrhum-murrhung— smiling, ready to laugh.
Murri—a sort, a kind.
Múrri—a stranger.
Murriang—the place where the ocean ceases at the end of the world; there Baiamai lives.
Murrigual—another sort.
Murrigualbang—different ones, strangers.
Murrimurri—each, of each sort.
Murrin—no.
Murróġ-garra—to leap, as in dancing.
Murron—life; *adj.*, alive.
Murronġialinga — to come to life again, to revive.
Murronginga—to live.
Murru—a road.
Murru—nose.
Murrua—the west wind.
Murruban—the first.
Murruberai—thunder.
Murruberaigarra—to thunder.
Murrudadain—a native bird.
Murrudalain—thorns.
Murrudinelinga—to turn up the nose at; to treat with contempt.
Murrudirra—to speak through the nose.
Murrudirran—a protuberance; projecting and hanging over.
Murrugai—first.
Murrugal—to read.

Murrugian—the bone worn in the nose.
Murrumarra—to hold fast, to sift seeds in a piece of bark, to rub between the hands.
Murrumbain—the firstborn.
Murrumbir—sky, firmament.
Murrumbirrhe—a loud sound heard in the air by the natives.
Murrumurrung—laughable; *s.*, one that is always laughing.
Murrung—a kind of grasshopper.
Murrungayarra—to say always.
Murrungelinga—to surround, to encompass, to inclose.
Murug-gamirra—to like *or* fancy a thing.
Muruidarra—to make a noise when eating.

N

Nammunmanna—to hold the hand to the mouth.
Nammundambinga—to shut up; to tie up, as clothes.
Nan—the neck.
Nanan—quick, fast-running.
Nandirang—bent, like a hook.
Nangan—putrified meat.
Nangundarra—to trespass by eating things forbidden.
Nangunmarra—to trespass, intrude, to do wrong.
Nannaibirra—to be in a hurry; to be very eager.
Nannaibungarra—to waste.
Nannaigan—poor, miserable.
†**Nannaigur**—poorly, unwell.
Nannaigure—miserable, uncomfortable.
Nannainia—very steep.
Nannaimarra—to spill, to waste.
Nannainannaibina—to be very lucky.
Naranmarra—to strip off.
Narbang—a woman's bag; the pouch of an animal.
Narguaima—round.
Narrannanangerang—a flower.
Narrarwarra—to slip backwards
Narrawai—the smoky appearance of the air caused by great heat.
Narriar—hot.
Narrin—the hip-bone.
Narro—a man's bag.
Narruldirra—to escape.
Narrundirra—to kick.
Naruin—fresh skin.
Narwarra—to slip.
Niggunagga—very hot, oppressive; said of the sun.
Nilla—he, she, it (*pron.*).
Nimmadillinga—to pinch one's-self; *also* nimma-gidyillinga.
Nimuggang—a little rat.
Nín—one's own.
Ninganna—to come begging in a sly manner.
Ninirwara—to search minutely.
Nirgian—sulky, peevish.
Nirin—an edge.
Nirmarra—to break one's arm.
Nuggadang—reddish gum from the 'gum-tree.'
Nugganirra—to beat regularly; as the heart.
Nuggur—loathing food; not inclined for eating.
Nulang—mist ascending.
Nulang—the mist-like appearance of the atmosphere in summer indicative of great heat; *Germ.*, höhenrauch.
Nullabang—many.
Nullari—hurry, haste.
Nulluimarra—to turn upside down, to tilt.
Nulluimbinga—to be folded upwards.
Nulluinbibaddi—folded up.
Nulluin-marra,-manna—to spill
Numbanna—to blow the nose

Nunnumarra—to take away from.
Nurra-nurra-bul—always, constantly.
Nurrurdarra—to suck, as the juice out of a bone.

U

U—anything airy *or* open, such as a pipe.
Uba—a native rat.
Ubbuġinga—to go under the water, to dive.
Ubbur—full, swollen; *s.*, a lump
Ubu—a kind of frog-stool.
Uda—an ear.
Udabarrambang—the thick end (knob) of the 'bundi' cudgel.
Udadurai—clever, intelligent.
Udagarbinga—to listen.
Udagual—a different purpose; *lit.*, another ear.
Udaġ-garaġ-garra—to know a great deal, to be intelligent.
Udamugga—deaf; *lit.*, ear-shut.
Uddagarragarra—whirling as a leaf in falling.
Ugal—a young man.
Uganguang—rotten, decayed; *s.*, corruption (in the grave).
Ugil—heat, warmth, hot wind.
Ulbundarra—to draw out, as a native doctor draws out a charm-stone from the belly of a sick person, as they say.
Ulbundinga—to pull off, cause to fall off.
Ulbunmalalinga—to pull again.
Uldumbarra-to get unfastened; disunited.
Ulinga—to fly.
Ulinga—to lie down, go to sleep.
Ulla—voice, sound; a call.
Ullabarra—to have a rolling noise inside the bowels.
Ullanna—to call.
Ullawaranna—to howl, shriek.
Ulleilinga—to call for some one.
Ullui—rubbish.
Ullumma—the calf of the leg.
Umbai (ú)—the last.
Umbanna—to get loose, to come off.
Umirra—to peep.
Undirra—to stand in one's own light.
Uran—hair.
Uranbai—very hairy.
Urganba—a thing to open with, a key.
Urganna—anything that is inside; as maggots in meat.
Urgarra—to put in.
Uriabare—never mind!
Urimbirra—to take care of, to keep, preserve.
Urong—leafless.
Urommarra—to take out, to take from underneath.
Urra—weak, feeble; very thin.
Urragarra—to make a noise.
Urranna—to enter.
Urrembillinga—to come in when told.
Urraurramarra—to feel acute pain.
Urrubirra—to swallow.
Urrugan—a fastening, a tie.
Urrugarban—unable to breathe well, hoarse, unable to talk.
Urrugurrai—hoarse; *s.*, a sore throat.
Urrungillanna—to encompass.
Urrúnmarra—to pull, to draw; to open like a beast when slaughtered; *also* ulbutmarra.
Urrur—full; *v.*, to be satisfied.
Urrurbanna—to rush upon; to bluster.
Urrurbána—to be full, to be satisfied.
Urrurgirrín—a very bad sore.
Urrurubil—the throat.
Uru—the neck.
Urumbanninga—to get through underneath.

Urumbumarra—to push through *or* into.
Urung—a bow, a branch.
Urungambirra—to put on (into)

W

Wabba—a wild pigeon.
Wabban—a spy. [tree.
Wadda—the ashes of a burnt
Waddaġ-gallanna—to talk together, to dispute, to scold.
Waddaġganna—to be angry; to scold, to use bad language; to grumble, to be dissatisfied.
Waddagung—a wild rabbit-rat.
Waddanganna—to be angry *or* provoked.
Waddawadda—the ankle bone; an edge; *adj.*, uneven.
Wadyargal—the hinder part of the back of a fish.
Waerawi—any fancy, a dream.
Waggawagga—reeling, like a drunken man.
Waggadain—a dancer.
Waġgai—a little child.
Waggambirra—to play, to dance about.
Wággan—a black crow.
Wagganna—to dance.
Waggara—a spade.
Waġgé—a species of ants.
Waggura—a crow; a different sort from 'wágan.'
Waibar—to the left.
Waibarma—the left hand.
Waiyamarra—to turn over, to turn round.
Waiyarang—teachable, clever.
Waiyuberai—bent, crooked.
Walaullon—a kind of limestone.
Walbai—crooked.
Walbang—thin bark, rind.
Walgar—the projecting bone in the upper front part of the arm; the collar-bone.
Walgawalga—marks, as on the trees near a native grave.
Walgun—anything crosswise; confusion.
Walgunwalgun—going to and fro (once crosswise).
Wallagai—the bare part of a tree where the bark has been stripped off.
Wallaġagaġ—not strong, weak.
Wallagarra—to strip. [skin.
Wallagur—scars burnt on the
Wallamannayalinga—to take care of till strong; to train a child.
Wallan—strong.
Wallanbang—very strong.
Wallanbangan—strong, mighty, possessed of authority.
Wallang—a stone.
Wallanmarra—to make strong.
Wallar—a waterhole in rocks
Wallar—flat, even, smooth.
Wallaru—a small kangaroo.
Wallawallang—stony.
Walliwalli—crooked; *cf.* bargan
Wallui *or* **walluigang**—a young man.
Walluin—good, well, healthy.
Wallumarra—to be a guardian, to protect.
Wallunmanna—to sit still as unwilling to go.
Wallun-ġinga—to be good.
Wallunbuoyarra—to forbid to tell a thing.
Walġun—ignorant, barbarous.
Wamarra—to skin.
Wambad—a badger.
Wambadar—the lights next the liver.
Wambalwamballa—hilly, rugged
Wambinga—to support.
Wambong—a constellation.
Wambuainbang—a duck; *also* the name of a constellation.
Wambuan—mixture.
Wambuanbunmarra—to mix.

Wambun—*subst.*, covetousness; *adj.*, covetous.
Wambunbunmaldain—a covetous person.
Wambunbunmarra—to make *or* be covetous *or* greedy.
Wammal—a native weapon, *i.e.*, a little sharp-pointed stick.
Wammang—wrong, not right; not straight, out of the road.
Wammar—the hand-stick with which the spear is thrown; the 'wommara.'
Wammarra—to build.
Wámu—fat.
Wanarra—to mark a skin.
Wanbang—the mound of earth on a grave.
Wanbuan—a kind of kangaroo.
Wandaiyalle—a porcupine.
Wándong—the bad spirit.
Wandyu—a crow; *i.q.* wágan.
Wangaduringa—to be lost.
Wángai—a large species of ant.
Wangaidyung—astray, lost.
Wangal—hair matted together.
Wangan—clotted.
Wanganna—to lose.
Wangar—idle, lazy.
Wangarra—to cry like a crow.
Wangi—a night-owl. [the fire.
Wangian—to sit at the back of
Wannabanna—to leave behind, to forsake.
Wannaġgarra—to throw away; *also* wannaġ-gilarra.
Wannaġgilgan—single, *i.e.*, unmarried.
Wannamambilána—to separate from each other, to part.
Wannamindyarra—to neglect, to be careless; to care for no longer; to forgive.
Wannanġijillinga—to abandon one's self; to despair.
Wannanna—to throw.
Wannarra—to dig with a stick, as native women do.
Wannál—one that is under the restriction of tribal law with respect to food; a lad not yet fully initiated.
Wannamarra—to do, to finish.
Wannamarradanna—to leave alone; not to meddle with.
Wannawanna—to scratch.
Wannunduringa—to cease, to discontinue, to throw away.
Wanyanna—to scratch.
Wanyannadillinga—to scratch one's self.
Wanyarra—to mark.
Warbanna—to blow hard; as when wind unroofs houses; to destroy.
Wargu—wherefore? why?
Warngandarra—to be troublesome, quarrelsome.
Warngangi—tiresome, troublesome, quarrelsome, bad.
Warnganna—to disturb.
Wawé—a monstrous water animal.
Wárra—the edge *or* hemming; the end; the brim.
Warrabamarra—to stop, to impede; to cause to cease.
Warrabarra—to make a noise.
Warrabinga—to look about, to seek for what is lost.
Wárradagang—a yellow stone; *adj.*, yellow.
Warradannang—quarrelsome, warlike, wicked.
Warraga—under there, downwards.
Warragianna—to stand over *or* before the fire, to warm one's self.
Warrágu—limestone.
Warrai—a kind of iguana.
Warraingarra—to hurry away, to lead astray, to lead into temptation.
Warral—stiff, unbending.
Warralaġ—a long brown snake.

Warralġinga—to stretch one's self.
Warramba—a turtle.
Warrambilalinga—to put down again.
Warrambinga—to put on (a cap).
Warrambirra—to put down.
Warrandhain—a peevish, crying fellow.
Warrangan—difficult, strange, foreign.
Warranna—to stand.
Warrarang—oppressively hot.
Warraur—string, a band.
Wárrawánagé!—let us go! get ready!
Warrawarra—to shout.
Warrawarrada—standing as if ready to go.
Warrhul—an echo; a loud sound sometimes heard by the natives as an intimation of death.
Warriwarri (diran)—a long chain of hills.
Warria—a pup; the little toe.
Warrian—a kind of 'kangaroo-rat'; wirŏng is another kind.
Warro—a kind of small fly.
Warrubalbal—a large hornet.
Warrugaldain—a helper.
Warrugang—red.
Warrugarra—to help.
Warrul—honey.
Warruyarra—to count, number.
Waur—steam.
Wawai—a large water-snake.
Wawal—barren.
Wawalgang—a kind of tassel.
Wawina—to move the wings, fly.
Wawirra—to clean.
Wayadan—a relative.
Wayal—a kangaroo skin.
Wayambinga—to turn round.
Wayamilbuoanna—to look back.
Wayamirra—to look back.
Wayan—out of sight, lost.
Wayandi—all round.
Wayangarra—to turn round, to go round the corner; to stir, as food in the pot.
Wayanmarra—to get out of sight, to be lost to view.
Wayarang—possessing much property; rich.
Wayawayambinga—to revolve, to turn round; *also* wirbunba.
Wayawayanga—encompassing.
Wayunmarra—to wind up, to wring out.
Wayuwayuanbinga—to swing, to turn to and fro.
Weddingán—a man that has left his brother.
Wiang—the part of the forehead just behind the temples.
Wiargualin—fog.
Wibaiyarra—to tell to stay, to detain.
Wibianna—to sit down.
Wibirra—to spin.
Widyalang—a child not yet walking.
Widyua—what for? what?
Widyunga—when?
Widyuġġuor—which way?
Widyulainmallang—victory.
Widyung—which way?
Wigawanna—to sit watching.
Wiggé—bread, vegetable.
Wiggilgil—worms in wood.
Wigġarrinil—one that sits all day.
Wigurabianna—to sit up all night.
Wilban—a cave.
Wilbanna—to whistle.
Wilbur—a branch, a twig.
Willaidul—curious, strange.
Willáimarra—to do mischief.
Willaiyarra—to use bad words.
Willei—an opossum.
Willidya—standing *or* lying in the way; *s.*, an obstacle.
Willigain—the firstborn.
Willima—middle, midst.
Willin—the under lip.
Willinga-willinga—part of the beard close to the under lip.
Willurain—fluid honey.
Willurding—slender, small.

Willurei—very sweet. [self.
Wiman-ġijilliġa—to rub one's
Wim-anna, -arra—to anoint.
Win—fire, fuel, wood.
Winbangarra—to make a fire.
Winbangelinga—to make a fire for another.
Windil—grease, gravy, fat.
Windimanna—to wait for, to be meddlesome, to trouble.
Winga—to sit down, to live.
Wingaddan—a woman that has become a mother. [egg.
Wingambang—the yolk of an
Wingarang—a poor man, *i.e.*, one having no wife, *lit.*, 'no fire.'
Winingarra—to pick out.
Winnaġgabillinga—to believe.
Winnaġgadillinga — to know one's self; to feel.
Winnaġgaduringa — to know (*emph.*); to reflect, meditate.
Winnangadain—a clever man; *adj.*, intelligent.
Winnaġgalang—clever.
Winnanga-ġi-ġillanna—to care for each other.
Winnanga-garra-garra—knowing everything.
Winnaġganna—to know, think.
Winnáġgarra—to hear.
Winnangibillang — clever, intelligent.
Winnawinnang—an insect.
Winnummiawanna—to stay a short time.
Winnumminga—to sit down again, to wait. [water.
Winyu—a waterhole without
Wir—the air, heaven, sky.
Wirai—no. [all!
Wiraibul—by no means! not at
Wiraigualmàn—nothing more.
Wiraín—not level, sloping up, oblique.
Wirbingal—a very tall man.
Wirbunba—lame.
Wirbunba—a flame of fire bursting forth.
Wirgain—in the air.
Wirgal—the tree, in the form of a rainbow, which grows out of Darrawirgal's thigh.
Wirgaldain—a carpenter.
Wirganna—to be lame, to halt.
Wirgarang—weeds.
Wirgarra—to make smooth, to scrape off.
Wirrhan—sloping. [care of.
Wirimbirra—to preserve, take
Wirong—the north wind.
Wirradil—a nail.
Wirradirra—to nail.
Wirragal—poisonous black wax put on the points of spears.
Wirriaganna—*see* wirringanna.
Wirriawannag—to lie down, to go to sleep.
Wirribang—destitute of vegetation.
Wirrimbildána—to leave a portion, as of food.
Wirrimbirra—to lay up, keep, preserve.
Wirrindanna—to roast.
Wirringa—to lie down to sleep.
Wirringanna—to sing as the natives do at 'karábaris' with the strong sound of *r-r*.
Wirriṅgillanna—to cohabit.
Wirrirmarra—to detain.
Wirurngar—meat when tainted and smelling badly.
Wiwin—hot.
Wiyé—the hinder part *or* back; little sticks.
Wuye—shavings of wood.
Wuyŏng—a bird like the crow.

Y

Ya—*exclam.*, oh!
Yabba—a diamond snake.
Yabbaibang—all round.

Yabbaibang—voluptuous.
Yabbain—a prize for which two or more contest.
Yabbang—behind.
Yabbang—vestiges; a footpath.
Yadarra—to be too narrow.
Yaddang—well, right; because.
Yaddár—a dream.
Yadillinga—to be ready to go.
Yaddu—I; *for* ngaddu.
Yaggailia—a term of reproach.
Yaggar—an edible lettuce-like grass eaten by the natives.
Yain—that way! so!
Yaindyibul—all round.
Yaingalmallabul—that's all.
Yaingalman—so many; the person showing the number with the hands.
Yaingambirra—to assist.
Yaingayaingarra—to help.
Yake!—*exclamation* of pain.
Yála—that way!
Yalaiyarrhagillanna—to speak well of one, to praise.
Yalbillinga—to speak when bidden; to learn.
Yalduringa—to confess.
Yalgar—hard, dried up.
Yalgarbunbirra—to make dry.
Yalgu—dry; *s.*, a leafless tree.
Yallabal — generous always; liberal.
Yallabarra (birrhaga)—to carry on the back.
Yalu—yes, that will do!
Yalladanna—to scold.
Yallai-yallai—a flap; hanging down, like a dog's ears.
Yallalinga—to speak again.
Yallanna—to speak to one another; to scold each other.
Yallaradang—gum oozing from trees.
Yallaraingarra—to let go down.
Yallaranna—to hiss, as a snake.
Yallar-anna, -ambirra—to fall down headlong; to let down.
Yallé—the soft part between the rib and hip.
Yallul—always.
Yalmambirra—to teach.
Yama—*interrog.*, as much as; joined to pronouns.
Yamaiamaldain—a helper.
Yamandirra—to carry fire.
Yambadarra—to shrink from.
Yambinya—to stay *or* live with, as a man with a woman.
Yambiyambidyal—one that can get no husband, an old maid.
Yambiyambinga—to imitate, to do like another.
Yambiyambinga—to help, assist.
Yambuan—any *or* every thing.
Yambul—nothing, nonsense, a lie, mere talk.
Yambulgarrambin — anything that roams about, but is not seen.
Yamma; yammagang—the 'wild pear' tree.
Yammadain—a companion.
Yammadi—a dog; *fig.*, a sensualist.
Yammaiamarra—to help, assist.
Yammanna—to go along with.
Yamoa—why? what for?
Yanbarra—to exchange wives.
Yandammulla—the name of one of the two wives of Baiamai.
Yandandu—if, when.
Yandambullan — Darrawirgal's partner.
Yandangarang—a false beard, a mask.
Yandarra—to mess together.
Yandayanbarra—to eat for the sake of company.
Yandiandirra—to laugh after another.
Yandu—yet, at that time, then.
Yandul—now, at the present.
Yandulabul—at one and the same time.
Yandyima—all over, all round.
Yangan—common property.

Yan-ganna,-garra–*see* yunganna
Yangarra—to grind seeds in the native way; to rub on a stone; to clean by rubbing, as knives.
Yange—drought.
Yangerang—a run-about, a bad [woman.
Yangerang—all along, all about.
Yangerangbuolia—all round.
Yanguainbanna—to stumble, to stammer.
Yangumbi—always, a long time.
Yangumbinga—to leap over.
Yannabayarra—to send, to tell to go.
Yannabillinga—to go when told.
Yannabuoananna—to go with exertion.
Yannadarrambal—a stroller, a [wanderer.
Yannagagi—a walk, *v.* and *s.*
Yannaidurai—an infant beginning to walk; any walker.
Yannamambirra—to let go.
Yannamanna—to pursue.
Yannamarra—to go quickly.
Yannambabirra—to come for something to eat.
Yannangarimanna—to go about all day long.
Yannanna—to go, to walk.
Yannanuwal—go on!
Yánnarra—a long fishing spear.
Yannaurar—smooth, nicely finished.
Yannemaingarrin—having gone in vain.
Yanniyanirra—to come to one's assistance.
Yannulabul—at the same time.
Yannumbilanna—to walk.
Yara—a 'gum-tree.'
Yaran—the chin; the beard.
Yarbarra—to dig, scrape with the spade.
Yarbimma—round.
Yariwan—as sensual as a brute.
Yarmanna—to seek all about.
Yarmarra—to move about and scratch *or* bite, like fleas.
Yarngun—the root of a tree.
Yarra—to speak.
Yarradamarra—to dream.
Yarradunna—to beat on the 'bargan,' *q.v.*
Yarraga—spring.
Yarraibarra—to make a hissing noise, like the 'bargan' when thrown.
Yarrain—a native shrub.
Yarrainbadanna—to gnash the teeth together.
Yarraiyannanna—to go about.
Yarraman—a horse.
Yarrān—a kind of grub.
Yarrān—a grub found in trees.
Yarrandang—a dream.
Yarrang—splinters.
Yarranna—to make an angry noise, like dogs when ready to seize on an object.
Yarrarbai—creaking, as shoes.
Yarrarbarra—to creak.
Yarrawullai—the blossom of the 'gum-tree.'
Yarre—raw, underdone.
Yarridyundain—strong, as raw hide.
Yarringan—clear, transparent, like clear water.
Yarriwan—voracious.
Yarrudaġ-ġinga—to dream.
Yarruwalla—very strong, very mighty.
Yaryan-buolia—everywhere.
Yaung—a small shadow.
Yawai; yungi—stones used for grinding *or* sharpening.
Yawaima—round; *subst.*, a ring.
Yawaingar—a cockroach.
Yawaldain—one that watches, a watchman.
Yawallanna—to watch one another.
Yawandyillinga—to take care of one's self.
Yawannayallinga—to care for, as a mother a child.

Yawarra—to watch *or* take care.
Yawarrang—a kind of fish.
Yawillawillawil--cooling breeze.
Yayallanna—to assist to talk.
Yelinga—to reprove, find fault with.
Yuambanna—to frighten away evil spirits by a hissing noise.
Yuar—hungry.
Yuar—a kind of 'gum-tree.'
Yuarbin—the blossom of 'yuar.'
Yubanirra—to cause to rain.
Yubarra—to rain.
Yuddillanna—to touch.
Yuddinga—to hit against, to touch; *also* yudirra.
Yuganna—to move.
Yuggan-gijillinga—to stir one's [self.
Yuggawai—a sleeping place.
Yuggawanna—to select a place where to sleep.
Yugongbirra—to turn back.
Yuggé—a fierce native dog.
Yuggubul—this one, thisfellow.
Yugguggirra—to look from underneath, to peep.
Yuggui—having no water, dry.
Yuin—a name.
Yuinballai—one who is respected, famous.
Yuinbarra—to tell the name.
Yuinbir—this way!
Yulain—skin.
Yulung; yulumban—a kind of milk-thistle.
Yulla—nails on fingers and toes.
Yullai-yullai—shaking, staggering.
Yullang—a little shrub.
Yullawanna—to stretch out the arms; to lie straight.
Yullawarra—to stretch.
Yullubirgen—a rainbow.
Yullugayan-anna—to go on the toes.
Yullugur—a part of the throat.
Yulluma—a kind of kangaroo.
Yumambirra—to cause to cry.
Yumarradinga—to cry whilst walking.
Yumbalgarra—to pass from playing into crying.
Yumbanidyillinga—to be sorry for having made one cry.
Yumbanirra—to cause to cry.
Yumbi—a species of pine.
Yumbiyumbidyang—a servant, an assistant.
Yumbul—that way!
Yung—scars.
Yungaddain—a stroller.
Yungaibarra—to cry out, shout.
Yunganna—to groan, to cry, to make much a-do at work.
Yungarang—illegal cohabitation.
Yungbunmarra—to push back
Yungerang—very noisy.
Yungir—a crier.
Yungun—backwards.
Yurai—sleep; *adj.*, sleepy.
Yuranna—to grow.
Yurbai—a kind of seed.
Yurbarra—to nod in sleep, to be sleepy.
Yurbayurba—sleepy.
Yuren—a scratch, scar, sore.
Yuron—convalescent.
Yurong—a cloud.
Yurraibulbul—very sleepy.
Yurrubang—very tall and big.
Yurruga—the sun.
Yurrugai—thistle.
Yurrugaidyurai—name of the mountain near my home.
Yurrumbamarra—to rear, to bring up.
Yurrumbannayalinga—to take care of another's child.
Yurumbawal—an old man who has seen much; one who has seen his children's children; a very old man.
Yurummulló—a dull sultry day.
Yuyui—no water: a dry plain.
Yuyung—backwards.

2. Sentences.

[The spelling and the word-forms here should be received with caution. I have corrected some errors; but all our Australian Vocabularies need critical examination before they can be declared thoroughly reliable.—Ed.]

Gula dain yannabiye—he told him to come here.
Ngaddunu dilmangu wibaiye—I tell you to be quiet.
Widyunga main dain buogalgirri?—when do the men* come here?
Biambul main yannáan dirangu—all the men went to the hills.
Ngandunu nilla karrandarang ngunné?—who gave you the paper?
Baimbul main bunbangarrimanna diranda—all the natives are running about on the mountains the whole day.
Main ngolonggai-buoanna dirandi—now the natives are coming back from the mountains.
Indyangga yanna!—walk slowly! Barrai yanna—go quickly.
Minyandu (*or* minyang ngindu) yarra?—what do you say?
Yama ngindu (*or* yamandu) balludarra?—do you feel cold?
Yálu, wari—yes, it is so. Iradu ngalgarra—the sun shines.
Maindyu dain gaán—a native brought it.
Guin ngurandi wirrigirri—he will sleep at the camp.
Yamanu babbiá muron ginya?—is your father alive?
Ngindu durgunnanna nurranurrabul—you are always writing
Karia durriladda—do not spear one another
Karbaga bundinya yawanna—to commit adultery.
Wirai nurranurrabul, ngunbangunbadda—not always, sometimes.
Guin ngurongga mallang dunni—he was to spear him that night.
Ngolong burrabadde—he sunk the hatchet in his face.
Yamandu ngannal winnangganna?—do you know me?
Wargundu ngannal dallaimarra?—why are you angry with me?
Yamandu ngannal ngannumminye?—have you seen me before?
Bainba ngaddu—I cannot reach it.
Birramalgu yannáan—gone to the bush.
Ngundunu nilla ngunné?—who gave you that?
Dagundu yannanna?—where are you going?
Ganggunnanna giwaldaindu—the cook fetches things.
Dagunnu ngurambang?—where is your country?
Daindu dain buogé?—where did you come from?
Guin kalianna madandi—he is climbing up the tree.
Guin dullugdurada dunné—he killed with the spear.
Guin bargundurada bindye—he killed with the hatchet.
Ngaddu wime gurindyurada maingulia—I made a man's likeness with charcoal.
Ngaddu winai-guabianna—I was sitting up all night.
Ngindu yallabul wibiagirri—you shall sit down always.
Ngaddu ngabinbilgirri—I will try.

* In these sentences, the word main means 'men,' 'natives,' 'blackfellows.'

Wiraidu malgirri—I shall not do it.
Kaling ngindi baidyu—I want water.
Wirai-du girugal—I am not hungry. Girugal-du—I am hungry.
Karia bumalladda—do not fight.
Wiraidu winnanganna—don't know.
Ngannal girambannanna iradu—the sun makes me very warm.
Ngannal murrawal balludarra—I feel very cold.
Wiraidu giarra—I am not afraid.
Gialngingidyillidya—be ashamed of yourself.
Ngunna guindu, yaddandi guin yalmambi—I give it to him because he taught me.
Wirai durrambaranna—the bark will not strip.
Wiraidyi gaddal—I have no tobacco.
Karia warrába—do not make a noise.
Minyanduradundu bumé?—what did you kill him with?
Widyunggandu wannabaan Dubo?—when did you leave Dubbo?
Widyunggandu yannagirri Dubogu?—when will you go to Dubbo?
Widyungga inar dain yanáan?—when did the women come up?
Ngunbai wibian—a single man or woman.
Uda yarbidya (*or* uda warrambia)—listen.
Dullu yalla—speak right (true); kari yalla—speak the truth.
Karia yumbul yalla—do not tell me a lie.
Minyandu dalgunnanna?—what are you eating?
Wirai dinnu ngungirri, ngaddu yannagirri—if you do not give me meat, I shall go away.
Yamandu dallai ngingé marradal?—have you been angry with him a long time?
Mainguala karrámé inargung—other men took his wife away.
Nilla inar Badaraigu—this is Badarai's wife.
Nilla merringan—this is a saucy fellow; *lit.*, 'he (is) dog-like.'
Nilla dallaibulbul—this is a very angry fellow.
Wiraidu karidyi winnangganna—I do not believe what you say.
Gammarru bangamé maddan—the storm broke a tree down.
Indyanga yalla—speak slowly.
Karia mallu nginga—do not be so lazy.
Yamandu gurragammé gaddambingidyal—have you done washing?
Ngabba bundinye dagunda, wirai idde—baby fell down, not hurt.
Yandundu ballubunilgirri, nginya ballubuailgirri—if you kill, you must be killed.
Yàla nginge gawan—that is the way the white men do.
Nurra-nurra ngindu dalbianna—you are always eating.
Yurai wirridya; dambulbang nginne—go to sleep; it is very late.
Dulludi ngunga, yaludu gibainbilgirri—if you give me your spear, I will give you another.
Yannagi ngéanni Patriggu—let us go to Bathurst.
Dullubang ngaligin muron wigirri, yandundu ballungirri—our souls will live, when we are dead.

Yandulli ballungirri ngannaiawalla, ngali wibiagirri dururdurur-buolin—when we die, we shall always live above.
Yandundu walluin ngingirri, Godda ngéanni yannbigirri yallabal wibigiagirri dururdururbuolin—if we are good, we shall go to God and always live with Him.
Ballungidyala, dullubang marong kalliagirri (wirgu) murrubirgu —in death, good souls will ascend to heaven.
Biambul main yannáan birramalgu; bula wiganna—all the men have gone to the bush; two are staying.
Wiraidyu nguranggu yannagirri dallan—I cannot go to the camp to-day.
Ngaddu barranġarrigirri ngurongġalongal—I shall rise very early to-morrow.
Birradu nginya bunmangidyala—I am tired through work.
Giwanggu marrommanna—the moon shines brightly.
Gaddandi ballunne biambul—all my friends are dead.
Girarru kaling gánnagirri—the wind will bring rain.
Nilla gaddal ngindi murrawal ngindi—he is very fond of smoking.
Ngaddien ngindi ladu—I want (*or* like) that one.
Ngaddi bariġgia—let it belong to me.
Ngunbadda giwangga wigirri—I shall stay one moon.
Karia burai yummambia—do not make (*or* let) the child cry.
Yammada ngannunda!—go with me!
Ngali yannagé (bula)—we two go together.
Maingalang ngolonganne birramalle—all the men are returned from the bush.
Minyang ngindi wandu (*or* gandu)?—what do you want?
Dullubul yalla!—speak plainly (*or* distinctly)!
Yamandu ingelbang?—are you very poorly?
Báladu birrabang—I am very tired.
Yamandu gulbarra Wiradhari?—do you understand Wiradhari?
Gaddal-di ngunga—give me tobacco.
Guin urai winye—he was asleep.
Ngindu ngannal ngannumingáan—you have seen me before.
Wargundu burai bumé?—why did you beat the child?
Yamagu urai winaigunne widyunga ngindu ngin bumé?—was he asleep when you beat him?
Biang main buogé—many natives have come.
Ngandunu nginyal bunmé?—who has made you?
Ngindu windya bundigirri—you will fall into the fire?
Ngaddu buogalgirri ngangigu nginyal—I will come to see you.
Wargu guin burai ngaddi bumé?—why did he beat my boy?
Guin barramé inar ngaddi birong—he took my wife far off.
Ngindu yé ngannal buma main—you told me to strike the native.
Ngägadi (*or* nga) ngannal!—look at me!
Nilla buyu bangadinye—he has broken his leg.
Dallanbul ire úrongirri—the sun will soon set.

Yalladi minyamminyambul—tell me all about it.
Murrawal murruberai buogalgirri—a great storm is coming on.
Minyandu dalguabien ?—what did you eat yesterday ?
Minyangan main ingel ?—how many natives are ill ?
Ngunba-ngunbai main ballunna—very few natives are dying.
Yamandu winnangganna dagundu ballungidyala (*or* **yandundu ballungiri**) **dullubang yannagiri ?**—do you know where your souls are going to when you die ?
Murrawaldu giring—I am perspiring very much.
Ngandi nginnundi kindain ?—who laughed at you ?
Minyandu wirai buddang buoge ?—why did you not come sooner ?
Buddunbulandu wirai buogé ?—why did you not come sooner ?
Minyang dalġarriawagirri ?—what will you eat to-morrow ?
Wiraigual main ngiġaġarrigirri—there will soon be no more blacks
Maingalang bumallanné murrawal (*or* **maingalang murranil-lanné**)—the natives have had a great fight.
Ngaggualla durrur bummalbianna—that one is always fighting.
Ngunguda nilla buranu ngaddunu; minyamminyambul ngumbiagirri—give me that child and I will give you plenty to eat.
Minyangguandu yannanné ?—what have you come for ?
Wirai buguin warranna gunnigalli—no grass on the plain.
Ngarrangga buguin buogunagirri yundu kaling bangaduoligirri—after rain the grass will grow.
Yuronggelang buddang—the clouds are dark.
Wirai babbinnu yungingindi—your father wants you not to cry.
Gunninu bamir babbianu bungul—mother is taller than father.
Dullu warradda—stand upright.
Kaling indyunga yunnanna—the rain is coming very slowly.
Yurai wiridya wannumaragirri—go to bed when you are done.
Dallanbuldu ngolonggagirri ?—will you return soon ?
Ngurombang mawambul ngéanni ngangillagirri—we shall meet together this evening.
Minyandu bunmalgirri dallan ?—what will you do to-day ?
Ngindyalla karra buongarra !—there is water !
Ngaddu winnanguana udagual—I have changed my mind; *lit.*, I think with another ear.
Widyunggandu nyingunanna ?—what are you doing ?
Ngandiga ngin ?—who is dead ?
Minyangandu nganne buraigelag ?—how many boys did you see ?
Yama nilla marrung ?—is that good ?
Wiraibudu ingiang ngindi la—I do not like that at all.
Ngindu nilla ?—are you there ?
Ngunbadul ngagguaiwala marrammarra—only he who is above can make everything.
Widyundu yuin ngolong ?—what is your name ?
Baiamai yallabul wiawaigun naggirri—Baiamai lives for ever.

Ngindu ngaddi ngamor, ngaddunu babbin—you are my daughter and I your father.
Nilla ware maganne billaga—he was drowned in the river.
Ngaddu birrammalli wangarrarre—I lost myself in the bush.
Ngaddi uran bumbir—my hair is greasy.
Bulabulgundubula yannagirri?—are you two going together?
Yama ngali bulabul yannagirri birammalgu—shall we two go together to the bush?
Yama ngannaia bula yannagirri Ngannimagu?—are these two going together to Ngannima?
Gunyo gandu ngagunain?—did you watch him a long time?
Widyunggarranyal ngolong durinye dinnundi?—how did you hurt your foot?
Kalinggu nginya yamma girrar murrawal barranna?—do you think this high wind will bring rain?
Karia dinnang yuddia—do not touch my foot.
Gibbannilgirri gualdu—I will repay you (revenge myself).
Walgunwalgun yannanna—to go to and fro and crossways.
Dinnandinyal durrinye—my foot was hurt.
Wirai walluin nginye yandungia murron nginye—he has been a bad fellow all his lifetime.
Yamaddu yandul gaddambilli?—shall I wash it now?
Widyunga nginalla nginye?—what is the matter with him?
Wirai gannanda ballu—death is not near.
Wiraidu nidge ngindilu bungalli ngindi—I do not like this place.
Minnang ngindi gannung wanden?—what else do you want?
Ngaddu dugguwe nginyal—I'll catch you.
Dibbanggu durriguain dinnandi—a nail has gone into my foot.
Widyundu ngoling yé?—which way (*i.e.*, what) say you?
Warguinyal gunedyunu bume?—why did your mother beat you?
Ngaddubullinyal yalgirri kariabul malle—do it not till I bid you.
Ngaddunyal ngunne burramballi burrubingidyal—I saw you jumping over the rope.
Wiraidyu karidyi winnangabilligirri—I don't credit what you say.
Waluin warrambilalidyu—put things in order (right) again.
Ngannal karinga yandundu ngingirri gindi—send me, if you like.
Wiraibu ngéanni bumarra—we never fight.
Willaidul baiware nginna nginye—that was curious.
Yaladu nginnal gunnambai—I depend on (expect from) you.
Barri ngingulia ngiya—I will not have that.
Wingarri maggidyu—I was sitting down all day.
Buramburambang dagun nginga yundul—there is a drought now.
Budyabudya barrambillána wirra—moths are flying in the air.
Goddu dulubang marong gangirri murrubirra—God will take good souls to heaven.
Yambulnal guin buoye—he told me a lie.
Guin birrhaga dilbán—he came slyly from behind.

Warga baggagu ngin bumé?—why did he beat him?
Ngidyi (ngaddi) ngullumuggu—here (there) is an end.
Wargu bagandu wiggi karrame?—why did you steal the bread?
Gangadain ngindu—fetch it yourself.
Ngaddu nginnal bumalgirri, ngannalgual ngindu wargu bumé—I shall beat you because you did beat me.
Ngindu ballamaddáng wibillinya—you are obstinate to go.
Ngali yannagirri—we two will go together.
Ngaddu ballaga irradu ngingirri ngolonggai ngarrigirri bialdu—I shall return after two days.
Ngundi ngallana dain yannanna?—who is coming there?
Ngaddu ngannal bumallé?—who will dare to beat me?
Wiraiayu maindyi giarra—I am afraid of nobody.
Wirai gilandu ngannal bumalawagirri—you can not beat me.
Ngindu dallaimaldain—you are a troublesome fellow.
Windurai maddan gunga—bring me a firestick.
Widyungala ġannaldu ġayaligirri?—when shall I see you again?
Minyalla yaddu dalli? girugaldu—what can I eat? I am hungry
Karia ngal warnganda—do not disturb me.
Ngaddu nginnunda yammagi?—shall I go with you?
Karia gurondu yalla—do not speak long.
Karia wirain ganga—do not carry it aslope.
Ngaddu yanáan birong dallan—I have gone a long way to-day.
Windyu marradi gunnanne—the fire burnt my hand.
Kalindyu darrube ngulluman—the water did make a hole.
Wargundu wirai yurai wininya?—why do you not sleep?
Yamandu winnanganna daga nilla?—do you know where he is?
Yamandu winnanganna dagu main yanáan?—do you know where the natives are gone?
Wargundu wirai yannabillinga yandundunyu ye?—why don't you come when I tell you?
Karia ngunga wangagirri guin—do not give it him, he will lose it.
Ngaddu mallang diranggu yunnanne, yandu mallandu wirai ingel nginye—I should go to the mountains, if I were not ill.
Karidyidin maindyu winnangabilligi—you will not make me believe that.
Ngabba darrar banganna—the baby is sobbing.
Nilla yannangalang billána—there are two walking along.
Ngannagula yannanna bulagualia dain ngolong—there are three coming yonder this way.
Yalu gilla—yes, it is so. Ngameingilla—I believe so.
Karia nilla yala yanna, ballanggun ngindu bundigirri—do not go that way, lest you fall down headlong.
Gai! barranmallawan—ah! you have torn it.
Ngaddu bai wirai yala mé—I wish I had not done it.
Karia buma; guyungan ballunna—don't kill it; it will die of itself.
Murrawal iradu dunna—the heat of the sun is very powerful.

Ngannal gumbil, bundarra—I am crooked, frozen.
Ngannaguor maggalla ngin diranda—he is behind the hills.
Ngaddu wannanni udagu—I have forgiven it; *lit.*, I have thrown it away with the ear.
Wiraidu winnangayalinya—I forgive it; *lit.*, I think not of it again.
Yamandu mabbiggirri yanagirri wandu?—will you stay or go?
Yamandu dullubandurai?—have you got a soul?
Ngaddan gadda main warraigunnein—I thought a native was standing there.
Yamandu bambidurai?—can you swim?
Wirai ngaddu indyama ye—I did not speak slowly.
Guayo Baiamai yalmambigirri maingu—by-and-by I shall teach the natives about Baiamai.
Guayodu wirai wammambu yalgirri—by-and-by I shall no more speak incorrectly.
Karia indyama yalla—do not speak so slowly.
Widyunga main ngolongaigarrigirri?—when will the men return?
Ngaddu winnange main ulla—I knew him by his voice.
Dumbog dandan ngunbai-ngunbai warrana—the sheep are scattered all over.
Buradu dumbog mawang burruarra—the boy collects the sheep.
Gaddanngeilinya ngaddu nginundi—I delight in thee.
Kari ngaddu yalguain—I have spoken truth.
Ngaddu gubbaimadain ngingi ngindi—I want to be a comrade.
Bariŋgia wigge wirai ngindidyu—I do not care about bread.
Ngaddangadandu ngiunalla gubbalgirri—I thought he would run after her.
Bamirgal iradu duggin, bungarra urrangidyala—the shadow gets long, when the sun sets.
Iradu gannanna, ngannalla dugguda warranna—(when) the sun burns, he stands in the shade.
Ngurang ngannawalla bimbanna; baddang ngannanal guanagirri inaru wambilngarria; wirai yama gannáan, yannáan; birong yuma yannangarria, wiraiya baddunbuogalgirri; win bungia ballabunia, baddang guannagirri narbangbu—the camp over there is on fire; also those cloaks which the women have left will burn. I do not think they took them when they went. I suppose they have gone far, and I daresay will not come back soon. Take branches and extinguish the fire, (for) the cloaks and bags will burn.
Karia win munnilbang wambia, duralu burana ballubunilgirri—do not put hollow fuel on, else the smoke will kill the child.
Mandura wirigieya—let it alone, *or* do not meddle with it.
Mandura windimaiya—let him at rest, *or* do not disturb him.
Dagurandu ngolong yannaigunnain ngingunnane?—where have you been
Minyalligandu gullaminye?—what has delayed you?

Dagarnu baddang ngadunu ngungurain?—where is the cloak I gave you?

Ngaddu gulbarra widyungolong—I know how, *i.e.*, how to do it.

Ngindu bunnang ngadualligunnanna—you look all about.

Wiraingaddu walluin gaddambirra yain ngindu—I cannot wash as well as you.

Ngaddu yannáan gulgunggu kaling ngagigu, wirai kaling wirrinya—I went to the well to see(k) water, but found none.

Bullockdu burrué kaling mannamannambil—the bullocks have made the water dirty.

Warrangillaggabianna—stand looking at.

Dagandu din mé ngannadunu ngunne? dé wandu yama? ngunne wandu?—what have you done with the meat (which) I gave you? did you eat it? (or) did you give it away?

Ngannalla yambul yalgunnannu gula udagu—the fellow speaks deceitfully to obtain information, *or* plays the spy.

Dinbinya udagu ngannalla—the fellow spies out information; *lit.*, listens to the ear.

Wirai bamir iré ngingarimāna, badanbul urruyawanna—the sun does not shine long, (but) goes down soon.

Minyangundu yuggu yannáan?—what you come here for?

Gāne bagandu wirai ngubannu?—why not bring your wife?

Maingalang birramalla gurrun gulaminya—the natives delay long in the bush.

Goddu ngéannigin ngangarri māna; yalabul ngabianna dagun ngarrangarang, main; ngarrangarra yandulbu ngaru, ngurungga yandubule wirinya—God sees us all the day long; He always is beholding the earth everywhere, (as well as all) the people; even now He sees us, (whilst) we are lying down in the night.

Ngagguaiwalaman dagunbu maruanne, diranbu, buguinbu dagundi buogarra, irébu, giwambu, gira lumbu wirai warrangá; maddanbu, kalimbu, wallanbu, karraibu; wimbu guyabu billaga warranna. Wirai ngéanni ngénga minyambul dé, wirai ngannaiwalla wingidyal. Mandambial ngéannigin Goddu minyam-minyambul ngunne. Yain ngéanni dalgunnagi murron widyai gunnagi—He who is above has made the earth and the mountains, the grass also, which springs from the ground, and sun, and moon, and stars, which are fixed in the heavens; and trees, and water, and stones and sand; and the fire, and the fish which are in the river. We should not have anything to eat, were it not for Him who dwells above. We are indeed thankful that God has given us everything. Thus we can eat and may live.

Gulbarragualdu yalu—I understand that full well.

Karia wannammindya ngannanduyan—do not break a promise.

Ngaddugual wirai giarradu—neither am I afraid.

Nguigargirra buyu maingu mammaibamalguain—the doctor has set a man's leg.

Duggualli baddabaddan ngannalla bunbannāna—he runs after to overtake him soon.

Guyungundu udaga—that's my own device.

Millang guarra—to walk closely by one's side so as to push him.

Bunnan burruarra—the dust flies.

Dagua ngannalla wigge gila dunnu nginne? Dédyu—where is the bread I gave you? I have eaten it.

Ngéanni billagal yannanna—we are going down the valley.

Ngali duyulli kaliaimarranna—we two are ascending the hill.

Burai gié durulgangidyillin—the boy was frightened and hid himself.

Wirai marong ngaminya—it does not look well.

Minyangu ngindu barramalmambie inarnu?—why did you allow your wife to be taken away?

Yama ugil burruarra gubundidyu?—does that cap make you warm?

Guddibaidyu duggumi—I like that song.

Urgaya nginyundal—keep it to yourself.

Ngaddu yurai murrabinye—I was fast asleep.

Yandulabulgual nilla urronne, yandugual ngaddu windinye—he came in whilst I was there.

Windinye mallang ngaddu nginga wirai mallang nginya nilla bumé—had I been there, he would not have been beaton.

Ngaddu winnangán ngaddanga kalindyu yubalgirri—I thought it would rain.

Ngaddangandu ngaddila kalin dugan; ngaddi gunnung garragal—I thought you did (fetch) draw water there; from that other place over there.

Goddu ngunbadu dalangir gin bunmalgirri—God alone can make the heart new.

Wirai ġamanna dagun kalindyu—the rain has not gone through.

Ngainbuldu warrambi guggidya kalindurai—I have filled the vessel with water.

Kalin karringa guggidyi—empty the vessel of the water.

Minyangganna meridyu gulgannaiguabianna nginga?—what is the dog barking about all the night?

Wargundu giarra nilla deribandyi dallaimangidyalli?—what you care about the old man scolding you?

Minyangundu nguyamanna?—what you ask for?

Widyuġgarra ġoloġ main ġingirri?—what are men about to do?

Yandunu dullubang irimbaġgingirri ngindu wari babbindyanu yannagirri, yandundu ballungirri—if your soul is holy, you will go to your Father when you die.

Guyungandi yawarradu—I mind my own business.

Ularawirgal ngéannigin winnanganna—D. knows us (see *s. v.* Wirgal).

3. The Creed.

Ngaddu winnangabillinya Godda Babbindya, Yarruwalla, Marromaldain murrubirgu dagungubu:

Urrumandalabu ngunbai Jethu Chrit Dirangalbanga ngiannigin, Burambinye Gundyarri Irimbang, Durrie Maridyu darngidyalmubandi, Gibbainbinye Pontidyi Pilatdi, Maddandi wirradi, Ballunne dabbugé, Birrawanne helgu, Bullaga ngoronga dabbugain murron, Barraialinye balludi Kalianne murrubirgu, Wibiannabu bummalgala Goddugu Babbingu; Yarruwallagu agaddigallila buogalaligirri ngabbinbilligu murron ballabu.

Winnangabillinyabu ngaddu Gundyarra Irimbang; Irimbangabu Kattolika Churcha; Ngunbadala mawanga Irimbangu; Uddagu wannangidyala nangunmalngidyalgu, Barraialingidyala marrindyi, Murrona yallabul. Amen.

4. The Ten Commandments.

1. Ngaddu bala Dirangalbang God nginnu ngunbai; Ngannunda nginda nginya wirai gualmán God nginda.

2. Karia nginnunda maingulia bunma, wirai ingianna minyambul ngannaiwal murrubirra, wirai ingianna dagunda birrabangga, wirai ingianna ngannadarnguoia kalindya. Karia ngualla bunganga warradda, wirai buoyamadda: Ngaddubial Diranggalbang Godnu bala munnirgadain God, ngaddubu gibainbilgirri nangumalngidyal babbindyila, buraigelang thirdgu fourthgubu generationgu yandungannalla dallaimalgirri ngannal, ngaddu binnalbang ngingirri thousandgu yandu ngannalla murungamilbilgirri ngannal, ngaddibu ngiang malbillirgirri.

3. Karia nannai yalla yuinga Godgu wiraibial Dirangalbanggu: bangayalgirri ngannalla nannai yaria yuingulagu.

4. Winnangaddu Sabbatha irimbang widya. Bullaga-bullagabullaga irada minyambul malla, bunmallabu minyaminyambul nginnunda bala bunmalligu; seventhabial irada bala Sabbath Dirangalbangu Godgunginnu. Gaddialla wirai minyambulbial bunmalla, wirai ngindu, wirai urrumannu, wirai ngamornu, wirai servantgalang nginnu gibbir inarbu, wirai cattle nginnu, wirai maingualbang ngannalla nginnudurai winya. Sixdabial irada Dirangalbangu murrubir, dagunbu, murriangbu, minyaminyambulbu nginalla nginya bunmae, guabinyebial seventha irada. Nilla irada seventh bangan Dirangalbangu walluin yae, bunmaibu irimbang.

5. Indyamalla babbingunu gunnigunubu; yala ngindu guayo wiawaigunnagirri ngurambangga, ngannalla Goddu ngungirri.

6. Karia ballubunia. 7. Karia garbaga bundidya.

8. Karia karrama. 9. Karia maindya dumbalma yambul.

10. Karia gurai nginga milmagu maingualbiranga, karia gurai nginga inargu maingualbiranga, wiraibu gibbir servant, inar servantbu, wiraibu ox, wiraibu ass, wiraibu ngaguari ngannallagung.

5. The Lord's Prayer.

Ngiannigin Babbin, ngindu murrubirra ġinya (*or* murrubirra nginya). Yuinnu walluin yalla barri. Ngurambanganu barri buogalla. Gurai nginnu (*or* guranu) ngia barri nginni yain dagunda, ingian wari murrubirra. Nginni irada yallabul wigge nginnigingunna ngungunadda. Karia ngiannigin nangumalngidal winnanga yalidya, ingian ngianni wirai wari winnangayalinya ngaggual labu nangumarra ngianniginguna. Karia ngianniginguna gagamambia; Gurwabiallu ngianniginguna maromubandi; Nginnu bala ngurambang, wallanbamba; ngalgarambu, durrurdurrurbuolin. Amen.

(E.)

PRAYERS

IN THE

AWABAKAL DIALECT.

[I have left the spelling just as I found it in the manuscript. The reader, however, will recognise the syntax of the words by comparing them with those in the Gospel. The title in the manuscript runs thus:—"A selection of prayers for the morning, from the service of the Church of England, intended for the introduction of public worship amongst the aborigines of Australia; by the Venerable W. G. Broughton, A.M., Archdeacon of New South Wales and its dependencies. Translated into the Northumberland dialect by L. E. Threlkeld; 1835."—Ed.]

Wiyella Ta Yirriyirri Ta Nyorokan Ka Ko.

Weyennun ngeen ba, keawai yarakai korien ġeen ba, nakoiyan ngaiya ngeen bo; wonto ba ngeen wiyennun ba yarakai ta ngearun ba, Murrorong ko tuloa ko Eloi-to warikulliko yarakai umulli ta ngearun ba, ngatun murrorong kakilli ko ngearun yarakai umulli ta birung.

A! Eloi kaiyukan, Biyung-bai ngearun ba Piriwul koba, Jesu koba Krist koba, ngintoa ta umulli kan yantin koba, ngintoa ta wiyelli kan to Piriwullo yantin kore koba ko; wiyan ngeen ngatun minki lan kuttan ngeen ngearun ba kowwul lin yarakai tin, ngatun yarakai umulli tin ngeen yantin ta birung purreung ka birung, kauwullan yarakai umalala kotulli kannei to, ngatun wiyelli kan nei to, ngatun umulli kan nei to ngearun ba ko; ngiroung Pirriwul yirriyirri kan kin bukka pai ya bien kowwul ngeen kakilli ko ngiroung kauwa yuna bota kakilli ko minki ngeen katan kauwul ngali tin yarakai umulli tin ngearun ba tin, ngatun yarakai ta kotalli ko ngearun ba ko umulli ta yarakai Kamunbilla ngearun, Kamunbilla ngearun, ngintoa Biyungbai to murrorong tai ko, Yinal

lin ngiroumba tin ngearun ba tin Pirriwullin Jesu tin Krist tin, warikulla yantin tara umatoara yura ki kal, ngatun kamunbilla yaraki ta birung ngurrauwil koa ngeen niroung, ngatun pital umauwil koa ngiroung yanti ko tia, Morron ta bungai kulla kauwil koa ngiroumba yitirra murrorong wiyelli ko, ngatun killabinbin kakilli ko ngali tin Jesu kin, Krist tin Pirriwullin ngearun ba kin. Amen.

A! Pirriwul Biyungbai ngearun ba, Moroko ka ba, Eloi kaiyu kan ta yanti ka tai, Ngintoa ta ngearun miroma ngorokan ta unti ta purreung. Ngolomulla bi ngearun unti purriung ka ngiroemba ko kaiyu kan ta ko kowwul lan ta ko, ngatun kamunbilla, yanoa wal umai yi kora yarakai ngeen, murra yikora yarakai kolang. Wonto ba kauwil koa ngearun ba yantin umulli ta kakilli ko ngiroumba wiyelli ta birung murrorong umulli ko mikan ta giroung kin ngali tin Jesu kin Krist kin, Piriwul lin ngearun ba kin. Amen.

Biyung-bai ngearun ba wokko ka ba moroko ka ba kuttan, kummunbilla ngiroung yitirra yirri-yirri kakilli ko. Paipibunbilla ngiroumba Pirriwul koba. Ngurrurbunbilla ngiroumba wiyelli kannei yanti moroko ka ba ngatun yanti purrai ta ba. Nguwa ngearun purreung ka yanti katai takilli ko, Ngatun warekulla ngearun ba yarakai umatoara; yanti ta ngeen warika yantin to wiyapaiyeen ngearun ba; ngatun yuti yikora ngearun yarakai umulli kan kolang; miromulla ngearun yarakai ta birung kulla ta ngiroumba Pirriwul kannei, ngatun kaiyu kan, ngatun killibinbin yanti katai. Amen.

A! Pirriwul potokullea bi willing ngearun ba wiyelli ko ngatun wiyennun wal kurraka ko ngearun ba ko murrorong ngiroümba.

Kauwa killabinbin kakilli ko gikoung Biyungbai ko, ngatun ngikoung yinal ko, ngatun ngikoung Marai yirri-yirri kan ko.

Yanti kakulla ta kurri-kurri ka, yanti katan yakita, ngatun kunnun wal yanti ka tai kakilli ko, yanti katai purrai wirran korien. Amen.

Eloi kaiyu kan Biyungbai yantin ko ba murrorong ko ba, Wirrobullikan ngeen ngiroumba, murrorong korien ta, wiyan ngeen murrorong tuloa ngiroung yantin tin murrorong ngiroumba kin, ngatun murrorong pittul umulli tin ngearun ngatun barun yantin ko kore ko. Wiyan murrorong ngiroung ngeen ngali tin umatoarin ngearun ba tin, ngali tin ngolomatoarin ngearun ba tin, ngatun yantin tin murrorong umulli tin, ngali koba tin unti morron tin, ngatun wiyan murrorong kowwul lan ngeen ngiroung ngali tin, pittul tin ngiroumba tin ko kowwul tin ngali tin Burungbungngulli tin yantin kore tin ngikoung kin pirriwullin ngearun ba kin Jesu kin Krist tin; ngatun ngali tin kaiyu kan tin, pittul kakilli koba tin, ngatun ngali tin kotelli tin killibinbin kakilli koba tin. Ngatun wiyellan ngeen bin kotelli ko ngearun kotauwil koa ngeen tuloa yantin ta murrorong umulli tin ngiroumba tin

ngatun kauwil koa búlbúl ngearun ba murrorong wiyelliko; ngatun túngunbiuwil koa ngeen ngiroúmba murrorong wiyelli ta, yanoa wal willing kabirung ngearun ba ka ta birung ngatun tantoa bota wal, wonto ba morron ngearunba kin birung; ngukilinnun ngeen ngearun ngiroung kakilli ko ngiroumba ko; ngatun kakillinnun mikan ta ngiroung kin yirri-yirri ka, ngatun murrorong ka yantin ta purreung ka ngearun ba ngali tin Jesu tin Krist tin, Pirriwullin ngearun ba tin; kauwa ngikoung kakilli ko ngatun ngiroung, ngatun Marai ta ko yirriyirri kan ta ko kakilli ko yantin murrorong wiyelli ko, ngatun killibinbin kakilli ko yanti ka tai purrai wirran korien. Amen.

Eloi Kaiyu kan to ke, ngintoa ngearun ngukulla kaiyukan kakilli ko yaki ta ko wakol bota wal upulli ko wiyelli kanne ngearun ba ngiroung, ngatun bi wiya buloara nga ngoro kautilinnun ba yitirrin ngiroung ka ta ngunun ngaiya wal bi barun unnoa tara bara wiyennun; kauwa yanti yakita Pirriwullo kotatilli kanne ngatun wiyelli kanne ngiroúmba wirrobulli kan ko ba, yanti murrorong kauwil barun kin ko; ngukilli ta ngearun kin ko unti ta purrai ta, ngurrulli ko ngiroumba wiyelli kanne tuloa ko, ngatun unta ta tarai ta purrai ta morron kakilli ko yanti ka tai. Amen.

Kauwa ngearun kin ko murrorong umullita Pirriwul koba ngearun ba Jesu koba Krist koba, ngatun pittul mulli ta Eloi koba, ngatun kakilli ta Marai koba yirri-yirri kan koba kakilli ko ngearun katoa yantin toa ko. Amen.

Wiya ta Yirri-Yirri Ta Yarea Kako.

Eloi-to noa pitul ma kowwul kore ngukulla ta noa wakol bo ta yinal ngikoemba ngali ko yantien to ba ngurran ngikoung kin, keawai wal bara tatti kunnun kulla wal yanti morron katai barunba kako binnun.

Murrorong ta bara minki kan marai kan kulla barun ba, katan pirriwal koba moroko ko ba.

Murrorong ta bara kapirri kan ngatun tambun kan murrorong ko; kulla bara wara punnun.

Murrorong ta bara murrorong kan búlbúl kan; kulla bara nanun wal bon Eloi nung.

Murrong ta bara pitul umullikan; kulla barun wiyennun, wonnai tara Eloi koba.

Murrorong ta bara warikan yarakai umatoara barun ba, ngatun wutea kan yarakai umatoara barun ba.

Murrorong ta kore wiya-yemma korieñ bon noa ba ba Pirriwul lo yarakai umatoara.

Wiyan bang ngiroung yarakai umatoara emmeomba, ngatun keawai wal bang yuro pa korien emmoemba yarakai. Wiya bang niakai wiyennun bang yarakai umatoara emmoemba Pirriwolla; ngatun bi warika yarakai umalli ta birung emmoumba.

Eloi, ġintoa kaiyukan, &c., &c.

A! Eloi, ngala koba yanti ka tai murrorong umulli kan nei ngatun warekulli kan nei, ngurrulla bi wiyelli kan nei karra kannei ngearun ba, ngatun ngeen ba ngiratoara katan tipung ko yarakai umatoara koba, ngearun ba; kummunbilla minki ko kowwollo ngiroumba ko burungbungulla ngaiya ngearun, ngali tin murrorong tin Jesu koba tin Krist tin, ngearun ba wokkol bo ta Kamulli kan ngatun Wiyellikan. Amen.

A! Eloi kaiyu kan ngatun murrorong umullikan wiyalan ngeen ngiroung ngali tin ngiroemba tin murrorong kowwol lin miromulli ko ngearun, yantin ta birung yarakai umulli ta birung ngearun; kingngereen kowwil koa ngeen buloara bo kurrabung ngatun marai, pitul kowwil koa umulli kolang ngeen unnoa tara yantin wiyatoara ngiroemba umulli ko ngali tin Jesu tin Krist tin ngearunba Pirriwul lin. Amen.

A! Mirromulli kan to kore ko ba, wiréa ngearun tulling kabilli ko ngatun ngiroung ko yirriyirri ko ngiroemba ko; a! Pirriwul, pirriral man bien ngeen kara man mirromulli ko ngearun ngatun umulli ko ngearun.

Kauwa killibienbien kakilli ko, &c., &c,

Biyungbai ngearúnba wokka kaba, moroko kaba katan, &c., &c.

Eloi kaiyukan Biyungbai yantin koba murrorong koba, &c., &c.

Kauwa Pitul ko Eloi koba, kowwol ke ngurra korien, mirromulla ngearun ba búlbúl ngatun marai ngurrulli ta ngatun pitulmulli ta Eloi koba, ngatun yinal ko ba ngikoemba Jesu koba Krist koba ngearun ba Pirriwol koba; ngatun kowwa murrorong umulli kannei Eloi koba, Kaiyu kan koba, Biyungbai koba, Yinal koba, ngatun Marai koba yirri-yirri kan koba, kakilli ko ngearun kin ngatun munkilliko ngearun kin yanti katai. Amen.

Responses after the Commandments, if intended.

Pirriwol, Kamunbila ngearun ngatun, kakilia búlbúl ngearun ba ugurrur ko unni ta wiyalli kan nei.

At the last one.

Pirriwol, Kamunbila ngearun, ngatun upala yantin unnitara wiyalikan nei ngiroumba búlbúl la ngearun ba, wiyan ngeen ngiroung.

Eloi, Kaiyu kan to ke, Ngintoa natan yantin búlbúl, ngintoa ngurran yantin kotali kan nei keawai bo yuropa ngiroung kin birung. Kakilia be ngearun ba kotali kanne búlbúl (koba); murrorong kakili ko; pitul maowwil koa ngeen ngirouġ tuloa, ngatun wiyaowwil murrorong koa ngeen ngiroemba yitirra yirri yirri kan, ngali tin Jesu kin, Krist tin, Pirriwol lin ngearun ba. Amen.

Wiya noa Eloi to unni tara wiyali kannei ngatun wiyaliala Ngatoa ta Pirriwol katan ngiroung ba Eloi, yutea banung purrai ta birung Egypt ta birung, kokira birung umali ta birung.

1. Yanoa wal bi tarai Eloi kaki yikora ngiroemba kakilli ko mikan ta emmoung kin.

2. Yanoa wal uma yikora bi ngiroung tarai umatoara, nga tarai kiloa ta yantin kiloa wokko ka ba ba moroko ka ba, nga yantin kiloa purrai toa barra koa, nga yantin kiloa kokoin toa barra koa purrai toa:

Yanoa wal bi upalinnun barran warrong bung ko barun kin, nga yanoa ngurra yikora barun: kulla wal bang Pirriwol ta Eloi ngiroung ba purrei kan ta katan, koyul mankilan yarakai umatoara barun ba biyungbai ta koba, barun wonnai ta willung-ngéil ngoro ta, ngatun warran ta barun ba bukka kan tia katan; ngatun murrorong umaullan barun kowwol kowwol, la pitul kan tia katan, ngatun ngurran wiyali kan nei emmoemba.

3. Yanoa bi wiya yikora wonkullo yitarra pirriwol ko ba Eloi ngiroemba ko ba; kulla noa Pirriwollo keawai noa kotunnun bon yarakai korean wiyali kan wunkullo yitirra ngikoemba.

4. Kota la purreung ta Sabbat ta yirriyirri kakilli ko. Six ka purreung ka umunnun wal bi, ngatun umunnun yantin umatoara ngiroemba: wonto ba seven ta purreung ka Sabbat katan ta Pirriwol ko ba ngiroemba koba Eloi koba, unti' ta purreung ka yanoa uma yikora tarai umali kanne; ngintoa, nga wonnai to ngiroumba, nga yinalkun to ngiroemba ko, koreko umalikan to ngiroemba ko, nga napal lo umalikan to ngiroemba ko, nga buttikang ko ngiroemba ko, nga ngowi to ngirounba ko ngiroung kin ba purrai ta ba; kulla six ta purreung ka noa Pirriwollo uma moroko, ngatun parrai, ngatun wombul, ngatun yantin katan yantun ta ba, ngatun korea purreung ka seven ta; yaki tin Pirriwol pitulma purreung Sabbat ta, ngatun uma yirriyirri kakili ko.

5. Ngurrulla biyungbai ngiroemba ngatun tunkan ngiroemba, kowwil koa purreung ngiroemba kowwol kowwol kakilli ko purrai ta ngatun noa Pirriwol lo ngikoemba ka Eloi to ngiroung.

6. Yanoa wal be bunki yikora.

7. Ya noa wal be manki yikora nukung tarai koba.

8. Ya noa wal be manki yikora tarai koba.

9. Ya noa wal be wiyayamma yikora ngakoiya yikora ngiroemba koti ta ka.

10. Yanoa wal be willai kora kokira koti ta koba ngiroemba koba, yanoa wal be willai yikora nukung koti ta koba ngiroemba, koba, ngatun keawai kore mankilli kan ngikoemba, ngatun keawai napal mankilli kan ngikoemba, ngatun keawai buttikang, ngatun keawai tarai kan yantin ngiroemba ko ba koti ta ko ba.

Alla, Eloi Biyungbai moroko kaba, ngurraramulla bi tia, mirrul bang kuttan, yarakai bang kuttan.

Alla, Jesu, Yinal Eloi koba, ngupaiyi ko yantin kore koba kúmmara ngiroumba ko, ngurrara mulla bi tia mirrul bang kuttan, yarakai bang kuttan.

Alla, Marai yirriyirri kan, ngurrara mulla bi tia, mirrul bang kuttan, yarakai bang kuttan.

Jesu, Pirriwul, kotá yikora bi unni ta yarakai umulli ta emmoumba, turokon bi yikora bi tia ngali tin yarakai umulli tin emmoumba tin, wommunbilla bi tia waita wokka kolang moroko kolang tetti kunnun bang ba; yanoa bukka ban kora bi tia, ngurrara-mulla bi tia, kulla bang kinta lang kauwul yakita; Jesu mara bi marai emmoumba.

A! Jesu, Pirriwul ta moroko koba, yantin purrai koba, yantin kore koba, kamulla bi tia, warikulla bi yarakai umulli ta emmobmba, yanoa wal yuti yikora bi tia koiyung kolang baran kolang tetti bunnun ngaiya bang ba, yutilla bi tia murron kolang ngiroung kai kolang moroko ka wokka ka yanti ka tai. Amen kauwa.

A! Jesu, Pirriwul emmoumba nauwa bi tia, kulla bang kinta lang kauwal kata yakita, ngali tin tetti tin, wommunbilla bi tia waita koa bang wauwil moroko kolang ngiroung kai kolang wokka kolang, Jesu wokka ka ba mara bi tia marai emmoumba tetti bunnun ngaiya bang ba. Amen; kauwa.

A! Jesu, Puntimai ta bi, moroko kabirung wokka ko birung, ngurrulla bi tia wiyelli ta emmoumba, yakita kauwul lang bang yarakai uma; yanoa bukka ban kora bi tia, yanoa niuwarra yikora bi tia, warikulla bi yarakai kauwal kauwal umulli ta emmoumba, umulla bi tia murrorong kakilli ko pittul kauwil koa bi emmoung yellawauwil koa bang ngiroug kai wokka ka moroko ka yanti ka tai tetti kunnun bang ba. Amen.

Kamunbilla ngearun, kamunbilla ngearun, ngintoa Biyung bai to murrorong tai ko, yinal-lin ngiroumba tin ngearun ba tin Pirriwullin Jesu kin Krist tin, warikulla yantin tara umulli ta yarakai yuraki kal, ngatun kamunbilla yarakai ta birung, ngurrauwil koa ngeen ngiroung, ngatun pitul umauwil koa ngiroung yanti ka tai; mórón ta bunyai kal kulla kauwil koa ngiroumba yitirra murrorong wiyelli ko ngatun killibinbin kakilli ko, ngali Jesu kin Pirriwul lin. Amen.

The Lord's Prayer.

Biyungbai ngearun ba wokka kaba moroko kaba, kuttan kummunbilla ngiroumba yitirra yirriyirri kakulli ko; paipibunbilla ngiroumba Pirriwul koba; ngurrur bunbilla ngiroumba wiyelli ta, yanti moroko kaba ngatun yanti purrai ta ba; nguwa ngearun purreung ka yanti katai takilliko ngatun warikulla ngearun ba yarakai umulli ta; yanti ta ngeen warika yantin to wiyapaiyeen ngearun ba; ngatun yuti yikora ngearun yarakai umulli kan kolang, miromulla ngearun yarakai ta birung; kulla ta ngiroumba Pirriwul kan ne ngatun kaiyu kan, ngatun killibinbin yanti ka tai. Amen.

A ! Pirriwul, potokullea bi willing emmoumba wiyelli ko, ngatun wiyennun wal kurraka ko emmoumba ko murrorong ngiroumba.

Eloi to noa pitul noa kowwol kore ngukulla ta noa wakol bota yinal ngikoumba ngaliko yantin to ba, ngurran ngikoung kin, keawai wal bara tetti kunnun kulla wal yanti katai mórón barun ba kakillinun.

Murrorong ta bara minki kan marai kakulla barun ba kuttan Pirriwul kaba moroko koba.

Murrorong ta bara wari kan yarakai umulli ta barun ba.

Wiyan bang ngiroung, Jesu nung, yarakai umulli ta emmoumba ngatun keawai wal bang yuropa korien emmoumba yarakai; ngiakai wal bang wiyennun yarakai umulli ta emmoumba Pirriwulla ; ngatún bi warika yarakai umulli ta birung emmoumba.

Wiyennun ngeen ba, keawai wal yarakai korien ngeen ba, nakoiyan ngaiya ngeen bo. Wonto ba ngeen wiyennun ba yarakai ta ngearun ba, murrorong ko tuloa ko Eloi to warikulli ko yarakai umulli ta ngearun ba, ngatun murrorong kakili ko ngearun

A ! Eloi kaiyu kan, Biyungbai ngearun ba Pirriwul koba Jesu koba, ngintoa umullikan yantin koba, ngintoa ta wiyelli kan to Pirriwullo yantin kore koba ko ; wiyan ngeen ngatun minki lang kuttan ngeen ngali tin ngearun ba kauwullin yarakai tin, ngatun yarakai umulli tin ngeen yantin ta birung purreung ka birung, kauwullan yarakai umullalla kotulli ta, ngatun wiyelli ta, ngatun umulli ta ngearun ba ko, ngiroung Pirriwul yirriyirrí kan kin bukka-pai-ya bin kauwul ngeen kakilli ko ngiroung kauwa yuna bo ta kakilli ko, minki kauwal kuttan ngeen, ngali tin yarakai umuili tin ngearun ba tin, ngatun yarakai kotelli tin ngearun ba tin.

Ella Jesu, ngurrulla bi tia yarakai bang kuttan yakita kinta lang bang kuttan, ngali tin ngiroung kin ; bukka ban kora bi tia, warikulla bi yantin yarakai umullita emmoumba ; wommunbi yikora bi tia koiyun kolang, mara bi tia marai emmoumba tetti bungngunnun ngiya bang ba ; waita wauwil koa bang mikan kolang ngiroung kai kolang moroko kolang wokka kolang ; minki bo ta wal bang, kauwa, yuna bo ta, ngali tin kauwul kauwul yarakai tin umulli tin emmoumba tin, umulla bi tia murrong kakilli ko pittul kauwil koa bi tia yarakai kan, warikulla bi yantin yarakai umulli ta emmoumba. Jesu wiyella binung Biyungbai nung ngearun ba moroko ko ba bukka katea kun koa noa tia tetti bungngunnun ngiya bang ba ; ngintoa, Jesu, Pirriwul ta yantin ko ba kore koba, umulla bi tia wirrobulli kan kakilli ko ngiroumba ko ; ngurrulla bi tia wiyeli ta emmoumba, yakita kulla bi murrorong ta kuttan.

Biyung bai ngearun ba moroko ka la wokka koba ngurrurrurmulla bi tia, bukka ban kora bi tia ngiroumba kin yinallin Jesu tin naki yikora bi tia yantin yarakai umulli ta kauwul emmoumba.

Ella Jesu, Pirriwul kore koba, ngurrulla bi tia wiyelli ta emmoumba yakita, kamulla bi tia murrorong mikan kai kolang ngiroumba tetti bungngunnun ngiya bang ba. Yuti yikora bi tia koiyung kolang. Yutilla bi tia mikan kai kolang ngiroung kai kolang tetti bungngunnun ngaiya bang ba.

Jesu ngurrurrurmulla bi tia, kinta lang bang kuttan, mirul bang kulla warikulla bi yantin yarakai umulli ta emmoumba, mara bi tia marai emmoumba yakita.

(F.)

GURRE KAMILAROI—'KAMILAROI SAYINGS.'

[This is the primer referred to on the second page of my Introduction. It was printed in 1856, and was intended for the use of the blacks on Liverpool Plains, among whom Mr. Ridley laboured for a short time as a missionary. The sentences are English thoughts expressed in simple Kamalarai words. The dotted *g* for the nasal *ng* is the only change I have introduced.—ED.]

1. Baiame gír* yarai, gille, mirri, taon ellibu, gimobi.
God verily sun, moon, stars, earth also made.

2. Baiame yalwuġa murruba; Baiame minnaminnabul ġummilda, minnaminnabul wínuġulda.
God always is good; God everything sees, everything hears.

3. Baíame gir kánuġo kubba, kúnial, maian, tulu, yindal, beran, boiyoi, gimobi.
God verily every hill, plain, watercourse, tree, grass, beran (an herb), pennyroyal made.

4. Baiame ġir yáráman, búrumo, bundar, múte, dúli, dínoun, buralga, biloela, millimumul, gulamboli, kobado, mullion, guiya, núrai, ġundoba, burulu, muġin, kánuġo di gimobi.
God verily horse, dog, kangaroo, opossum, guanna, emu, native companion, cockatoo, swallow, pelican, parrot, eagle, fish, brown-snake, deadly-black-snake, flies, mosquitos, all animals made.

5. Baiame gír giwír gimobi; mal giwír Adam. Baiame goë: 'Kamil murruba giwír ġandil ġuddelago; ġaia giwírgo ínar gimbille.' Ila baiame ínar gimobi; mal ínar ív; ív gulír Adamu.
God verily man made; first man Adam. God said, 'Not good man alone for to dwell; I for man woman will make.' Then God woman made; first woman Eve; Eve wife of Adam.

* In the Wiradhari dialect, this word, gir, is used as an intensive and a pluralising particle; *cf.* gindu-*gir*, 'you,' niang-*gir*, 'clever,' &c., in the Vocabulary.—ED.

6. Adam buba murriġu, buba wundaġu, buba kánuġo ; ív ġumba murriġu, ġumba wundaġu, ġumba kánuġo.

Adam is father of the blackfellows, father of the whites, father of all; Eve the mother of blacks, mother of whites, mother of all.

7. Adam, ív ellibu, warawara yanani. Kánuġo giwír, kánuġo ínar, warawara ; yanani, kánugo kagil ginyi. Baiame yili ginyi ; goë : ' Kánuġo giwír, kánuġo ínar, warawara yanani, kánuġo kagil ginyi, ġaia ġárma bálu bumále.' Immanuel, wurume Baiameġu, goë : ' Kamil ; kamil ġinda ġarma bumala ; ginda ġunna bumala ; ġaia balugi ; giwír ínar moron gigigo.'

Adam, Eve also, astray went. All men, all women, astray went; all bad became. God angry became ; he said : ' All men, all women, astray are gone ; all bad have become. I them dead will smite.' Immanuel, Son of God, said : ' Not so ; not thou them smite ; thou me smite ; I will die ; man, woman, alive for to be."

8. Immanuel ġeanekúnda Baiame ; ġerma Baiame giwír ginyi. Murruba Immanuel ; kamil ġaragedúl murruba yealokwai ġerma.

Immanuel with us God ; he God man became. Good is Immanuel ; not another is good like him.

9. Ilambo Immanuel taongo taiyanani ; giwír ginyi. Germa gír burula wíbil murruba gimobi, burula múga murruba gimobi, burula múga-binna murruba gimobi.

Long ago Immanuel to earth came ; man he became. He verily many sick well made, many blind well made, many deaf well made.

10. Giwír kair Layáru. Gerġu bular boádi, Mári, Máta. Layáru wíbil ginyi. Bular boádi gurre wáala Immanuelgo, goaldendai : ' Gai daidadi, ġinnu Layáru, wíbil.' Kamil yanani Immanuel. Yerála Layáru balúni. Bularbularo bábine balún taonda. Ila Immanuel taiyanani. Mári, Máta ellibu, yugillona. Immanuel goë : ' Ginnu daiadi yealo moron gigi.' Burula giwír, burula ínar, yugillona. Immanuel daonmago yanani. Yárul daonma kundawi. Immanuel goë : ' Gindai yárul diomulla.' Garma gír yárul diome. Immanuel kákúldone : ' Layáru, taiyanuġa.' Ila Layáru moron ginyi ; taiyanani. Bular boadi burul guiyé.

A man name Lazarus. Belonging to him two sisters, Mary, Martha. Lazarus sick became. The two sisters word sent to Immanuel, saying : ' My brother, Thy Lazarus, is sick.' Not went Immanuel. By and by Lazarus died. Four days he lay dead in the ground. Then Immanuel came. Mary, Martha also, were weeping. Immanuel said : ' Your brother again alive shall be.' Many men, many women, were weeping. Immanuel to the grave went ; a stone the grave covered. Immanuel said : ' Ye the stone take away.' They the stone lifted up. Immanuel cried aloud : ' Lazarus, come forth.' Then Lazarus alive became ; he came forth. The two sisters were very glad.

11. Garagedúli, miédúl wíbil ginyi ; ġumba boiyoi wune ; kamil miédúl murruba ginyi ; murru ginyi wíbil, ġullimun balúni. Buba yanani Immanuel ġummillego ; ġir ġummi ; goë : ' Inda barai taiyanuġa ; murruba gimbildi ġai miédúl ; ġai miédúl burul wíbil ġullimun balúni ; inda taiyanuġa ġai kúndigo.' Immanuel goë : ' Gulle yanoai kúndigo.' Ila yanani bular kúndigo. Gumba duri ; yugillona ; goë : ' Gii ! ġii ! ġai miédúl balúni.' Burula ínar

yugillona; goë: 'Gii! miédúl balúni.' Immanuel goë: 'Kurria yúġa; kamil miédúl balúni; yeal babillona.' Burulabu gindami; ġárma gír balundai wínuġi. Immanuel murra kawáni miédúl; goë: 'Miédúl, waria.' Ila miédúl moron ginyi; warine; gurre goë. Gumba, buba ellibu, burul guiye.

At another time, a little girl sick became; the mother pennyroyal gave; not the little girl well became; much she grew sick, almost dead. The father went Immanuel to see; truly he found Him; he said: 'Thou quickly come; well make my little girl. My little girl is very sick, almost dead; you come to my house.' Immanuel said: 'We two will go to the house.' Then went the two to the house. The mother came; she wept; said: 'Alas! alas! my little girl is dead.' Many women were weeping, said: 'Alas! the little girl is dead.' Immanuel said: 'Cease weeping; not the girl is dead; only she is asleep.' All of them laughed; they verily her to-be-dead knew. Immanuel by hand took the girl; said: 'Damsel, arise'. Then the girl alive became; arose; words spoke. The mother, father also, very glad.

12. Garageduli, bular giwír múga ġuddelona turrubulda. Immanuel aro yanani. Bular múga wínuġi; kákúldone: 'Immanuel, Dúrunmi, Wurume Davidu, ġummilla! ġurrága ġeane.' Burula giwír goë: 'Kurria! kurria ġindai kakúllego.' Giwír múga yealo kákúldone: 'Durunmi, Wurume Davidu, ġummilla! ġurraga ġeane.' Ila Immanuel warine; goë: 'Minna ġindai goalle? minna ġaia murramulle'? Garma goë: 'Durunmi, wuna ġeane ġummildai.' Ila Immanuel ġarma mil támúlda; baianbu ġarma murru ġummillego.

Another time, two men blind sat by the way. Immanuel there came. The two blind heard; they cried aloud: 'Immanuel, King, Son of David, look! pity us.' Many people said: 'Have done! cease ye to cry aloud.' The men blind again cried aloud: 'King, Son of David, look! pity us'! Then Immanuel stood still; said: 'What you will say? What I shall do'? They said: 'King, grant us to see.' Then Immanuel them eyes touches; instantly they are able to see.

13. Burula kagil giwír Immanuel kunmulta. Garma kaogo bindéa yulalle. Garma gír tulu wímí; ġaragedul tulu ġanbír wímí; ġarma ġír Immanuel wímí; murra biru-dún; idinna birudúni; tuluí wirri. Garma tulu tiome, Immanuel tului pindelundai. Yerála Immanuel balúni. Yerála, giwír pilari turrur duni; gue dulirri.

Many bad men Immanuel seized. They on his head thorns bound. They indeed a log laid; another log across they laid; they indeed Immanuel laid down; hands they pierced; feet they pierced; on cross fastened. They the cross raised, Immanuel on the cross hanging. Soon Immanuel died. Soon after, a man with a spear his side pierced; blood flowed.

14. Bullului, ġarma gír Immanuel taonda wímí, kundawi. Immanuel ġúru bábine balún taonda; yealo malo bábine balún taonda; yealo ġaragedul ġuru bábine balún taonda; ġaragedul ġuruko moron ginyi, warine. Yerála gúnagullago yanani. Yeladu Immanuel gunagullada ġuddela; ġerma kánuġo ġummilda; kánuġo wínuġulda.

In evening, they verily Immanuel in ground laid, covered. Immanuel the night lay dead in ground; also one day he lay dead in ground; also

another night he lay dead in ground; next morning alive he became, arose. Soon after to heaven he went. Now Immanuel in heaven dwells; he all sees; all knows.

15. Murruba Immanuel; kamil ġaragedul murruba yealokwai ġerma. Yerála Immanuel yealo taongo taiyanille; ġeane kánuġo ġummille. Immanuel kaia goalle; íla kánuġo balún, giwír, ínar, kaiġal kánuġo moron gigi. Immanuel goalle: 'Minna inda gimobi? minna inda gimobi? inda murruba gimobi? inda ġununda taiyanuġa gunagullago; inda kagil gimobi? inda biru yanuġa, urribú yanuġa.'

Good is Immanuel; not another is good like Him. Hereafter Immanuel again to earth will come; we all shall see. Immanuel aloud will speak; then all the dead, men, women, and children, all alive shall become. Immanuel will say: 'What hast thou done? what hast thou done? thou good hast done? thou to me come to heaven; thou evil hast done? thou far go, very far go away.'

16. Giru ġinda kagil ginyi; inda warawara yanani; giru Baiame yili ginyi. Baiame yalwuġa murruba; ġeane kánuġo warawara yanani. Wínugulla: kamil ġaia yal goalda; giru ġaia goalda. Immanuel ġirribatai yarine, gúnagulladi taongo. Kánuġo giwír kagil ginyi; Immanuel ġandil murruba; Immanuel balúni, giwír moron gigigo.

Truly thou bad hast become; thou astray hast gone; truly God angry is. God always is good; we all astray have gone. Hearken: not I lies tell; truth I tell. Immanuel from above came down, from heaven to earth. All men bad are become; Immanuel only is good; Immanuel died, men alive for to be.

17. Yeladu Baiame goalda: 'Ġindai, kánuġo giwír, kurria kagil gigile, berúdi warraia; ġeane murru ġurrile; kamil ġaia yili gigila; murruba Immanuel balúni.' Yeladu Immanuel goalda: 'Taiyanuġa ġununda, kánuġo ġindai iġgil, íla ġaia ġindai tubbiamulle.' Inda taiyanuga Immanuelgo.

Now God saith: 'Ye, all men, cease bad to be, turn ye; we will be reconciled. Not I angry am. Good Immanuel died.' Now Immanuel saith: 'Come unto me, all ye weary, then I you will cause to rest." You come to Immanuel.

18. Giwír ġuddelona Littraga; bain dinna tuġgór, ġurribu bain ge bain; kamil yanelina. Paul, Barnaba ellibu, aro yanani. Paul goaldone; baindúl ġerma wínúġailone. Paul kaia ġummildone; kákúldone: 'Waria gurriba dinnaga.' Tuġgórdúl parine, yanani ellibu.

A man dwelt at Lystra; with sick foot diseased, very ill indeed; not he could walk. Paul, Barnabas also, there came. Paul was speaking; the lame man him was hearing. Paul earnestly looked; he cried aloud: 'Stand upright on feet.' The lame man leapt, walked also.

19. Burulabu giwír ġummi; goë 'ġipai'! kákúldone: 'Baiame bular yarine yealokwai giwír.' Paul, Barnaba ellibu, bunnaġunne, kákúldone: 'Kurria! kamil ġeane Baiame; ġeane giwír yealokwai ġindai; ġeane guiye duri; ġeane budda ginyi; ġeane yili ginyi; yealo ġeane murru ġurriġillone; ġeane murru goalda burulabu; kurria ġindai yealo kagil gigile; berúdi warraia, ġum-

milla Baiame moron; Baiame gír gúnagulla, taon, burul kolle, kánuġo minnaminnabul gimobi; Baiame yalwuġa Baiame.'

All the people saw; they wondered; they cried aloud: 'Gods two are come down like men.' Paul, Barnabas also ran, cried aloud: 'Have done! not we gods; we men like you. We glad become, we sorry become, we angry become, again we are reconciled. We good tell to all; cease ye any more evil to be; turn ye, look to God the living. God verily heaven, earth, the great water, all, everything made. God always is God, (the same ever).

(G.)

SPECIMENS OF A DIALECT

OF THE

ABORIGINES OF NEW SOUTH WALES;

BEING THE FIRST ATTEMPT TO FORM THEIR SPEECH INTO A WRITTEN LANGUAGE.

[I print this, because it is the earliest attempt to exhibit the structure of the aboriginal languages. The date is 1827. I have omitted the numbering of the sentences, the accents, and the table of sounds, referred to in the Author's preface. Naturally, there are some errors in such a first attempt as this. Such of these errors as were likely to mislead a reader, I have removed or altered; in other respects I have left the pamphlet very much as I found it. But, from its early date and its use of the English system of pronunciation, it cannot be quoted as an authority.

I print also the Author's Preface to this pamphlet.—ED.]

IN submitting a specimen of a dialect of the aborigines of New South Wales, no speculative arrangement of grammar is attempted. Out of upwards of fifteen hundred sentences, the most satisfactory ones are selected. The English is in a separate column on the right side of the page, and underneath the aboriginal sentences is placed, word for word, the English meaning, without regard to English arrangement or grammar, in order to show the idiom of the aboriginal tongue. The sentences are numbered for easy reference, should any friend wish to make any remark tending to simplify the present adopted mode. As one of my objects in applying to the language is to pave the way for the rendering into this tongue the sacred

Scriptures, every friendly hint will be most thankfully received. The accents are not marked for want of type, but the last arrangement of the verb will, it is hoped, be a sufficient guide. A table of the sounds, being an epitome of the plan pursued in the orthography of the language, will also be sufficient, it is presumed, to show the nature of the syllables; it would have increased the work to an inconvenient size had it been further explained. To ascertain the ellipsis with which the language abounds is the best means to obtain satisfaction in the use of the particles, and without the knowledge of this it appears very often a mere jargon. Ma-ko-ro te-a, 'fish to me,' is all they say for 'give me some fish'; but no possible mistake can arise, as in the English, using the nouns in a verbal sense. A double use of the preposition 'from' puzzled me exceedingly; but one day when the signal for a vessel was hoisted up at the signal-post, the remarks of a black man proved that it was from, on account of the vessel, the ball was hoisted from that cause. The cutting down a tree in the woods similarly showed from what part the log was to be chopped. I would also remark that we often think there is a difference in the language because the names of substantives differ; *e.g.*, a man was asked one day what he had got; 'ta-ra-kul,' was the reply—*i.e.*, peaches. But they had no peaches formerly; whence came the new name?—from a word 'to set the teeth on edge!' Now, at the Hawkesbury, the natives may call it by a name meaning rough skin, or any other quality. At the Hawkesbury, the English say that 'kob-ba-ra' is what the natives call 'head,' but the blacks told me to say 'wol-lung,' and it was only by an anatomical drawing my black teacher showed that by 'kob-ba-ra' he understood the 'skull bone.' No doubt there are provincialisms, but perhaps the language is radically the same. In presenting a copy to those in this colony who are connected with other societies, I beg to assure them that whatever knowledge I may obtain of the aboriginal tongue shall be always available to them with cheerful readiness, the noble principles of Christianity forbidding the indulgence of any selfish motive or party feeling in those who profess to be the promulgators of its precepts. An anxiety to satisfy the friends of humanity that our employment is not altogether without hope, as it respects attaining the language of the blacks, and that success may ultimately be expected, with the Divine aid, have suggested and urged the putting of these imperfect specimens to the press.

Eighteen months less interrupted than the time past will, it is hoped, enable me to make known salvation to the aborigines in their own tongue. To attempt instruction before I can argue with them as men would be injurious, because Christianity does not make its votaries mere machines, but teaches them how to

give an answer to every one that asketh a reason of their hope. My time, therefore, must be devoted wholly to that single object until I am competent; and whatever may be the expenses, or whatever may be the privations of individuals to reclaim sinners, whether black or white, the remembrance of it will be no more, or, if it exist, it will excite only a song of praise when we shall behold the great multitude which no man could number, of all nations, and kindreds, and people, and tongues standing before the Lamb, clothed with white robes, and palms in their hands, saying, "Thou hast redeemed us to God by Thy blood, out of every kindred and tongue and people and nation, and hast made us unto our God kings and priests for ever. Amen."

Doctor Johnson observes that the orthography of a new language formed by a synod of grammarians upon principles of science would be to proportion the number of letters to that of sounds, that every sound may have its own character, and every character a single sound. Doctor Lowth's rule hath been attended to in syllabication—namely, "Divide the syllables in spelling, as they are naturally divided in a right pronunciation," so that, to use the words of another author, "Syllabication shall be the picture of actual pronunciation."

The English alphabet is used with little variation of sound, The table (an abridgement) shews the fixed sounds of the letters and syllables agreeably to the English examples, leaving nothing arbitrary.

The attempt to form the aboriginal speech into a written language with perspicuity is made on the above principles; time only can decide on its practicability.

L. E. THRELKELD.

ABORIGINAL SENTENCES VERBALLY RENDERED INTO ENGLISH UNDERNEATH THE RESPECTIVE WORDS.

1. Nga-to-a.—The pronoun *I* in answer to a question, as, *it is I*; it is used also in a relative sense, *it is I who.* The pronunciation of the *ng* is very soft, but exactly the same as *ng* in *hang*, *bang*. The pronoun *I*, when forming the simple subject to the verb, is *bang*, *I*.

Nganke un-nung? ngatoa un-ne; *m.*, who is there? it is I
Who (is) there I this.

Ngatoa man-nun; man-nun bang; *m.*, it is I who will take.
I take-will; take-will I.

Ngatoa un-te ka-tan; un-te bang ka-tan; *m.*, I am
I at this place am. at this place I am. here.

Ngatoa weya-leyn; wean bang; *m.*, I am speaking; I
I speak-ing; speak I. speak.

Ngatoa uma-kaan unne, ngorokan; *m.*, it is I who made
I made-have this, thismorning. this, this morning.
Unne bang uma-kaan, ngorokan; *m.*, I have made this,
This I made-have, this morning. this morning.
Ngatoa wa-leyn un-ta-ring; wa-leyn bang un-te-ring.
I move-ing to that place; move-ing I to this place.
m., I am going to that place; I am coming to this place.
Ngatoa bo wal wea bounnoun; *m.*, I myself spoke to her.
I myself spoke her.
Ngatoa bo wal bounnoun bun-ka-leyn; *m.*, I myself am
I myself her striking. beating her.
Ngatoa bo wa-le-a-la wa-kol; *m.*, I myself went alone.
I went one.

2. Ngin-to-a—the pronoun *thou* in answer to a question, *it is thou who*. The pronoun used to the verb in simple form is be, *thou*.

Ngan-ka be unne? ngintoa-ta unne; *m.*, who art thou now?
Who thou this? thou this. it is thou, *emph.*
Ngeroung koa ban-nu wean ngurra-le-ko.
For thee why I-it speak for to hear.
m., I speak it in order for thee to hear.
Ngintoa tatte ba-nun; *m.*, it is thou who wilt be dead.
Thou dead be-will.
Ngintoa kinta, ngatoa kaawaran; *m.*, it is thou who fearest,
Thou fear, I not. I do not.
Ngatoa bo wal yaraki, ngintoa kaawaran; *m.*, I myself am
I myself evil, thou not. evil, thou art not.
Ngintoa kinta; kinta be; *m.*, it is thou who fearest; thou
Thou fear; fear thou. fearest.
Ngintoa kinta ka-nun; kinta be ka-nun.
Thou fear be-will; fear thou be-will.
m., it is thou who wilt fear; thou wilt be afraid.

3. New-wo-a—the pronoun *he*, in answer to a question, *who is it?* The pronoun for the verb is noa, *he* or *it*.

Newwoa kinder; kinder noa; *m.*, it is he who laughs; he
He laugh; laugh he. laughs.
Newwoa wal kore yarai; *m.*, it is he who is a bad man.
He man bad.
Newwoa warekul nowwi ta ba; *m.*, the dog is in the canoe.
He the dog canoe. in.
Newwoa-bo keyn kokon ta ba; *m.*, it is he himself in the
He being water in. water.

4. Bo-un-to-a—the feminine pronoun, *she*.

Unne bountoa Patty ammoung kin-ba; *m.*, this is Patty
This she Patty me with. with me.

Ammoung katoa bountoa wa-nun; *m.*, she will go with me.
Me with she move-will.
Wonni bountoa tea unnung tatte ammoun-ba;
Child she to me there dead mine.
m., my child, there is dead.
Ngan-ke bountoa unne? unnoa? unnung? *m.*, who is she?
Who she this? that? there? (here, there)?

5. Nga—the pronoun *it* or *it is*, in answer to a question.

Wea, unnoa boat kowwol? nga-ba unnang kowwol-an.
Say, that boat large? it is that large-being.
m., is that a large boat? it is a large boat.
Wea, unnoa murrorong? nga-ba unnoa murrorong.
Say, that good? it is that good.
m., is that good? it is it that is good.
Ngan-to bon bun-ka-la? nga-le noa bon bun-kala.
Who him struck? this he him strike-did.
m., who struck him? it is he that struck him.
Nga-la noa bon bunkala; nga-la noa *ya.
That he him struck; that he there close at hand.
m., it was he that struck him; it was he there.
Won-nung? nga-la noa wea-leyn unnung.*
Where? that he speak-ing there.
m., where? it was he speaking there.

6. Nga-an—the plural pronoun, *we*.

Ka-bo! ngaan wa-nun; *m.*, stop, we will go presently.
Stop! we move-will.
Ka-i! wita ngaan; *m.*, come, we depart, *i.e.*, let us go.
Ho! depart we.
Ka-i! be yan-ta, ta-nan, wita ngaan; *m.*, come thou hither;
Ho! thou hither, approach, depart we. approach, we depart.
Ka-bo, ka-bo, wa-ow-wil koa ngaan ngeroung katoa.
Be still, be still, move may that we you. with.
m., stop, stop, that we may go too with you.
Wita ngaan nowwi-ta wing-ow-wil; *m.*, we depart to row
Depart we canoe may row. the canoe.
Wita-lang ngaan; wita wal ngaan; *m.*, we do depart; we
Depart we; depart shall we. are about to depart.
Ya-ko-un-ta ka ngaan wa-nun Kuttai kolang?
When we move will Sydney towards?
m., when shall we depart for Sydney?
Ya-ko-un-ta kan ngaan†; *m.*, we do not know when.
When being we.
Ya-ko-un-ta ngatong†; *m.*, when is it to be? (a negative.)
When that?

*Note—Unnung, 'there,' means at a greater distance than ya, 'there.'
† In this collection of sentences, the † shows that the phrase is an idiom.

7. Nu-rur—the plural pronoun *ye*. The *r* as in *rogue*.

Wea, nu-rur wa-nun Mulubinba ko-lang; *m.*, will ye go to
Say, ye move-will Newcastle to. Newcastle.
Wea-la nurur, ngatoa wita; *m.*, do ye talk and I will go.
Speak ye, I depart.
Kari nurur ta-kaan ngoro-kan-ta; *m.*, ye have eaten kan-
Kangaroo ye eaten-have this morning. garoo this morning.

8. Ba-rur—the plural pronoun, *they*.

Ngan-bo barur uwah? ngan-bo kan†; barur napal.
Who they moved? who being; they woman.
m., who are they gone? Idon't know; they are women.
Wea-lang barur; wea-leyn barur; *m.*, they talk; they are
Speak they; speak-ing they. talking.
Wita ka-ba barur; *m.*, they are in the act of departing.
Depart in they.

9. Ba-le—dual pronoun *thou* and *I, we two*.

Wita ba-le wah-ow-wil ya-ka-ta; *m.*, thou and I will go
Depart we-two move to at this time. now.
Min-na-ring ko-lang ba-le bon wea-la?
What towards we-two him speak?
m., art thou and I to speak to him? about what art, &c.
Wea bula tanan wa-nun? a-a, wa-nun bale?
Say, ye-two approach move-will? yes, move-will we-two.
m., will ye two come? yes, we will come.

10. Bu-la—dual pronoun, *ye two* or *the two*.

A-la! bula; ka-bo! won-ta ko-lang bula?
Hallo! ye two; be still! whither for ye two?
m., hallo! ye two; stop; whither are ye two going?

11. Bu-la bu-lo-a-ra—dual pronoun, *they two*.

Won-ta ko-lang bula unnung buloara? *m.*, whither are
Whither the two there two? they two going?

12. Min? (an interrogative) *m.*, *what?*

Min-na-ring unne? minnaring kan.†
What this? What being?
m, what is this? I don't know, *lit.*, what (is it) being?
Minnaring unnoa? minnaring ngatong?
What that? what the thing
m., what is that? I don't know.
Minnaring tin ba unnoa? murrenowwa tin unnoa
What from that ship because of that.
m, what is that for? on account of the ship that.
Minnaring tin bountoa unnung tun-ka-leyn?
What from she there cry-ing?
m., why does she cry there?

Minnaring tin kan? mamuya tin bountoa tunkaleyn?
What from being? corpse from she cry-ing.
m., I don't know; on account of the corpse she is crying.
Minnaring ka unnoa-nung? minnaring kan be wean?
What that there what being thou speak.
m., what is that there? what dost thou say?
Minnaring ko ka unnoa-nung? *m.*, what is that there for?
What for that there?
Makoro ko-lang tura-nun bang; *m.*, it is for fish I will spear.
Fish towards spear-will I.
Minnaring be unnoa kurra-leyn? *m.*, what are you carrying?
What thou that carry-ing?
Minnaring ko be unnoa kurra-leyn? *m.*, why art thou
What for thou that carry-ing carrying that?
Minnaring be unnoa petan? kokoin bang unne petan.
What thou that drink? water I this drink.
m., what is that thou drinkest? this is water I drink.
Minnaring be unnoa ta-ka-leyn? *m.*, what is that thou art
What thou that eat-ing? eating?
Kari bang unne takaleyn; *m.*, this is kangaroo I am eating.
Kangaroo I this eat-ing
Minnaring berung uma unnoa? *m.*, what is that made of?
What from made that
Koli berung; brass berung ta unne; *m.*, of wood; of brass,
Wood from; brass from this. this.
Minnaring berung kan? *m.*, what can it be made of?
What from being.
Minnaring tin be ka-ka-la buk-ka? *m.*, on what account
What from thou wast furious? was't thou so angry?
Minnaring tin ngatong†; ngukung tin bang bukka.
What from nothing; wife from I furious.
m., from no cause; on account of wife I (am) furious.
Minnaring-ko bonoun tura? kota-ro, ware-ko, bibi-to.
What her pierced? waddy, spear, axe.
m., what didst thou pierce her with? with a waddy, spear, axe.
Minnaring tin be-noun tura? *m.*, from what cause didst
What from thou-her pierced? thou spear her?
New-wara-kan-to bang tura bounnoun; *m.*, through anger
Angry being I pierced her. I speared her.
Minn-an beyn wonni? wonni korean.
How-many to thee child? child not.
m., how many children hast thou? none.
Minn-an beyn terrakul ngeroamba? kowwol-kowwolo.
How many to thee peaches thine much much.
m., how many peaches hast thou with thee? a great many.
Minn-an kol-bun-te-nun? wa-ra-a kol-bun-te-la.
How-much cut-will? little cut do
m., how much is to be cut? let a little be cut.

Kowwol-kowwol kolbunte-a; minn-an kant?
Much much cut; how many being.
m., a great quantity is cut; I don't know (how much).
Min-nung banun be bungi? *m.*, what wilt thou be about
What will-do thou to-day? to-day?
Min-nung banun beyn bungi? *m.*, what will be done to
What will-do to thee to-day? you to-day?
Min-nung ba-nun bul bungi noa-ya be-loa?
What do-will to-day he thee-with.
m., what will become of thee to-day?
Min-nunt kan? wonkul be ka-nun; *m.*, I don't know;
What being; stupid thou be-wilt. thou wilt be a fool.
Min-nung-ba beyn unnoa mattara? *m.*, what is the matter
What to thee that hand? with thy hand?
Teir-nung-a; kun-a; kulla-ba; *m.*, it is broken; it is
Broken; burnt; cut (it is.) burnt; it is cut.
Min-nung u-pa-leyn be unnoa? *m.*, what is that thou art
What do-ing thou that? doing?
Mirre-leyn bang ware; ka-a-wi, yalla-wa-leyn bang.
Sharpen-ing I spear; no, resting I.
m., I am sharpening a spear; no, I am sitting still.
Min-nung ba-nun be bungi? *m.*, what wilt thou make
What do-will thou present time? to-day?
U-pa-nun bang ware bungi; *m.*, I will make a spear
Will make I spear present time. to-day.
U-pa wal bang ware bungi; *m.*, certainly, I shall make a
Make shall I spear to-day. spear to-day.
Min-na-ring ko makoro? ta-ke-le-ko; *m.*, what is fish for?
What for fish? eat-for. to be eaten.
Minnaring unne bungi ka-tan? *m.*, what is to-day?
What this to-day is?
Minnaring ko unnung upaa? (*or* wu-pe-a).
What for there put?
m., what is (it) put there for? (two balls as a signal.)
Ya-re, upaa murrenowwi ko buloara ko.
Truly, put ship for two for.
m., it has been put for two ships (as a signal).
Minnaring be unnoa tatan? *m.*, what is that thou eatest?
What thou that eatest?
Makoro unne bang ta-tan; won; *m.*, fish is what I eat;
Fish this I eat; where? where?
Won-ta tin koa horse? Sydney tin.
Where from why horse? Sydney from
m., from what place is the horse? from Sydney.
Won-ta ko-lang unne (*sc.*, uwan)? *m.*, whither does this go?
Where towards this (move)?
Won-ta ko-lang unnoa nowwi wa-leyn?
Where towards that canoe move-ing?
m., whither does the canoe go?

Won-ta-ring noa uwa? koeyong bountoa unnam-bo.
Where he moved? camp she that.
m., whither is he gone? she is at the camp.

Won-ta ko-lang be? Sydney ko-lang bang.
Where towards thou? Sydney towards I
m., whither art thou (going)? to Sydney I am (going).

Won-ta-ring ngurur uwa? un-te-ko ngaan uwa.
Where ye moved? this-place for we moved.
m., where have you moved to? to here.

Won-ta-ring we-reyn wibbe ko? pa-ki tin wibbe.
Where blowing wind for? southward from wind.
m., whither is the wind blowing? from the southward is the wind.

Won-ta berung be? nowwi-ta berung bang.
Where from thou? canoe from I.
m., where hast thou come from? from the canoe.

Won-ta-ko ka bang unne kur-reyn; *m.*, whither am I
Where for I this carry-ing. carrying this?

Un-to-a ko yong; koke-ra ko; *m.*, to that place there; to
That place for there; house for. the house.

Won-ta tin unnoa? wokka tin; *m.*, whence that? from up.
Where from that? up from.

Won-nung ka beyn kari? unne-bo; *m.*, where is thy kan-
Where at to thee kangaroo? this. garoo? this is (it).

Won-nung ka beyn ngukung? unne-bo bountoa.
Where at to thee wife? this she.
m., where is thy wife? this is she.

Won-ta tin-to bang Sydney na-nun? *m.*, at what place can
Where from I Sydney shall see? see Sydney?

Won-nong kowwol? unne kowwol; *m.*, which is big;
Where big? this big (or much). this is big.

Unnoa ba-ta kowwol; *m.*, that is the biggest.
That certainly big.

Won-ta-ring bountoa uwan? *m.*, whither does she go?
Where she move?

Un-ta-ring; Mulubinba ko-lang; *m.*, to that place; to New-
Thither; Newcastle towards. castle.

Won-nung ka Bun-umba kokera katan? *m.*, where is Bun's
Where Bun's house is? house?

Won-nung tea katan boat ammoamba? *m.*, where is my
Where to me is boat mine? boat?

Won-nung bountoa unnung? *m.*, which is she there?
Where she there?

Won-nung be man-nun, unne? unnoa ta uman bang.
Where thou take-will, this? that take I.
m., which wilt thou take, this? I take that.

Won-nung be a? unne bang; *m.*, where art thou, ay?
Where thou ay? this I. here I am.

Won-nayn unnoa yeterra? Trelkeld ye-terra-bul bang.
Which way he named? ,, named I.
m., which way is he named? I am named Threlkeld.

Won-nayn be bereke-a? ngeakai bang bereke-a.
Which-way thou sleep (about to)? here I about to sleep.
m., where wilt thou sleep? I shall sleep here.

Won-nayn noa uwa? ngaa noa uwa; won-naynt kan?
Which way he moved? forward he moved; which way.
m., which way is he gone? forward he is gone; I don't know.

Won-nayn bang unne wean yeterra? *m.*, which way am I to
Which way I this speak named? call this?

Won-nayn unne purri yeterra? Pami-kau; *m.*, what is this
Which way this land named? Pahmi. land called?

Won-nayn ngaan wa-la? ngea-ka-i ngaan wa-la.
Which way we move-do? here we move-do.
m., which way shall we go? this way we shall go.

Won-nayn bale wa-la? ngea-ka; *m.*, which way shalt thou
Which way we two move-do? this way. and I go? this way.

Won-ta-kaleen unnoa napal? *m.*, where does that woman
Of what place that woman? belong to?

Won-ta tin unnoa man-tan? *m.*, where is that taken from?
Where from that take?

Won-ta nurur bun-ke-lang? *m.*, where do ye fight?
Where ye fight-now-do?

Un-te ngaan bun-ke-lang un-te; *m.*, here we fight.
Here we fight-now-do here.

Wonnung beyn bun-ka-la? *m.*, what part of thee was
Where to thee struck? struck?

Unne tea bun-ka-la wollung; *m.*, this, my head was
This to me struck head. struck.

Won-ta be unnoa man-ka-la? *m.*, where was it thou
Where thou that tookest? didst catch that?

Mulubinbakaleen bountoa; *m.*, she belongs to Newcastle.
Woman-of-Newcastle she.

Unne bountoa Irelandkaleen; *m.*, she is an Irishwoman.
This she woman-of-Ireland.

Won-ta ko-lang? korung ko-lang; *m.*, whither? to the bush.
Where towards the bush towards.

Wonnam bountoa? unambo bountoa; *m.*, whereat is she?
Whereat she? at that she. at that place she is.

Wonnam bara? unambo Sydney; *m.*, where are they at; at
Whereat they? at that Sydney. Sydney they are.

Wonnam bountoa (noa, kore, napal)? *m.*, where is she at
Whereat she (he, man, woman)? (he, man, woman)?

13. Ngan? (an interrogative) *who? who is?*

Ala! ngan be yeterra? ngan unnung?
Hallo! who thou named? who there?
m., hallo! what is thy name? who is there?

Ngan unnang? ngant ngatong? ngatoa Beraban.
Who at this place? who then? I Eaglehawk.
m., who is that? don't know; it is I, Eaglehawk.

Patty bountoa; kaaran Patty korean; *m.*, it is Patty; no,
Patty she; no, Patty not it is not Patty.

Ngan noa unne (unnoa, unnang, unnung)?
Who he this (that, at this place, there)?
m., who is this here (that, at this place, there)?

Ngan bula uwa? Dismal bula Jem; *m.*, which two went?
Who the two moved? Dismal the two Jem. Dismal and Jem.

Ngan noa unnung? mureung (korung) kolang?
Who he there? the sea (the bush) towards?
m., who is he there? towards the sea? the bush?

Ngan-to tura bounnoun? nga-le noa; *m.*, who has speared
Who pierced her? this he her? he has.

Nga-le noa ya; nga-la noa yong; *m.*, it is he here; it is he
This he here; that he there; there.

Ngan-to unne uma? ma, u-ma-la; *m.*, who has done
Who this done? do (thou) do. this? do thou it.

Ngan-to beyn uma koparo? ngatoa uma-laan.
Who to thee done red ochre? I done.
m., who has colored thee with red ochre? it is I have done it.

Ngannung-ka uma-nun bang? unnoa bon uma-la.
Whom do-will I? that him do.
m., whom shall I do? do him.

Ngan-to man-nun kurre-kurre? *m.*, who will catch the first
Who take-will the-very-first? (in fishing)?

Nga-la noa ma-nun; *m.*, that is he who will have (it).
That he take-will

Kaawaran be man-nun; newwoa man-nun.
Not thou take-will; he take-will.
m., it is not thou wilt take; it is he will.

Ngan-bo perewol un-te? ngintoa; *m.*, who is the chief
Who chief this thou. here? it is thou.

Kaawaran bang perewol korean; *m.*, I am not chief.
Not I chief not.

Unne noa? a-a, unnoa-ta noa; *m.*, this he? yes, that is he.
This he? yes, that he.

Nga unnoa ngeroamba? kaawi; nga-le ko ba bon.
Is it that thine? no. this belonging to him.
m., is it thine that? no; it belongs to him.

Ngan-umba ka warekul? ammoamba-ta unnoa.
Whose dog? mine that.
m., whose is the dog? it is mine, that.

Bumburukan-um-ba warekul? ngan-umba-kant?
B.'s dog? whose?
m., Bumburukan's dog? I don't know.

NOTE.—Ngale noa, 'this is he who'; ngala noa, 'that is he who.

Ngan-um-ba-ka unnoa napal? *m.*, whose is that woman?
Whose that woman?
Ngan kin-berung be unnoa man-ka-la? *m.*, from whom didst
Whom from thou that tookest? thou take that?
Mr. Brooks kin-berung; Mulubinba ka-berung.
Mr. Brooks from; Newcastle from.
m., from Mr. Brooks; from Newcastle.
Ngannung be wean? ngeroung bang wean.
Whom thou speakest? thee I speak.
m., to whom speakest thou? to thee I speak.
Ammoung be wean? kaawi; nge-ko-ung bang wean.
Me thou speakest? no; him I speak.
m., is it to me you speak? no; to him I speak.
Ngan-bo wingun-nun nowwi-ta? *m.*, who will paddle the
Who paddle-will canoe? canoe?

14. Ya-ko-un-ta? *m.*, *when? at what time?*

Ya-ko-un-ta be noun na-kala Patty-nung? *m.*, when didst
When thou her see-did Patty? thou see Patty?
Yaketa, bungi, bang nakala; buloara-ka-la; korowarung.
Now, to-day, I saw; two at; a long time since.
m., I saw her just now, to-day; two (days) past; long ago.
Yurake bang-nung na-ka-la; *m.*, some time ago I saw (her).
Some time ago I-her see did.
Korowarung ka-ta-a-la; yuraki ta ka-ta-a-la.
m., it was a long time back; it was formerly.
Ya-ko-unta kurre be wan-nun tanan? *m.*, when wilt thou
When first thou move-will approach? come again?
Kumba be ba-la wan-nun unte-ko; *m.*, to-morrow thou
To-morrow thou must move-will here-for. must come here.
A-la! tanan, wea-wil koa bang-nu; *m.*, hallo! come that
Hallo! approach, speak-may that I-it. I may tell it.
A-la! wa-mun-billa tea; *m.*, hallo! let me go.
Hallo! move-let me.
Ya-ko-un-ta ka be makoro ko-lang? *m.*, when dost thou
When at thou fish towards? fish?
Kumba koa bang wa-kayn; *m.*, why, to-morrow I am coming.
To-morrow, why, I move-ing.
Yura-ke-ta-o; yura-ke-ta bang; korowarung ka bang.
Long ago; a long time since I; long while at I.
m., a long while; I shall be a long while; a long time since I have.
Ya-ko-un-ta ka be yan-tara (yante) uma-nun?
When at thou like as that (like as this) make-will?
m., when wilt thou make like that? like this?
Ya-ke-ta bang uma-nun; *m.*, I will make it now.
Now I make-will.
Yakounta be-nu na-kala, Bun-nung?
When thou-him see-did, Bun?
m., when didst thou see Bun.

Kora koa be wa-ba unambo kumba? ko-ra ko-a?
Not why thou was at this yesterday? not why?
m., why wast thou not at this place yesterday?
Kora koa be tatan untoa-kal? *m.*, why dost thou not eat
Not why thou eat there-of? some of that?
Kora koa be tea wea-ya-leyn? *m.*, why dost thou not
Not why thou me speaking? answer me?
Wonkul kora be; wea-ya-la tea; *m.*, do not be a fool; answer
Fool not thou; speak to me. me.
Kora koa be tea wean? *m.*, why dost thou not speak to me?
Not why thou me speak?
Kora koa be ammoung katoa uwan? *m.*, why dost thou not
Not why thou me with move? come with me?
Kora koa be tea ban tea kan? ma! ba-la, wea-la.
Not why thou me strike me again? do! come! speak.
m., why dost thou not strike me again? do! speak you must.
Kora koa be tanan uwan? kora koa be wita uwan?
Not why thou approach move? not why thou depart move?
m., why dost thou not draw nigh? why dost thou not depart?
Kora koa be man-tan makoro? *m.*, why dost thou not catch
Not why thou take fish? fish?
Kaawi bon bang bunuba; *m.*, I did not strike him.
Not him I struck.

15. We-a (used interrogatively); *m.*, *do*, *speak*, *say*, *tell*; wea is the imperative of the verb 'to speak.'

Wea, be unte-kal makoro man-nun? a-a, man-nun bang.
Say, thou here-of fish take-will? yes, take-will I.
m., wilt thou take some of the fish here? yes, I will take some.
Wea, be unte-kal ta-ow-wa? a-a, ta-nun bang untoa-kal.
Say, thou here-of eat? yes, eat-will I that of.
m., wilt thou take some of this here? yes, I will eat of that.
Wea, be unte yalla-wa-nun? yalla-wa-nun bang unte.
Say, thou here rest will? to rest-move-will I here.
m., wilt thou rest here? I will rest here.
Yalla-wan bang unte; unte bang unte yalla-wan.
To rest-move I here; here I here to rest-move.
m., I rest here; here I rest.
Wea, be untoa bereke-nun? *m.*, wilt thou sleep on that place?
Say, thou that sleep-will?
Kaawi bang untoa; unte-bo bang bereke-nun.
Not I that; here I sleep-will.
m., no, not at that place; here is where I will sleep.
Wea, be unnoa peta-nun? ta-nun? *m.*, wilt thou drink
Say, thou that drink-will? eat-will; that? eat?
Wea, be tanan wa-nun unte-bo? *m.*, wilt thou come here; to
Say, thou approach move-will here? this place?
Wea, ngaan Mulubinba ko-lang wa-nun? *m.*, shall we go to
Say, we Newcastle towards move-will? Newcastle?

Wea, be unne man-nun? man-nun bang; *m.*, wilt thou take
Say, thou this take-will? take-will I. this? I will take.
Kaaran bang man-nun; *m.*, I will not take.
Not I take-will.
Wea, unne murrong? murrorong-ta unnoa; *m.*, is this good?
Say, this good? good that. that is good.
Wea, unne murron warekul? murron-ta unnoa.
Say, this tame dog. tame that.
m., is this a tame dog? that is tame.
Wea, unne buk-ka? buk-ka-ta unnoa; *m.*, is this savage?
Say, this savage? savage that. that is savage.
Wea, unte-wan-ta pibelo? unn-am-bo-ta.
Say, here there pipe? there.
m., is the pipe here? it is, at this place.
Wea, ba-le wa-la? won-ta-ring? Sydney ko-ba.
Say, thou-I move-do? where? Sydney to.
m., shall thou and I go? where? to Sydney.
Wea, unnoa porol? porol-ta unnoa; *m.*, is that heavy? it is
Say, that heavy? heavy this. heavy this.
Kaawi; wir-wir-ran-ta unne; *m.*, it is not (heavy); it is light
No; light this. this.
Wea, tea be ngu-nun? *m.*, (what) wilt thou give me?
Say, to me thou give-will?
Ngu-nun bang-nu ngeroung; *m.*, I will give it thee.
Give-will I-it for-thee.
Wea, bula tanan wa-la? wea, ngaan tanan wa-la?
Say, ye two approach move-do? say, we approach move-do?
m., will ye two come? shall we come?
Wea, be wa-nun ammoung katoa? *m.*, wilt thou go with me?
Say, thou move-will me with?
Wea, bountoa wa-nun* ngeroung katoa? *m.*, will she go
Say, she move-will thee with? with thee?
Wea, bountoa unnung ka-nun ngeroung kin?
Say she there be-will thee with.
m., will she live with thee?

16. Ka-i; Ka-bo; *m.*, *come; stop, remain, be still, halt.*

Ka-i! unte-ko tanan wa-la; *m.*, be thou here, approach,
Come! here-to approach move-do. move.
Ka-bo! unnambo yallawa-la unnoa; *m.*, be thou where thou
Stop! there rest there art; rest thou there.
Yanoa! be bunke yekora; kaaran bang bun korean.
Let be! thou strike not; not I strike not.
m., let it be; do not thou strike; I am not about to strike.
Yanoa, be bunke yekora bounnoun; *m.*, let be; do not
Let be, thou strike not her. thou strike her.

*It is not yet exactly decided whether wa-nun or waw-nun or wan-nun. Wa is a verb of motion. Hence it means 'to come or to go.' The verbs tanan, 'to approach,' and wita, 'to depart,' determine 'the sense.'

Kaaran! kaawi ko-lang bang-nu bun-tan; *m.*, no! I am not
No! not towards I - it strike. going to strike it.
Wita koa, bang memi yekora; *m.*, do not detain, for I depart.
Depart why, I detain not.
Ma! kipulla; yanoa, kipi yekora; tunke yekora, yanoa.
Do! call out; let be, call not; cry not, let be.
m., do call out; do not call out; do not weep, leave off.
Yuring, be wala, minke yekora kare be.
Away, thou move do, stay not first thou.
m., away with thee, go, stay not; be first.
Bun-nun bang ba-la unne warekul; bun-nun bon bang.
Beat-will I must this dog; beat-will him I.
m., I must beat this dog; I will beat him.
Yanoa, tea bunke yekora; *m.*, let be, do not strike me.
Let be, me strike not.
Kinta-lang bang bunkele tin; *m.*, I do fear being struck.
Fearful I strike at.
Tanan ka-i; na-ow-wil koa unne; *m.*, draw nigh; come to
Approach come; see-may that this. see this.
Boung-ka-lea nakele-ko; na-ow-wa! na-ow-wa nurur.
Stand to see for; see! see? ye!
m., stand up to see *or* stand up and look; look ye!
Boung-ka-lea ngur-row-wil; *m*, stand up (that) (you) may see.
Stand (thou) hear-may that.
Wea-la, tea ngurrow-wil koa bang-nu; *m.*, tell me that I
Speak, me hear - may that I - it. may know it.
Tura-la be-nu; be-bounnoun; ammoung be tura-la.
Spear thou-it; thou-her. me thou spear.
m., spear thou him; spear her; spear thou me.
Ka-i! unte-ko yalla wa-ow-wil koa be; murra yekora.
Come! here-to rest move-may that thou; run not.
m., come hither in order that thou mayest rest; run; do not run.
Wea-la be-nu unnung tanan; *m.*, tell him there to come.
Speak thou-it there approach.
Ngan-nung-ka? yeterra-bul-nung; *m.*, to whom? to such
Whom to? such a one there (to). a one.
Kai! unne ta-ow-wil; ta-o-wa kirun; *m.*, come to eat this;
Come! this eat-may-that; eat all. eat it all.
Ma! bu-wi tea ya-ke-ta; bu-a be-tea; kinterye kora.
Do! strike me now; strike thou me; laugh not.
m., go on! strike me now; strike me; do not laugh.
Wute-lea wal be; wutea bang; *m.*, thou art covered; I am.
Covered shalt thou; covered I.
Ammoung be wea-la; wea-la be tea; *m.*, speak to me;
Me thou speak; speak thou me. do tell me.

17. Mun-billi, the *permissive* verbal.

Ta-mun-billa tea; wa-mun-billa tea; man-mun-billa tea.
Eat-let me; move-let me; take-let me.
m., let me eat; let me go; let me take.

Tura-mun-billa tea; wita tea wa-mun-billa.
Pierce-let me; depart me move-let.
m., let me spear; let me depart.

Bereke-bun-billa tea; yalla-wa-bun-billa tea.
Sleep-let me; rest move-let me.
m., let me sleep; let me go to rest

Wea-bun-billa tea; ngurrur-bun-billa tea.
Speak-let me; hear-let me.
m., let me speak; let me hear.

Tanau tea wa-mun-billa koeyung kako.
Approach me move-let fire to.
m., let me draw nigh to the fire.

Tatte-ba bun-billa tea; *m.*, let me die.
Dead let me.

Yan-te kore murrong, tatte-ba bun-billa tea.
Like-as man good, dead let me.
m., let me die, like as a good man.

Yuring ba-la bula wa-la; *m.*, away ye two must go.
Away must ye-two move.

Bu-wa bon kore unne; buwa noun napal unnoa.
Beat him man this; beat her woman that.
m., beat this man; beat that woman.

Bu-wa be-nu warekul unnung; kai! wa-la, wa-la, wa-la.
Beat thou it dog there; come! move, move, move.
m., beat thou the dog there; come move, make haste.

Ka-bo yarai ka; *m.*, stop till the evening.
Stop evening to.

Yanoa! take yekora be; yai! take kora, yanoa.
Let be! eat not thou; let be! eat not let be.
m., thou shalt not eat; let it be; on no account eat; let it be.

18. Ya-no-ow, *m.*, *I remain; I will not.*

Man-ke yekora; bunke yekora; peta yekora; peta-la.
Take not; smite not; drink not! drink-do.
m., do not steal; do not kill; do not drink; drink.

Yake! beyn petayeka; *m.*, serve thee right if thou art drunk.
Let be! to thee drunken.

Ya ke! beyn murrayeka; *m.*, serve thee right if thou wilt run.
Be as it is! to thee a runner.

Wea, be tanan; unte bang ka-tan; *m.*, wilt thou draw nigh?
Say, thou approach; here I am.

Wita korean bang; kaawi bang nga-le ko; nga-la ko.
Depart not I; not I this for; that for.
m., I depart not; I am not for this; for that.

Kabo, kabo! me-tela tea; yanoa! me-te yekora.
Stop! wait me; let be! wait do not.
m., stop, stop! wait for me; never mind; do not wait.

Kakul-ba-ta unne; kakul koreannan unne; *m.*, this is nice;
Nice this; nice not this. this is not.

Koeyung tea marae; yake-ta koa uma-la.
Fire me bring (take); now why do.
m., bring some fire to me; why! do it immediately.

Yan-te ko-lang uwan; yan-te barur-ba uwan.
Thus towards move; thus they move.
m., to this it moves; thus they move.

Yan-te-ta ngeroamba; yan-te unne-ba.
Thus thine; thus this.
m., to this it is like thine; it is like this.

Yan-te-bo kore ko-ba wean; *m.*, let it be thus, as a black
Thus man belonging-to speak. man speaks.

Yan-te-bo tea ngu-wa; yan-te wan-ta wea be.
Thus me give; thus as say thou.
m., just as it is, give it to me; just so as thou sayest.

Yupa-la unnoa yan-te; *m.*, do it like this.
Do, do that thus as.

Upan noa yante unnoa-ba; uma-la unnoa yan-te.
Does he thus-as that; make that thus as.
m., it is done like that; make it like this.

Uma noa yante-ta; *m.*, he made it as this.
Made he thus as.

Ngu-ke-la nurur yan-teyn ko; kulla-ba-lea kote.
Give ye alike for; cut own.
m., give equally to all; cut thine own.

Bun-nun noa tea ba, tura-la be-nu; *m.*, if he strikes me,
Strike-will he me if, spear thou him. do thou spear him.

Purrul beyn ngora; purrul-lea purrul.
White to-thee face; whitened white.
m., whiten thy face; it is whitened.

An—the sign of the present tense; as, we-an bang, 'I speak.'

Man-tan be, 'thou takest'; kow-wol, to be 'great,' or 'much,' or 'large'; kow-wol-lan unnoa, 'that is large'; kur-kur, 'cold'; kur-kur-ran bang, 'I am cold'; ta kur-rara, 'it is cold.' The consonants are doubled, in order to preserve their full sound, and to divide the syllables for pronouncing.

Eyn—forms the present participle; as, wa-leyn, 'moving'; tu-ra-leyn, 'spearing'; wa-leyn bang nar-ra-bo ka ko, 'I am getting to sleep,' *lit.*, 'I am moving for-to sleep'; bun-keyn noa, 'he being to be beaten.'

A—the sign of the past tense; as, wea bon bang, 'I told him'; na-ka-la bang, 'I saw' *or* 'did see'; bun-ka-la noa, 'he smote,' or 'struck,' or 'fought.'

An—the sign of the perfect; as, ta-ka-an bang, 'I have eaten'; ta-ka-an wal bang, 'I have just eaten'; wi-ta wa-la-an ngaan, 'we have departed'; ta-nan wa-la-an wal ba-rur, 'they have just arrived.'

Nun—forms the future; as, bun-nun bon bang, 'I will beat him'; kum-ba-bo wita bang wa-nun, 'I shall depart to-morrow'; wita wal bang wa-nun, 'I am about to depart.' wita wal bang pa-la wa-nun, 'I must depart.'

La—forms the active imperative; as, wea-la, 'speak'; ngurra-la, 'do hear': bu-mun-bil-la tea, 'let me smite'; ngurra-bun-bil-la tea bon, 'let him hear me.'

Wa—imperative of motion; as, bu-wa tea-be, 'smite thou me'; na-ow-wa, 'look.'

Ra—as in ra, imperatively used. Thus, kai be, 'be thou here'; kabo be, 'be thou where thou art,' 'stand still,' 'be still,' 'wait,' 'halt.' The bo reflects the verb on itself.

Ya—appears to be the imperative passive 'to be'; as, yanoa; weaye kora, 'let it be as it is'; 'do not speak.' This is often used with the negative imperative, yai, 'do not trouble me'; 'let me be as I am.'

Wil *or* ow-wil—this, whenever used, expresses a wish or desire; as, bu-wil bang gero-ung, 'I wish to beat thee'; pe-re-ke-wil be, 'thou wishest to sleep'; pe-ta-ow-wil noa, 'he wishes to drink.'

Ko-a—has the same force; thus, bu-wil koa bang, 'in order that I may beat'; pe-re-ke-wil koa be, 'in order that thou mightest sleep'; pe-ta-ow-wil koa noa, 'in order that he may drink'; we-a-ow-wil koa bang, 'that I may speak.'

Ke-le-ko *or* le-ko—this forms the infinitive; thus, unne uma ammoung ta-ke-le-ko, 'this is made for me to eat'; tura-le-ko, 'to spear.' The idiom requires ko to form the infinitive; as, murrorong ta ta-ke-le-ko, 'it is good for-to eat.'

Eyn *or* Ke-leyn—this forms the present participle; as, ta-ke-leyn, 'to be eating'; tat-te-ba-leyn, 'to be dying.'

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